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THE EDUCATIONAL FORUM

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NOVEMBER, 1947—MAY, 1948

Published by

KAPPA DELTA PI, AN HONOR SOCIETY IN EDUCATION

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NOVEMBER • 1947

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THE EDUCATIONAL FORUM: Two dollars a year; Seventy-five cents a copy;
Foreign, Two dollars fifty cents a year. Published during November, January,
March, and May, by Kappa Delta Pi, an Honor Society in Education. Requests
for change of addresses must be received not later than the twentieth of the
month prior to publication.

PUBLICATION OFFICE

George Banta Publishing Company
Menasha, Wisconsin

GENERAL OFFICE

E. I. F. Williams, Heidelberg College
Tiffin, Ohio

All business correspondence should be sent to the General Office.

Manuscripts and books for review should be sent to the Editor at
277 East Perry Street, Tiffin 4, Ohio

Entered as second class matter at the post office at Menasha, Wisconsin, under
the Act of March, 1879. Acceptance for mailing at a special rate of postage pro-
vided for in the act of February 28, 1925, paragraph 4, section 412 P. L. & R.

VOLUME XII, NUMBER 1, PART 1. This issue is published in Two Parts, Part 2
being chapter news and feature material that could not be accommodated in the
magazine proper.

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THE EDUCATIONAL FORUM



Publication Office: George Banta Publishing Company, 450 Ahnaip St., Menasha, Wis.

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Behind the By-Lines

To open the present volume, the editor has invited Thomas H. Briggs, Professor Emeritus of Education at Teachers College, Columbia University, to write the Laureate article. It is the manuscript of the Sir John Adams 1946 Lecture, which was delivered at the University of California at Los Angeles. It has not been published hitherto. Regarding the article Dr. Briggs writes: "It is a summary of my own educational thinking during my professional lifetime." Students and friends who have drawn inspiration from Dr. Briggs' teaching and writing will welcome this article from one of America's influential educational thinkers. The title is *Monosyllables*, the sub-title, *Clarifying the Meaning of Education*.

Education and Character is the subject of the Charter Day Convocation address given on May 7, 1947 at the College of the City of New York in connection with the celebration of the hundredth anniversary of the founding of the College. It was written by Ordway Tead, Chairman of the Board of Higher Education of the City of New York, and Editor of Social and Economic books of Harper and Brothers. Dr. Tead has written much and has been a contributor to THE EDUCATIONAL FORUM. Among his most recent publications is *The Inglis Lecture* for 1947 given at Harvard.

To Make Teaching a Profession explains the concern of E. A. Cross, retired Vice-President of Colorado State College at Greeley and well-known author of textbooks in the field of English and in the teaching of English, for the art of teaching. Dr. Cross is a former contributor to THE EDUCATIONAL FORUM. In the present article he presents original proposals for creating a true profession of teaching.

Public Schools and State Education in

Great Britain is by F. J. Wolfenden, C.B.E., M.A., Headmaster of Shrewsbury School, England. During 1945 and 1946 Mr. Wolfenden was Chairman of the Headmasters' Conference, an association comprising the headmasters of upwards of a hundred leading Public Schools of England and Wales, including such internationally known schools as Eton, Harrow, Rugby, Westchester and Winchester. The question is often asked, "What will happen to England's Public schools under the Labor Government?" The article sheds light on this question. Mr. Wolfenden is a member of Britain's Ministry of Education Committee on Boarding Education.

I. L. Kandel, member of the Laureate Chapter of Kappa Delta Pi and member of the Editorial Board of THE EDUCATIONAL FORUM, this year became Professor Emeritus of Education, at Teachers College, Columbia University. For many years Dr. Kandel was Director of the International Institute of Teachers College, and edited the International Year Books. He now edits *School and Society*. Dr. Kandel has been a frequent contributor to THE EDUCATIONAL FORUM. The title of his article is *Educating for Peace*. During the current academic year he is in residence at the University of Manchester, Manchester, England, where he has been appointed Simon Research Fellow.

Education for Contributive Citizenship is the subject chosen by W. Seward Salisbury, chairman of the Social Studies Department of the State Teachers College, Oswego, New York. Professor Salisbury has published more than a score of articles on citizenship in its various phases, and with Professor R. E. Cashman of Cornell University, is co-author of *The Constitution*:

(Continued on page 128)

THE EDUCATIONAL FORUM

VOLUME XII

NOVEMBER



NUMBER I

1947

Monosyllables

Clarifying the Meaning of Education*

THOMAS H. BRIGGS

IN MY early teaching experience, being ambitious, I tried to read the yearbook of a national society with a famous name. Baffled by the abstruse ideas couched in pendecasyllables, I remarked to a colleague that I must be just plain dumb. "Don't despair," he replied, "in the course of time you will mature so that you can understand the expression of such deep thinking." Humble in spirit and eager to learn, I attended the meeting of the national society and listened to the leaders, one of whom was my colleague, discuss the monograph. I could understand everything they said, but I noted that their remarks did not center on any one theme. Then and there a great light dawned on me: they them-

selves did not understand what the author had written. But having been initiated into the mystic fraternity of sophists, they were loyal to the tradition and kept the shameful secret. Pedagogue, as the language of the society was afterward called, was invented to conceal the lack of clear thinking and of expression designed to affect practice. The discussion ended, there were mutual felicitations by the participants, the society adjourned, the old world moved calmly along on its orbit as before, and nothing was ever heard again of the yearbook.

On reflection I realized that it was not I who was dumb and dishonest. And then and there I signed my personal declaration of independence, which contains two articles: first, that inasmuch as an author was writing for me, and for others like me, I have an inalienable right to demand clarity—or to ignore his work; and, second, that never again should I be so awed by what was impossible to understand after earnest ef-

* NOTE: In this article I have attempted to pull together some of the elements of a simple activating philosophy of education, which for some years I presented to my graduate students. For the convenience of those who may wish to read an elaboration of any of the points I give in an Appendix a selected bibliography.—The author.

fort that I would not challenge him to restate his ideas in simple language. If one who desires to influence others does not make his ideas clear, *he* fails, not they.

And, furthermore, after long experience I came to the conclusion that anything of importance can be expressed in simple language. Hence the title of this lecture. I have some things to say about education and its needs today, and I shall try to state them so simply that every listener will know exactly what I mean. And, understanding, he too should sign the declaration of independence so that he will maintain his intellectual integrity, which alone will permit sound growth in thinking that leads to action. Thinking that does not lead to action is incomplete and therefore no real thinking at all; it is merely a self-deluding and selfish intellectual exercise, closely akin to day-dreaming and often not distinguishable from it.

What Is Education?

Let us begin by asking, "What do we really mean by education?"¹ Instead of following the usual procedure of quoting definitions by the wise and by the not-so-wise, let us approach the problem by asking another question: "If by some miracle we were caused to forget all the procedures that formal schools are now using, how should we go about making a new program to prepare boys and girls to live successfully and happily, not only as individuals but also as mem-

bers of their several social and political groups?"

I think there is a fairly simple answer that would be approved by every person of common sense. First of all, we should list the things that youth are most likely to do, at the present and in the future. Of course no one can prophesy accurately and with entire assurance. But everyone will agree on enough details to fill a curriculum that would occupy all of the time available. Most of these details will state activities—like reading newspapers, making and keeping friends, carrying on conversation, buying and selling goods and services, choosing, preparing, and eating foods, becoming good citizens, and seeking recreation—activities that will certainly be carried on; others will in varying degrees be less certain, some of them—like renting or building and maintaining a home—being highly probably; others—like traveling in South Africa, directing a French cab driver to take you to a hotel, or serving in the Congress—being so improbable and remote that the secondary school can safely ignore them.

If we go beyond activities, we shall realize that there is another important concern of education, whether formal in schools or informal and more or less fortuitous, and that is *attitudes*,² every one of which is to some degree emotionalized, some of them highly so. They often are an unconscious substitute for thinking, and they always have a tremendous influence on what we do and on whether we do anything at all or not. Since it is easier to recognize these emotionalized attitudes and their ef-

¹ Bibliography 5: 190-245.

² Bibliography 12: 370-439.

fects in others than in yourself, consider the attitudes both pro and con that your friends have toward the Democratic party, toward the Roman Catholic Church, and toward geographic regions. How strong and how fixed they are! And how they determine what your acquaintances think and do! Being thus important, they certainly can not continue to be ignored, as they largely have been in the past, by formal education. Repeated activities, usually with developed emotionalized attitudes, lead to habits, both physical and intellectual, some good and some bad in their effects.

An inventory of what people do and of how they feel will inevitably include items that are likely to excite criticism and even serious objection if they are considered in the classroom. There is no danger in teaching means of expressing the agent in Latin, the verbs in French that take *avoir* as an auxiliary, the customs of the Egyptians under Thutmose II, or the names of geologic eras. But when the school ventures to discuss problems of money—which of course include labor—or religion, or social relations, with the inevitable consideration of sex, it is on dangerous ground. Which group of topics, however, is more important to influence young people toward a better participation in modern life? Sometimes I have thought that all education that is important is dangerous, and that education that is not dangerous is not important.

At this place I must make the point; denied in some quarters even today, that no individual and no group has a

right to use the school for propaganda of practices or of ideals that have not been approved by the supporting public.⁸ Being an agency of society to perpetuate itself and to promote its own interests, the school can not be prostituted by minorities, whether teachers or educational theorists or influential laymen to bring about social, economic, or political revolution. It is of course entirely proper for the school to inculcate ideals of honesty, fair play, integrity, and patriotism, ideals that have general social approval. But when moot points on which society has not yet made up its mind come into the curriculum for consideration—points which, as suggested above, are “dangerous”—the only proper thing for a teacher to do is to present impartially the facts and the arguments on both sides, and then leave the pupils to come to such conclusions as their intelligences and their environments dictate.

A developed list of activities that young people are likely to carry on being long and containing details that vary greatly in importance and in probability, we should next be challenged to ask, “Which of these listed activities are desirable?” or better still, “Relatively how desirable is each one?” Here again we might be timorous about making judgments, realizing not only our fallibility but also the wide variations in individuals and in the demands of localities and of social groups. But, pending evaluations by responsible groups of our wisest men, why be timorous when each one of us actually and confidently makes such judgments every day, every hour of every day, for that matter? And no

⁸ Bibliography 10 and 13.

teacher ever hesitates in classroom instruction to say that one item is important or that another is not. Certainly we should make some mistakes, but, with equal certainty, we can be assured that our ratings would be far more accurate indications of importance than any list of items taken uncritically from the conventional and traditional secondary school curriculum. As a matter of fact, many of the details in that curriculum would of course find a place in our new list, and equally as a matter of course, many would not. All of the good in the growing curriculum of the dynamic modern school has passed the criteria that are here proposed. Nothing, either venerable or novel, should be unproved, using the word in its original sense; everything should be reconsidered and evaluated anew. What survives would be the materials of the new education.

The challenge to the new education, then, would be to teach young people to do better the inevitable things which we and they consider most desirable for making happy and successful lives—to do them better than they would without instruction. Fortunately the responsibility of schools would be reduced by the work of other agencies—the home, the church, the well-run library, and such organizations, more independent, as the Boy and Girl Scouts, the Future Farmers of America, the Y.M.C.A.'s. Then there are government agencies for health, safety and the like, which educate people young and old. Perhaps all of these—with the exception of the home and church, of course—should be coordinated and put under one over-all

director in each administrative unit. If the school people don't lead in such consolidation, they are likely in the course of time to be subordinated and led. No well-run business would long tolerate such a lack of unified direction over a number of agencies, some of them competing for funds, that claim to be seeking the same objective, which too often is an indefinite generalization in the minds of all.

This first step in the formulation of a new program for education is obviously by common sense standards sound, but it is not sufficient. It would maintain and somewhat improve an individual's participation in the civilization of which he is a part, but something more is needed if he is to advance in it. So we propose a second step. The school should reveal to young people higher activities than they would in their undirected development normally engage in. Not only that, it should also convince youth that these revealed higher activities are desirable for their own increased success and happiness. When students appreciate the importance of such revealed higher activities—in behavior, in reading literature, in enjoying music, in using the revelations of science, in effecting better relations with other people, and so on and so on—teaching will be relatively simple. It will require merely guidance of those who *want* to learn because they appreciate the value to their own development, immediately or in the probable future, of being skilled to carry on satisfactorily revealed higher activities. For the best results we must have teachers with wide experience and with

flaming enthusiasm. No person is qualified of course for teaching in schools of the present or of the future who is not competent to lead youth not only into efficiency but also into a desire for activities that he would not participate in without revelation and guidance.

Why have educators not followed such an obviously sound and simple procedure? In part, we recognize, they have done so: we see evidences of its success in many details, especially in the so-called extracurricula activities and in many vocational courses. But even a brief examination of popular textbooks or a short observation of normal classes will reveal that tradition is stronger than invention. In one of his delightful books, the French entomologist, Henri Fabre, tells of processionary caterpillars. Once, finding a string of them in his garden, he guided the front end until it was in contact with the last straggler. What did the leader do? He followed a new leader, which had previously been at the tail end. Around and around went the procession, each caterpillar loyal, industrious, and persistent, until it was broken by some who starved to death and fell out of line. I have sometimes wondered if Fabre was writing only about caterpillars. Perhaps it will require a catastrophe to break our procession in the curriculum tradition—and maybe that would not in the long run be bad. It might result in a new race of educators who, already loyal and industrious, are able and eager to think for themselves and courageous to persist in their attempts to put into practical effect a pro-

gram suited to the needs of youth of our day and thus contributory to the general social welfare.

There are other reasons why we still carry on curriculum practices that have persisted from the influence of English Latin Grammar Schools of the sixteenth century, but in this lecture it is not the purpose to explain them but, rather, to do a more important thing, propose in simple language some definitions and principles that will guide us in our thinking and planning for an education that will be maximally effective in the new world in which we live.

Liberal Education

The definition just presented and briefly explained is of an education that is important to society at large as well as to the individual. One should be taught to carry on skilfully in his profession before he can justify himself; he ought to learn to live amicably with his neighbors for their sakes and also for his own; and he must be interested and intelligent to share in political activities if democracy is to survive and prove its superiority over all other forms of government. But a large part of every person's life is in a sense private: in this part he thinks and acts primarily to achieve satisfactions for himself—or, rather, for his own inner self. It is true that these satisfactions may later in one way or another give pleasure or benefits to others, but they are not sought for that reason. The means of achieving these personal satisfactions are the concern, I think, of what is generally and indefinitely called liberal education.⁴

⁴ Bibliography 12: 478-552.

This is a term largely and loosely used in our literature. The catalog of every college strews it through its introductory pages—and then, with few exceptions, assumes that it means a mastery of such courses as are subsequently outlined. Seldom is a clear definition attempted, and never have I found one that in any material degree influenced the character of the curriculum. "Liberal education" has been a cloak to hide more loose thinking—or lack of thinking—than any other term in our professional literature.

But obviously back in the jungles of our minds we have a concept of people whom we recognize as culturally superior⁵ and whom we wish our students to emulate. It is a vague and wasteful procedure merely to point to them and say, "Boys and girls, go and become as they." As educational leaders we must analyze these laudable people and ascertain what it is that makes them laudable. We can not be successful in leading young people toward a goal until we know definitely what that goal is, and our influence on them will largely cease with the closing of school careers unless we have clearly shown to them what the goal is and made the road to it so pleasing and so desirable that it will be voluntarily and persistently followed as long as life lasts.

I have studied every proposed definition of liberal education that I could find and, in addition, I have attempted to analyze a large number of people who by general consent are considered liberally educated. The result of this analysis does not reveal that there is any single necessary knowledge: many who can

read Greek, who know all the grammar of Latin, who are familiar with the higher mathematics, or who can classify all the insects of Christendom are drab in their personalities, intellectually sluggish, and unenvied by their acquaintances. We may vaguely wish that we had their knowledge, but we are not stimulated by them to put forth the effort necessary to get it. No; liberal education is not effected merely by accumulating an impressive inventory of factual knowledge, but we find that those whom we have selected as enviable and to be emulated do have a rich store of information. Knowledge may not lead to liberal education, but liberal education inevitably leads to knowledge—and to a continuous accretion of it because of satisfactions recognized by the perpetual learner.

What, then, is it that characterizes the liberally educated person? After many analyses and continued reflection, I came to the conclusion that the answer is extremely simple. The liberally educated person has developed a lively and continuing intellectual curiosity. And as a result, he possesses interests that are wide, deep, and persistent. Instead of being "educated"—sometimes stamped by school, college, or university with a label that should cause legal prosecution for the misbranding of fraudulent products—he is constantly educating himself. He is dynamic, not static, unsatiated, never satisfied. To him life is all too short because of the thousands and thousands of its phenomena that on every side challenge his curiosity, that impel him to want to know, to understand the world, and to find his secure place in it.

⁵ Bibliography 8: 69-115.

To others he is interesting because he has been and is continuously interested.

Such a concept might sound more impressive if it were presented in high diction, which you could understand, if at all, only with difficulty after supplementing the dictionary with creative imagination. But, I maintain, it is only what is clear in statement and obviously sound that can become pragmatic,—that is, impelling to practical application. If this concept were practically accepted, it would lead all teachers who are concerned with more than utilitarian education first of all to find or create in students interests, to cultivate them by satisfying exploration in the fields of their particular concern and responsibility, to nourish them until they have developed strength and satisfactions enough to carry on and on of themselves, long after the compulsions of the school cease. Probably the most damning evidence of the failure of schools in their programs of liberal education is the willingness, even the eagerness, of graduates to abandon and to forget what they have been taught. Too often one says, "Oh, I *had* that," with the same satisfaction that he points to a pock mark, being happy and satisfied that he will never have to endure the distress again. I have sometimes thought that the Registrar is the most important official in a high school or college, for after a few years he is the only person who has evidence that a graduate has ever taken a course.

Fortunately the picture is not altogether dark, and even more fortunately the pathway to a more successful program of liberal education is clearly indi-

cated. Some students become liberally educated because they were born with what Kipling's elephant's child had—an insatiable curiosity that could not be killed by fact cramming. Many have their interests awakened and stimulated by teachers who themselves have the enlivening enthusiasm. It takes a flame to kindle a flame. If we recall our former instructors I do not doubt that every one of us will designate as the most influential those who so manifested the effects of a vigorous living enthusiasm that we caught something of it that endured. How much more successful a program of liberal education would be if we accepted as its prime responsibility the awakening and stimulating of intellectual interests and if we permitted teaching only by those who themselves were burning with the passion to know. This would bring scholarship in its best sense; this would result in scholars who would enrich the world as well as themselves. The difference between a horse and a hobby is that one can get down off a horse. Intellectual hobbies we ride on and on; one leads to another; the world expands to a wonderful universe unknown and unsuspected by the mere pedant.

Definitions

The failure to define terms is a cardinal sin in education. Definitions there are in plenty, of course, but what we need is definitions which are so simply stated that they are clear, so convincingly sound that they are accepted, and so obviously important that they inevitably move us to act in accord with their meaning. They must be pragmatic.⁶ No man who merely says "Lord, Lord," can

⁶ Bibliography 8: 1-13.

enter into the kingdom. And no person who is so badly educated that he quotes a definition that he does not understand or who understanding fails to use it to guide his planning and practice has any right to set himself up as a leader of others. As the current saying goes, there ought to be a law. Simple and sincere honesty demands that we begin with ourselves; that we demand or develop sound definitions and that we boldly act as their practical meanings direct.

An important and commonly used term in educational writings is democracy.⁷ Everybody knows something—if not all—of what it means in its simple political sense, but it is far more complex and comprehensive than that. In its larger sense it can not be defined in a catch phrase, which, lazy thinkers seem to want, nor can a mere slogan be directive of what we should do in all walks of life to manifest the influence of its philosophy. Fundamentally a definition of democracy must be based on a respect for every individual and on a faith, not of his perfectibility, but of his infinite possibilities of development in a congenial environment. An extended and, I think, the most comprehensive definition has been set forth in *A Creed of Democracy*, which was issued by the faculty of Teachers College, Columbia University, in 1939 on the occasion of its Congress on Education for Democracy. The 60 items in the definition were amplified in the volume, *The Meaning of Democracy*, and later formed the basis of *This Democracy of Ours*, which was published by the United States Department of Justice for use in classes for the

education of immigrants. It is, therefore, probably the nearest to an official, national definition of democracy that we have.

Unfortunately, so far as I know, it has had little or no influence on the educational program of our public schools. Why? Because the public has lost, if it ever had it, any full understanding of what democracy means and consequently brings no pressure for democratization either in the organization of the schools or in the curriculum and in the methods of teaching. I hasten to say, in order for the record to be straight, that in many schools there has been a great advance in the applications of democracy, but the great majority have been but slightly touched, if at all. I grant that it is too much to expect every classroom teacher on his own initiative to study a long and complex definition and then to revolutionize—and that is not too strong a word—his practices to accord with it. But surely we should expect that those who have been chosen as leaders in education should not only have assimilated a comprehensive definition but also have convincingly explained it to all under their direction so that together they might plan the democratization of all aspects of the school system. It is grimly humorous that we have set up an official program to educate candidates for naturalization as to the meaning of democracy without at the same time planning to do as much for native-born children. And many have smiled sardonically at the efforts that this nation is making to democratize the schools of Germany, Italy, and Japan before we have exerted ourselves simi-

⁷ Bibliography 1, 7, 9, and 14.

larly to do as much for our own offspring, who inevitably will determine what our nation will be in the next generation.

Approval Without Action

Another cardinal sin of which far too many contemporary educators in our country are guilty is that of giving verbal approval to a proposed definition and then to feel no responsibility for being influenced by it to modify practice. Our educational literature is rich in published reports of the conclusions of wise philosophers, working individually or in appointed committees. Their reports are in all of our libraries: they have received verbal approval by those who have quoted them, and they have been taught to classes who have on examination regurgitated what they have learned. But how seldom has any one of the readers been influenced and impelled to apply the conclusions to stimulate the invention of procedures that would improve practice!

A notable illustration is the report of the Commission on the Orientation of Secondary Education. After presenting the issues⁸ that confronted—and still confront—secondary education, vital issues that we have made no serious attempt to resolve in a practical way, the Commission proposed ten functions⁹ that high schools should attempt to achieve. The report presenting and explaining these ten functions was popularized by study groups of principals in all parts of our country, so that they were widely known. So far as reported, these ten

functions were accepted as important—indeed, as essential—for effective education: no objection to any of them was registered, and no addition was proposed. But what has happened? In a practical sense, nothing. The soporific sin of being satisfied with verbal approval followed by no action is too widespread. So long as it is potent, secondary education will continue to be far less effective than we have every reason to expect it to be.

There are explanations in abundance for the failure of persistent action to follow empty verbal endorsement: first, there are so many urgent routine demands on the time and energy of principals and teachers; second, there is no pressure by an uninformed public for any radical change in the conventional program, which unfortunately satisfies parents if their children “pass” successfully; third, development of practical programs exemplifying approved principles demands inventive ingenuity that can be contributed only by the best minds working co-operatively and uninterruptedly for a long period of time; fourth, the lack of sufficient money, etc. These are all sound explanations, but they neither justify nor excuse the complacency of the profession for neglecting to put forth effective effort to remove obstacles so that approved objectives can be achieved. Reasons are not excuses. There can be no profession of education without such effort, which must be courageous and persistent. Funds necessary to finance the required program will be furnished when, and only when, leaders convince the representatives of the public that constructive education is more im-

⁸ Bibliography 6 and 12: 193-251.

⁹ Bibliography 2 and 12: 252-288.

portant than destructive guns and bombs. The sin for which we should cry "Pec-cavamus" is that as a profession we are engaged in no program to convince the public of the needs of education to make schooling actually and maximally effective.

This same sin carries over also to a neglect of the results of research.¹⁰ In the past generation we have developed an obsession for research in education, some, though far from all, of which is truly sound and significant. It is a saddening experience to look over the voluminous bibliographies of reports of research in education and then to seek to find where and how they have influenced practice. As a matter of fact, regretfully admitted, one piece of so-called research sufficient to qualify a candidate for a doctorate in the great majority of cases exhausts his interest, as is proved by his failure thereafter to attempt anything else of a similar nature. The littoral of our great teachers colleges is strewn with incomplete wrecks that have been abandoned after serving to carry candidates into the harbor of awarded degrees. What is even worse, these certified leaders far too often manifest no sense of responsibility for applying the findings of their own studies or of those by other research students to improve conventional practices.

Research in industry offers many lessons that should instruct us toward improvement. In the first place, though it encourages some pure research, as education also should do, by men and women who have manifested a peculiar genius for it, industry usually starts with

a problem that needs to be solved before its product can be improved. The challenge is a perfectly clear directive of the research that is to be undertaken. Then it sets at the task men and women who have proved their competence for precisely this kind of work, and it relieves them of other responsibilities that they may do it. Industry never is so foolish as to assign research to those who must at the same time manage the finances of the company, direct the personnel, run the machines, or care for the health of the operatives. In the second place, industry, because it recognizes the importance of research, provides for it an adequate staff, the members of which co-operate in planning, in division of the task, and in pooling results to a final solution. Industry would consider it wasteful and absurd for an individual research worker to set his own problem, carry on for a while investigation, independent of his colleagues and regardless of manifest important needs, to an incomplete conclusion, and then pass on to another and entirely different type of work. And, in the third place, after research workers have found a means of making a principle work in a test tube, the problem is turned over to development engineers who, equally trained and competent, endeavor with their knowledge of machines and operatives to make it work practically in large scale production.

These are some lessons that education can learn from industry. We need fewer smatterers in research, and more adequately trained workers who are set aside to give their full time co-operatively to the job. When we realize, as industry

¹⁰ Bibliography 15.

has done, that research is essential to improve the product—that is, to make boys and girls more efficient and happier citizens in our democracy—we shall do this, and not before. And then we need to train and use a whole new set of agents, development engineers, who with an intimate understanding of children and of teachers will make the results of research work practically in the classrooms. Although education requires much more research than has yet been carried to completion, it already has an immense accumulation of proved findings that it has not used and that it is not likely to use efficiently until it has a staff of development engineers employed for this specific task. Again, to make effective research and its practical applications possible the leaders of education must educate the public as to its importance so that it will be adequately financed and not hindered by obstacles raised by the uninformed and by the devoted but ignorant worshippers of persistent tradition.

*Why Publicly Supported Education*¹¹

When we come to think of it, the support that the public already gives to education is amazing in the light of the small amount of popular understanding of its functions and achievement. In every community budget the largest item is, with rare exceptions, for the schools. Support for education is one of the unassailable mores of our democratic civilization. Every village exhibits with pride its school building; every parent demands that his child shall have

the best possible chance to develop; and even childless citizens, though they may complain at the tax-rate, never nowadays raise a question of public support.

But why, we ought to ask ourselves, does a democracy, why *must* a democracy, provide at public expense a free education for every child? Raise the question with a dozen representative citizens, and you are likely to find that their answers are different and indefinite, suggesting that they have given little or no genuine thought to the matter. Ask a dozen teachers or school administrators and see if they have justifications that determine what the educational program should be.

There is only one answer that will stand up in the light of unprejudiced reason. A community provides education as a long-term investment to assure that it will be a better place in which to live and in which to make a living.¹² Consider all the answers proposed to the question and this is the only one that can be justified. There is no other reason for taking money out of the pockets of childless taxpayers to provide education for the progeny of their more fortunate neighbors. So far as I know, this answer has never been assailed as unsound or inadequate.

Verbal approval, however, is easy, but insufficient. Let us for a few minutes consider what its implications are. First of all, it requires that we find out and set down definitely what makes a community a better place in which to live and in which to make a living. Everyone can give offhand a dozen good answers—health, neighborliness, honest and active concern with public affairs, integrity,

¹¹ Bibliography 3.

¹² Bibliography 12: 440-477.

industry, honesty, and so on. A complete list of items could, of course, be assembled only by long investigation, participated in by intelligent representatives of the public as well as by educators. But, if the stated justification of public support for education is sound, as assuredly it is, it inevitably follows that the first obligation of the schools is to teach those things that will make boys and girls not only able but also eager to contribute to the supporting community as a better place in which to live and a better place in which to make a living.

A logical and inevitable corollary is that the schools have no right to spend public money to teach anything that does not make a justifiable contribution to this end. Consider almost any class period that you may observe in a school and ask to what extent it contributes to making the community better, and you will see how far our persisting curriculum tradition is justifiable or not justifiable by common sense application of this principle.

A consideration of the details of a curriculum at once raises questions of relative values, of direct and of indirect contributions, and of immediate and of ultimate dividends on the public investment. All of these must of course be taken into account. But we can not escape the conclusion that education must accept the responsibility for spending the money provided by the greatest public investment to teach those things that in the long run promise most to promote the interests of the supporting community. There are those who would, without adequate thought, maintain that the interests of the individual child are

paramount. But they are wrong. Fortunately in every case the education that is good for the community is also good for the individual; and also, in the great majority of cases, what is good for the individual is ultimately good for the community. Consideration of a few details will be convincing evidence that this is true. When an individual wishes in his education something that is not obviously for the communal good, it is clear that he has no claim on public funds to provide it.

All of the foregoing gives an answer to the question, fortunately seldom raised today, of whether or not education should be free and compulsory. If a community makes an investment to insure that it will be a better place in which to live and in which to make a living, it must not only set up no obstacle of charge in the way of a child's becoming a greater asset, but it must also compel him to get at least a minimum of such an education as will forward him in this direction and prevent his becoming a social liability. For the preservation of democracy and for its promotion a community must insure having its citizens educated—and educated in the right way. The argument also justifies a far greater supervision of private schools than now generally exists.

The Leader's Responsibility

That acceptance of the proposed justification of free and compulsory public education would lead not only to a revolutionary curriculum reform but also to greater public support of schools needs no argument to any intelligent person. In the absence of general public under-

standing, an educational leader has two obligations. The first is to make application, as far as is possible with the conditions under which he works, of the principle to making the curriculum justify itself. Though he would of course be handicapped in numerous ways, nevertheless he and the teachers for whom he is responsible could perform notable service by introducing into courses of study what assuredly contributes to community welfare and by quietly eliminating—or at least by lessening the importance of—those elements that do not. A true leader, one worthy of his place in education, focuses his attention on means of achieving desired ends and he is inventive and courageously persistent in his efforts for success. No person is worthy of a position of leadership whose typewriter is geared to write an inhibitory "But" after every constructive proposal.

A second responsibility that an educational leader has is to popularize in the mind of the public at large the justification that has been proposed for free and compulsory public education. Every citizen ought to understand why he pays taxes for the support of schools; and when he does understand that he is making an investment, he is likely to inquire as to the dividends. At least, as a good citizen he ought to do so. Hitherto paying school taxes has been too much like paying for gasoline to fill up the car tank: after the money is laid out and the cap of the tank screwed on, little thought is given to the cost of driving five miles for a cake of yeast. I have sometimes thought that it would be a good thing if every morning a child had

to ask his father for one dollar—or whatever the amount might be—that his schooling for that day would cost. If that were the procedure, at dinner time father would be much more interested to ascertain what his money had bought. If the child could report only information about the indirect object, the ethical dative, the difference between synecdoche and metonymy, the wives of Henry VIII, the isotopes of uranium, the theory of limits, or the tenure of justices of the Supreme Court, it is quite possible that the parent might be actively concerned about his investment. On the other hand, if the child brought home learnings of obvious value, who can doubt that the next day's appropriation would be handed over with confidence and without reluctance?

Obviously there are promises of disturbance for the educator who makes his public understand that it has an investment from which satisfactory dividends ought to be expected. First, they have a right to be assured that the curriculum is composed of elements that are most likely to make the community a better place in which to live and a better place in which to make a living; second, that it contains nothing which does not contribute better than something else would to do this end; third, that the pupils master what is presented, giving evidence of retention and application in more effective living. An educational administrator who spends tax money for less than this is liable to indictment for misfeasance in office. That a state's attorney is unlikely to present such a bill to a grand jury does not exculpate educators from the responsibility of so or-

ganizing and administering the school program as to escape liability. If they are conscientious and courageous professional leaders, they will not hesitate to initiate and to promote a program that will more assuredly contribute to the welfare of the supporting public.

*A Nation-Wide Program*¹⁸

What we need, of course, is a nationwide program to inform the citizenry of the meaning of education in this modern world, of its justification as the most important investment of our democracy, of the problems involved, and of the means proposed for solving them. In my optimistic moments I have outlined a plan for a hierarchy of committees, in general extending from a directorate composed of the best minds of the nation to smaller groups in every state, city, and village. These committees, made up of representatives of labor, farmers, business and professional men, industrialists, educators, and other public-spirited citizens, would give as earnest consideration to the problems of the educational program as they now do to their own private investments. Their intelligent proposals would be of great value, and their informed understanding would support not only local adventures but also national and state bureaus that would pour a continuing stream of research findings into the mixing bowl of the new curriculum.

Our campaigns to get public support for education have too often been mere sentimental appeals for larger appropriations without clear explanations of the

soundness of the program and convincing proof of its effectiveness. This is putting the cart before the horse. When the lay public is made to understand what the new education is and when given evidence that it is making young people not only happier active citizens, more eager and more able to make the community a better place in which to live and in which to make a living, then generous support, both moral and financial, will follow automatically. Being the prime investors of children as well as of money, the public should know what the educational program is and have an opportunity to contribute intelligently to its betterment.

Although now far from impotent to initiate novel teaching elements proposed with apparently sound philosophic justification by himself and his teachers, an individual school administrator can not be blamed too severely for his reluctance to make a martyr of himself by moving faster than his public is willing for him to go, and we must recognize that the school program of today has made great and significant advance over that of even one generation ago. But that advance is not enough. Further progress and the professional safety of conscientious and adventurous leaders can be assured only after there has been instituted a nation-wide program to convey information about education, to enlist the inventive help of laymen who have learned much by experience that the schools have never taught, and to insure their support in the continuing attempt to make the investment return assured high dividends in communal good.

¹⁸ Bibliography 4 and 11.

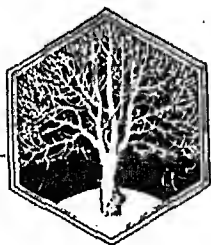
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The most important day I remember in all my life is the one on which my teacher, Anne Mansfield Sullivan, came to me.—HELEN KELLER

Sonnet to Shelley

EDITH WALKERDINE BRANDT



Ah, Shelley, you have woven your splendid dreams
Into a tapestry of harmonies;
Sparkling threads from the bright Pleiades;
Glint of the showers in gay rippling themes.
The west wind rides, and mighty is its steed,
Its breath is lightning, and its thunder breaks
In a great crescendo; the ocean makes
Its moan, as its crashing largo is freed.

You walked in fantasy, inspired to giving
The world your thoughts, the core within your soul;
Though grief drifts through the symphony of living,
Perfection is the standard of your goal:
The tides of time reiterating
The rhythmic rapture where the high waves roll.

Education and Character

ORDWAY TEAD

I

ONE OF THE most arresting paragraphs I have read in months is the following utterance of Supreme Court Justice Jackson who said:

It is one of the paradoxes of our times that modern society needs to fear little except men, and what is worse, it needs to fear only the educated men. The most serious crimes are committed only by educated men and technically competent people. . . . If education is to be the instrument of our improvement, it should be constantly aware of its mission.

Arthur E. Morgan, former president of Antioch College, spoke to like effect recently when he said:

A sound political doctrine is this: First look to the character of the man. If that stands scrutiny, then examine his political creed.

And our own President Harry N. Wright at the opening Centennial Dinner of the College of the City of New York set forth as one of the two major objectives of the college as it looks out upon its second century, the following:

To focus the whole life of the institution about the goal of educating a citizenship with character capable of steering our social, economic and political development in the channels of democracy.

The role of character education in college, in short, cannot be ignored or denied. It is not a case of intellect *or* character, of reason *or* love and good will. No such either—or notion of aims can be tolerated, nor is it here implied.

I shall rather center on this one emphasis and outlook because it seems to me to be in need of attention today as never before.

Also, I shall assume that we agree upon this challenge which the present crisis in character poses to us. In whatever area of our current life we look, in the home, in business, in politics, in education, in the work of scientists, in international dealings—if we have not character, we are as sounding brass and a tinkling cymbal. And our failures, our sins and crimes stand in large part as failures of character.

Indeed, a forthright acknowledgment of the reality of sin, of its bedevilling consequences, and of the need to be restored to a rightful mind and to integrity of person—this is a rediscovery of our day which also has educational repercussions. It has needed no theological support to remind us afresh that the immorality of nazism and fascism showed us abysses in human character into the dark depths of which we are forced to look. And those depths of human perversity and devilishness are not, we know, confined in the reality of their presence to our late enemies.

If ours is a kind of society which cannot be worked without wide dependence upon sound character, then it is a society in which the development of character has to be consciously striven for. And formal education cannot and must not ignore its share in the responsibility for this development. For it is

a fundamental truth that you cannot run a democracy without reliance on widespread ethical character.

How then do we embody this aim into and along with the other aims which education sets itself to realize?

May I mention a few of the numerous strands in a total pattern which I believe will advance the ends of sound moral character.

In the strictly academic area—in the social studies, the sciences, the interpretation of our humane and cultural heritage—it is surely possible and desirable that there be a strong undercurrent of continuing emphasis upon a sense of social obligation. We do not acquire all the facts about men's achievements merely to know them, but rather to build wisely upon them. And that building is a responsibility of every man. In every walk of life there is in addition to all else a public interest to be discovered and to be served. And any education which ignores the cultivation of responsibility, of obligation, of a personal participation in realizing a public good, does so to the peril of our democracy.

Hence every teacher who has this awareness and this compulsion can find the orienting and slanting of his subject-matter in this direction a rightful element in his instruction.

This imparting of a sense of social obligation has two aspects. One is the character of the teacher himself which—if sound and ethically sensitive, has its own valuable contagion that nothing else can make up for. And teachers in all fields should be selected and advanced with this attribute carefully evaluated

and stressed. And the other phase is the persistent interpretation of course-content in all subjects to show their meaning and value as related to one or another aspect of social and cultural advance.

For the thinking person the effort always is to have facts mean something, to see them in a frame of reference that relates them to his world significantly. Otherwise you have only what Whitehead called inert ideas. And the first moralizing element in all instruction, I submit, is that the teacher is continuously showing that what is being studied matters, because it illuminates one or another facet of man's past experience in relation to which his future experience has to be shaped.

And the obligation of relatedness, I repeat, occurs in every discipline to be studied. At bottom, "relatedness" is the relation of the material to the student's social obligations in the broadest sense.

Next I believe our instruction in philosophy needs to be resurrected into a more conscious and permeating process of learning how to discover and cleave unto what is valuable. Education assumes values—the noblest that men have come by. It assumes what have been called Godlike values. And at its best it brings these values before the young mind for critical scrutiny and for some measure of acceptance and devoted commitment to them. Indeed in this sense the exploring of value judgments is at the heart of the curriculum, and a philosophical outlook and concern should extend far beyond the confines of the department of philosophy. We have a right to ask every teacher: "Hast thou no philosophy in thee, fellow?" For if he has this concern

for the valuable, he has concern for the roots out of which sound character grows. And he will impart overtones of influence which will, whether he knows it or not, be contributing to character growth, while enriching the significance of his subject-matter.

Again, I am sure that far more use in numerous courses could be made of biographical reading. Exposure to great characters through biography and autobiography is one condition of having a sympathy for greatness of spirit. There is a contagion here which is stirring and compelling. The example of appealing careers is one of the most tonic influences in late adolescence. To worship heroes is probably the first step toward becoming one in one's own measure and degree. To slight this source of insight into the sources of the cultural advances of mankind is to depersonalize our grasp of the processes of history in a truly shocking and inadequate way.

II

I come now to the less formalized aspects of the college life. Our student counseling—personal, educational, vocational—can have an immense influence on character growth if the counselor himself has character and knows how profound his responsibility and opportunity here can be. I mean nothing of a preaching or exhortative nature. I mean rather that the personal choices of the student in these four critical years are of utmost importance—and how they are shaped and channeled in relation to his aptitudes and interests means everything for his right motivation. And given that motivation driving out from within, half

the battle of becoming educated is already won.

There are still those who, looking at the simpler times of a generation ago, believe that student counseling by trained people is an unnecessary frill. But properly conceived, counseling can occupy a role in education which nothing else does—especially in institutions with large enrolments and in a day when the outlook for young people is confused if not somewhat discouraged. The counselor does not remove any of the present responsibility of the relation of the teacher to the student. His is a supplementary role in areas where the teacher-adviser can hardly have enough time or informed competence.

I plead also for the fullest possible functioning of student government. Here is active experience in human relations and group self-rule which, under wise guidance, has great character-building value. Our problem is to implicate responsibly more students in this whole area. The positive benefits can extend in numerous directions, not the least of which has to do with honesty in examinations and classwork. Even without an honor system, there can be an honor sentiment in a college community and the student government can be so animated as to foster honesty and frown on cheating.

On the playing fields, too, the coaches can stand for clean sportsmanship or they can take the vicious stand for victory at any cost. Our athletic programs can be one of the most appealing character-building forces, if they are consciously directed that way.

It is obvious that the religious clubs

—the Y.M.C.A., the Newman Clubs, the Hillel societies—have positive values here. But they have their greatest values, in my opinion, where they function less as retrospective, separatist groups, than as groups which by articulating their special insights come also to realize that there are great religious insights other than their own, which have commanded the devotion of great and good men. There is a communion of saints—and it extends into all worthy religious institutions; and religiously minded young persons should come to this degree of tolerant understanding and ability to work with those of other faiths for common ends and common programs.

That the social life of students, and especially the functions where boy meets girl, can have splendid character-building value, I need hardly point out. But such social life will profit best where there is subtle and genuine adult aid in the setting of standards and in support for social affairs which live up to them. In a day when considerable confusion exists in the general community about the conduct of men and women together, an ounce of wholesome example in having fun together is worth a pound of preachment or of policing. Our young people do not need to be policed but they do need to see embodied in dances and hikes and dramatics and student lounge diversions a kind of behavior which has a hearty tone and a considerate spirit.

III

Finally, it is of crucial importance that every student achieve at least once in every semester and through some recognized channel—curricular or extra-

curricular—a definite sense of creative individual accomplishment. Character development is helped by occasions of victory identifiable as such—by a felt sense of mastery from which the student can measure growth and have the satisfying sense of conquest and attainment.

The channel is less important than the inner realization that one has successfully overcome obstacles and won through to achievement. Not the least of necessary character traits are self-assurance and inner security.

I have listed but a few of the media and kinds of experience and activities in and through which character deepens and comes into its own. My purpose is less to supply a program than to suggest a point of view which should have the adherence of administrators and teachers. Unless such specific aims are in mind they are not likely to be in control. We are not merely running mills to turn out better trained minds. "This ought ye to have done but not left the other undone."

Minds dedicated to self, to dollars—dedicated to what William James called "the bitch goddess success"—these are not the minds of which our times are in sore need. For our day most urgently, trained minds guided by sterling character and moral fortitude animating educated minds—these are the urgent requirements. Unless we seek to build character, character will only incidentally be built. We need a conscious and head-on effort in America's colleges to be sure that integrity, honor, courage, truth-seeking and a sense of public obligation are being built into the very fiber of the leaders of the next generation.

To Make Teaching a Profession

E. A. CROSS

I

TEACHERS like to think of their occupation as a profession. They do not want it alluded to as a job or a trade. Actually it is still far below the requirements set up by the recognized professions of law, medicine, and engineering. College teaching approaches, but has not yet reached, the professional status. Elementary and high school teaching, despite notable exceptions among teachers on those levels, is still far below reasonable professional expectations.

When one decides to become a lawyer, a doctor, or an engineer, he is choosing an occupation for his whole life. He gives the matter long and serious consideration, and undergoes a rigid self-examination as to natural ability, education, and temperamental fitness for the calling. He gives a good deal of study to the matter of probable income, the necessary technical education and the features of the work he would like and those he would dislike. When he reaches a conclusion, he knows he has made a decision for the remaining fifty years of his life. It is not so with teaching.

Preparation for any one of those three professions is more or less standardized—high school, college, and professional school. Many teachers have voluntarily undergone similar preparation and are as well equipped for their calling as members of the recognized professions are for theirs; but it is still possible in

most states to get a teacher's certificate by passing an examination so simple that a bright boy or girl might readily pass it upon the completion of the seventh or eighth school grade. Some of the holders of third grade or second grade teachers' certificates continue in the schools for years. A few of them because of natural aptitude become excellent teachers. But good, medium, or impossible, they are all drawing approximately the same salaries after eight or ten years of service as those paid to well educated and thoroughly competent teachers.

Usually, throughout the nation, those who go into teaching even as a temporary occupation are better prepared than that. High school and two, three, or four years in a teacher's college or an arts college precede the acceptance of a teaching job. Even that preparation may be inadequate. Modern education recognizes its obligation to "all the children of all the people." If a boy or girl of low mentality chooses to remain in school long enough, he or she is eventually graduated. The normal schools and state colleges admit any high school graduate; and both the public high schools and the state colleges, including teachers' colleges, temper the educational winds to the mentally shorn lambs. Those lambs graduate from normal schools and teachers' colleges, and along with the others of medium or high intelligence, with their diplomas get permanent certificates to teach in any school

in the state that chooses to employ them.

Many of the young men thus graduated, both the keen and the dull, use teaching as a vestibule to the real occupation they will choose for life. Most of the young women, again the brilliant lights and the dim bulbs, remain in teaching from two to five years and then resign and marry. For none of these has teaching become a permanent occupation.

It is significant to note here that the basis upon which the salary structure for teachers is erected is not that which is deserved by capable, professionally minded young men and women. A teacher holding a second grade certificate can be had in many places for sixty dollars a month or less for a six-month or an eight-month year. Better teachers in similar positions elsewhere may be paid forty or fifty per cent more, or even a hundred per cent. The point is that the salaries, even when doubled, are based upon a level of anywhere around four to six hundred dollars a year. With such a figure as a foundation the salaries of men and women with the personal qualifications, education and experience that would have made them leaders in law, medicine, or engineering are living upon incomes that compare with those of unskilled labor instead of those of professional men and women, not to mention upper level men and women in business.

If teaching is to become a profession four things must be brought about: 1) Prospective teachers must be chosen from those only who have the personal qualities that are characteristic of good teachers. 2) They must also have the character, culture, and education that ac-

company those personal traits. 3) They must have the intention to make teaching a permanent occupation. 4) To induce such people to become professional teachers they must have the assurance of an income sufficient to enable them to live on an economic and social level comparable with that of other professional men and women in their community.

II

The beginning of the transformation will have to be made at the economic end of this chain. There will continue to be a certain number of missionary-minded men and women who will teach for low salaries, just because they feel that they owe that service to society, even though society shows but scant appreciation of their sacrifices. These, however, will not be enough. To keep the schools going the state will have to begin now to pay good teachers salaries that may seem fantastic to school boards and the public. The alternative is to continue to employ at token salaries thousands of emergency teachers who are unable to meet the present low standards set up for teachers holding second or third grade certificates. The number of these will increase rather than diminish as the years go by.

The whole intent of this article is to propose a plan to get better teaching in the schools throughout the whole nation than we now have—better than we can hope for in the circumstances now prevailing. If what I propose seems to be an association of teachers powerful enough to exert the necessary pressure to make its will felt, if it sounds like a

union with authority to strike and the will to do so if necessary, that is incidental. In a way the American Teachers Association which I am proposing would be a union. It would seek to increase salaries; but that would be only to induce a higher intellectual group of young men and women to go into teaching than we now have, and to give them an incentive to remain in the profession permanently. While the proposed association may parallel customary union practices up to that point, I probably would not have it adopt a closed shop policy. In fact, I would oppose that union custom.

Good teachers are now so scarce that there is no real competition for their jobs. There is not going to be an oversupply of them at any foreseeable time in the future. There may be now or ten years hence thousands of medium to poor teachers willing "to keep school" for much smaller salaries than are now being demanded by the teachers' unions or that are likely to be declared standard by the proposed American Teachers Association. Let school boards employ them if they like. But let the ATA set a standard of teaching so high that the difference in results between town A with a corps of ATA teachers and town B without will be so marked that the public in town B would demand ATA qualified teachers.

The ATA should, however, be unyielding on the point of salaries. If teaching is to be a profession at all, teachers must be able to live like other professional people in a community. There need be no strikes in the usual sense of that word. ATA teachers would

simply decline to accept employment in school systems paying less than the ATA standard scale. Nor should ATA teachers refuse to serve in schools where a part of the teachers were not members. If ATA could not show by actual performance that its teachers are superior and preferable to non-members, and worthy of the salaries asked, it would have to accept the natural consequences.

Where shall we begin? Who should launch the organization of the new American Teachers Association? The present National Education Association might incorporate the proposed plan in its present organization without changing name, officers, or working techniques; but it is not likely to do for teaching what the American Medical Association and the American Bar Association have done for medicine and law. The dominant purpose of the N.E.A. has never been to make a profession of teaching. Traditionally it has been mainly interested in the organization of an educational system, in buildings, in equipment, in accounting, in statistics, in "selling the schools to the public." Admirable, but not enough. The N.E.A. looks at the school system through the eyes of executives. Professional standing is not attained that way. Capable executives are necessary but are not sufficient to make a profession of teaching.

A start toward the desired goal might be made by combining the existing two small teachers' unions—one affiliated with the A. F. of L., the other with the C.I.O. The present membership of these unions is too small to make a dent in the vast indifference. And up to the

present their efforts seem to have been only to get increases in salaries for all teachers, good, medium, and impossible, not toward radical improvement in teaching.

As I see it, the ATA will have to be a new organization beginning independently of all three of these existing bodies, but through wide publicity inviting all of them to become associated with the new association of professional teachers. No doubt the N.E.A. will go on as it is. Its function is legitimate, and the job it does is of sufficient importance and magnitude to warrant its continuance. I should like to see it incorporate the aims and activities of the proposed ATA bodily, or to accept it as an affiliated organization. If that cannot be done, and it probably cannot, I should favor starting the ATA as a separate organization with the specific purpose of making teaching a profession—not a job, a trade, or a business.

III

Membership in the organization should be open to every teacher in the United States from pre-school through college. Supervisors, principals and superintendents should be welcome. No one should be better or higher than another. It would be the business of the association to set up standards for admission and promotion, and to establish salary scales for teachers on three recognized levels. These should be: *Apprentice Teachers*, *Professional Teachers*, and *Master Teachers*.

Apprentice Teachers. The qualifications might be something like this. a. Age, twenty or over. b. Satisfactory per-

sonal traits. c. Education, high school graduation and at least two years in a teachers college, or in an arts college majoring in education.

Professional Teachers. This grade would correspond to *journeymen* in the oldtime guild or the modern union. Perhaps seventy-five per cent of the whole body of teachers would remain permanently in this category. The basic qualifications would, of course, be the same as for apprentices. After serving, usually three years, as an apprentice the teacher would have shown whether he had or did not have the necessary natural qualities and aptitudes of a skillful and successful teacher. There would be an examination *set by the ATA* for promotion of an *Apprentice* to the grade of *Professional* teacher. The most important factors considered would be the answers to three questions: 1) Has the teacher shown qualities of character and aptitude that make him a natural leader of children? 2) Has he sufficient education to merit promotion? (The candidate may have added to his years of formal education during his apprentice period.) 3) Do children *learn* under his guidance and instruction?

Master Teachers. These are the pearls of great price. Their kind is found now and then in every trade, calling, business, and profession. They are not discovered in droves or regiments anywhere. You do not find them by giving examinations. They glow, and are revealed by their own light. Among teachers one of them may be a principal, a fifth grade teacher, an art teacher, a college professor. One who has the qualities may be discovered among the appren-

tices, others in the ranks of the professionals. Wherever or whenever one may be found, he or she should be raised *at once* to the rank and pay of *Master Teacher*.

IV

Salary Scale. All salaries mentioned in this section should be understood to be minimum. Any board of education might pay as much more as it sees fit. The *Apprentice* period is what the name means, a time to learn and a time for a try-out. The pay should be enough to live on, but not adequate for a proved and permanent teacher. In the beginning the apprentice would usually be an assistant to a professional or master teacher. Let us say that the minimum salary might be nine hundred dollars for the first year, twelve hundred for the second year, and fifteen hundred for the third. Usually the apprentice would serve three years in that rating; but one who proved to be unusual by the end of the first or second year should be promoted then and there to the rating of a Professional Teacher.

Schools unwilling or unable to pay the ATA salary scale for Professional or Master Teachers would have to be content with apprentices from year to year. There might also be Apprentice Teachers who were willing to remain in that class permanently. These would be available for such schools.

Salaries for Professional Teachers might well begin at twenty-four hundred dollars a year. There would be appropriate increases from year to year, as the teacher proved ability and deserved the raise in salary. There should, how-

ever, be no automatic annual increase that would come to a teacher who was content to drift along at ease after becoming Professional. The advances should continue to forty-five hundred dollars. There is no implication here that a supervisor or principal should get a higher salary than a teacher. Each teaching job calls for its own peculiar qualifications. A good primary teacher is as hard to find, and as valuable when found, as a good sixth grade teacher, a good high school teacher or a principal, and should be paid as much as any of these with like educational qualifications and native abilities.

Master Teachers deserve a beginning salary of five thousand dollars a year. They should be paid for what they are worth. One of them may be a college professor, another a superintendent, another an elementary classroom teacher. Pay them five, six, or seven thousand dollars a year, or as much more as the school system can afford.

I should like to see the National Education Association transform itself into an organization of teachers whose main purpose would be to improve teaching and tenure and to get adequate remuneration for qualified teachers, to the end that in five years teaching would be generally recognized as a profession on a level with the five or six now accepted professions. I am an optimist; but with maturity I have ceased to expect miracles. I have little hope of seeing that transformation of the N.E.A. Failing that, I see nothing for it but the organization of a new American Teachers Association to raise teaching from the status of a job to that of a profession.

When Is Desire?

HARRY TRUMBULL SUTTON

Is it when men are lost in wilderness
with every way unknown,
Or when the lion stalks abroad for flesh
and cracking bone?
Is it when sailors see no sun for days
and winds howl death?
Or when the mother stoops to hear the infant's
failing breath?
Is it when eagles ride the air ears pierced
by nestlings' cry,
Or when the lover has no heart for, oh,
her smile, her eye?
Is it when toil and gorge and starving days
are dared for gold,
Or when dark souls give life to darker god
whose eye is cold?

Not so, desire is when man would know,
burns life to know,
Counts loss as gain and joyfully if only
knowledge grow.



*Above: A GEOGRAPHY CLASS, CHRIST'S
HOSPITAL, HOUSHAM*

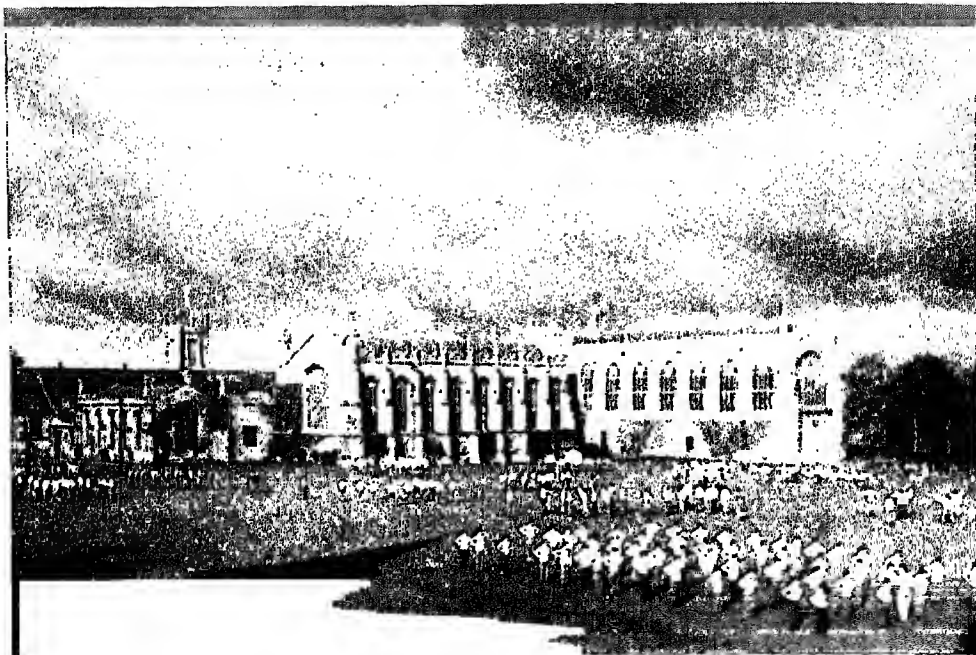
Right: ENTRANCE TO YARD, WESTMINSTER SCHOOL



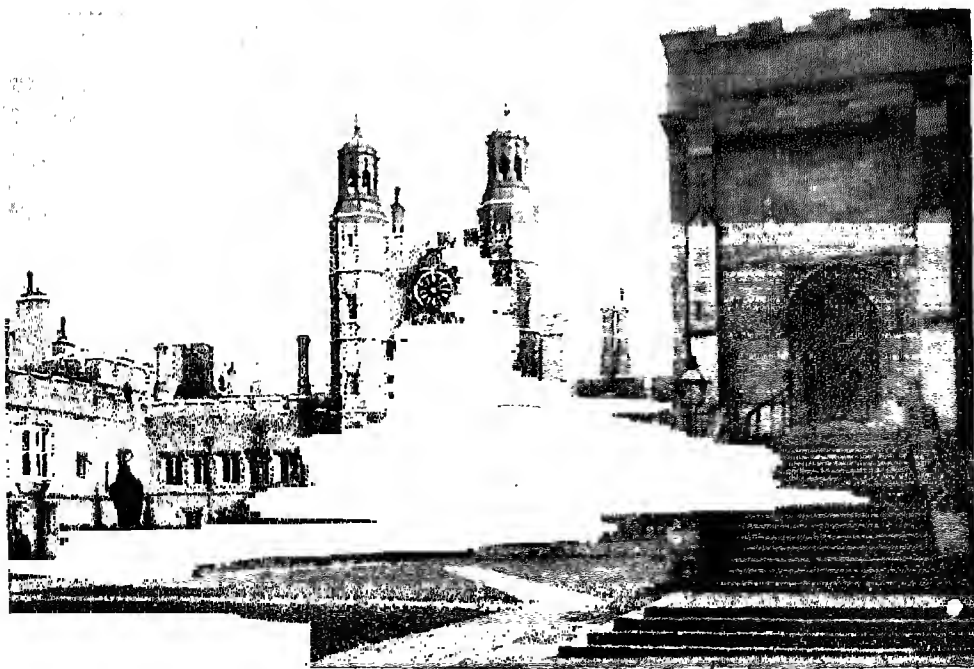
*Below: A SENIOR FORM AT WORK IN THE
LIBRARY, WESTMINSTER SCHOOL*



Scenes from England's Public Schools



GENERAL VIEW OF SCHOOL WITH BOYS IN HOUSES
AT PHYSICAL TRAINING, CHELTENHAM COLLEGE



KING'S SCHOLARS LEAVING HALL. A VIEW OF YARD
AND CHAPEL STEPS AT ETON COLLEGE

Public Schools and State Education in Britain

J. F. WOLFENDEN

I

OF ALL the queer and illogical elements in the British national life (and there are a good many) the institutions called "Public Schools" must seem to be very nearly the most queer and the most illogical. For not only do they present a separate stream of education outside the national system, worse still, nobody knows exactly what they are. For of these two words "Public School" there is no accepted definition. The title is claimed, for good reasons or bad, by any school which likes to think that it has something in common with Eton or Winchester or Rugby. The nearest there is to a definition is that schools whose Headmasters are members of the Headmasters' Conference can properly be called Public Schools. But that body includes big day schools, small boarding schools, and some which do receive public moneys, as well as the independent boarding schools of tradition. There is in fact no single feature which all Headmasters' Conference Schools have in common. No wonder people find them hard to define.

But in real life, when the words are used by an Englishman, whether in admiration, bitterness, envy or affection, what he means is the schools which are independent of public control, whose boys are boarders, and whose finances are not subsidized by contributions either

from the State or from the Local Education Authorities. And it is in this popular, if slightly inaccurate, sense that we shall use the words.

Inevitably these schools are expensive. They have comparatively big staffs, usually paid more than masters in the State schools; they have considerable costs to meet in the maintenance of buildings and playing fields, and they have no subsidies from public funds. They therefore depend entirely, except for their income from endowments (which is usually small), on the fees paid by parents. Those fees must therefore be high. Consequently in the past their field of recruitment has been restricted to those who could afford fees of the order of £175 (\$700) up to £300 (\$1200) a year. That is, their boys have inevitably come from a high income-range.

For a long time that has been admitted to be unsatisfactory. There are obvious objections, on all grounds of democratic fairness, to restricting any form of education to one particular section of the community, especially when that one form of education is thought by many to be the best form of education which can be got. For it is widely held, rightly or wrongly, that this boarding school education, provided by these few schools for the sons of the comparatively wealthy, is the best that Britain can pro-

vide. Certainly it has been frequently said that the boarding school is the one great contribution of Britain to educational practice. If that is so, how can it be justifiable to limit it to those who happen to have been born into comparatively wealthy families, whatever their other merits or abilities?

It is very important to realize that these questions have not been asked only by those who are opposed to the Public School system on political or economic grounds. They have been asked, with even greater insistence, from inside the Public Schools themselves. For those who work in them and believe in them are even more anxious than are those who bombard them from outside to ensure that these schools should be open to those who deserve the particular kind of educational opportunity they afford. It is no recent or sudden cry: there has been for long a movement inside the schools themselves for a more rational form of recruitment to them. It was at the express request of the Headmasters' Conference itself, in conjunction with the Association of Governing Bodies, that Mr. R. A. Butler, then President of the Board of Education, in 1942 appointed the Fleming Committee, to report on ways in which the Public Schools could be more closely associated with the national system of education. It is a quite obsolete notion that the headmasters of these schools are standing like so many descendants of Horatius, with their eyes flashing and beards flowing in the wind, resolved to shed the last drop of their blood in repelling the proletarian assault on the citadels of privilege. On the con-

trary, many headmasters had, for years before the Fleming Committee was set up, been trying in their own schools to work out some practicable scheme; and several have already in operation private arrangements with particular Local Education Authorities. Now the attempt is being made to establish a genuinely nation-wide policy.

II

There are obvious difficulties. The first is crudely financial. The Schools depend for their income on fees. If the amenities which they at present offer are not to be reduced, if they are still to attract the best type of masters and pay them properly, they must somehow or other keep up their present annual income. They therefore simply cannot afford to take boys from the national system without payment. If there is to be payment, it must come, if it cannot come from the parents, from public funds, either from the Exchequer or from Local Education Authorities.

At once two difficulties arise. Some Local Education Authorities might well say that they do not feel justified in spending £200 (\$800) a year of public money to send one particular boy to a boarding school outside their area when they already have inside that area perfectly adequate day schools. And some Local Education Authorities disapprove of what the Public Schools represent and would not be willing to use public money to support what they regard as part of a system which ought to be abolished. Secondly, the Schools themselves are sometimes reluctant to accept public

money because they fear that to do so would inevitably involve them in some degree of public control—and if there is one thing above all others that these schools value it is their independence.

The financial difficulty is by no means the only one. The number of places the Public Schools can offer to boys from the national system is obviously very small; indeed, at the present time they are so full and have such long waiting lists that any boys they take in this way will simply be excluding an equal number of their "regular customers." If the number of places available is small and the demand for them is great, how is the decision to be made between the various candidates from the national system? In short, what are to be the criteria of selection for these vacancies offered by the Public Schools?

It is argued that the determining factor should be the need of any child for a boarding education. If his parents are abroad, or divorced, or incapable of providing him with a suitable home background, then clearly his need for boarding school life is so great that it ought to be met. Again, there are children living in remote parts of the country, so far from a good secondary school that they cannot really get the education they deserve; for them there clearly ought to be places in the boarding schools.

Others take a rather different standpoint. They argue that the fundamental principle of the Education Act of 1944 is that every child must receive the education best suited to his abilities and aptitudes. So they claim that this particular form of education should be given to

the boy whose particular personal qualities entitle him to it, whatever the merits or shortcomings of his parents.

All these questions, and many of a similar kind, are being actively examined by a Committee at Britain's Ministry of Education specially set up to consider and report on Boarding Education. The Headmasters and Governing Bodies of the Public Schools are represented on it, together with other bodies of teachers and administrators. The Committee has detailed statistics, recently collected, of the places offered by the Public Schools and applied for by the Local Education Authorities. Its next duty will be to match up the supply against the demand.

But everybody recognizes that the number of places the Public Schools can offer are a mere scratching of the surface of the problem. With the best will in the world they cannot provide for more than one per cent. of any year's age-group from the national system. Quantitatively their contribution is negligible, though qualitatively it is of the first importance. Their offer can be little more than a gesture, but it is a gesture enormously worth making. The real solution can only come with a vast increase in the number of boarding schools. Until the State or the Local Education Authorities build scores of new boarding schools we shall never be able to give a boarding education to all the children who need it or whose abilities and aptitudes justify their receiving it. Nor shall we be able, until then, to decide what is the value of a boarding school as an educational instrument. Hitherto the conditions of the experiment have never

been pure; for boarding school education has always been mixed up with a certain background of family, wealth or position. When boarding schools are open to all we shall see the experiment working in genuine conditions. And then it will no longer be true that the only two ways of getting a boarding education are for a child either to get itself born into a well-to-do family or to commit such an act of delinquency as will per-

suade a Juvenile Court to send him to an Approved School.

One thing is certain. The Public Schools are pledged (by a resolution passed without dissent at a meeting of the Headmasters' Conference) to do everything in their power to assist the Ministry's Committee on Boarding Education in making a boarding school education available for all the young people of Britain who need it or deserve it.

Ours is the century of the uneducated Common Man, of the perpetually adolescent Common Man, of the Common Man skilled in the art of living. Untaught in the wisdom of the race, he is incompetent either to rule or to be ruled. He is blatantly vulgar, ill-mannered, boorish, unsure of himself, hungry for happiness, not a man so much as a boy who has outgrown his britches. For this he is not to blame. The blame rests on our schoolmasters.—BERNARD IDDINGS BELL, in New York Times

Educating for Peace

I. L. KANDEL

I

THE WORLD again has an opportunity to free itself from threat of war and ridding itself of war as a method of settling international conflicts. If this opportunity is not seized, mankind has discovered through scientific inventions, the product of its own education and ingenuity, the means for its own destruction. The challenge to education has always been present but it has been disregarded. That challenge was sounded three hundred years ago in a century which was marked by religious conflicts torn by civil strife and yet inspired by the promise of the infant sciences. From the depth of his soul John Amos Comenius, himself a displaced person, realized the great task that confronted mankind and defined it in words that might have been written in our own day:

There is needed in this century an immediate remedy for the frenzy which has seized many men and is driving them in their madness to their mutual destruction. For we witness throughout the world disastrous and destructive flames of discords and wars devastating Kingdoms and peoples with such persistence that all men seem to have conspired for their mutual ruin which will end only with the destruction of themselves and the universe. Nothing is, therefore, more necessary for the stability of the world, if it is not to perish completely, than some universal rededication of minds. Universal harmony and peace must be secured for the whole human race. By peace and harmony, however, I mean not that external peace between rulers and peoples

among themselves, but an internal peace of minds inspired by a system of ideas and feelings. If this could be attained, the human race has a possession of great promise.

The plan that Comenius proposed was the creation of a Pansophic College which would codify, unify, and disseminate the knowledge of the world. This plan would have fitted in with Comenius' proposal for the establishment of universal education, beginning with the school at the mother's knee and going up to the university with opportunities for "all alike, gentle and simple, rich and poor, boys and girls, in great towns and small, down to the country village." The reason for this proposal is one which is just about being put into practice in our own day, that "Everyone who is born a human being is born with this intent—that he should be a human being, that is, a reasonable creature ruling over the other creatures and bearing the likeness of his Maker." If peace was to be established, there was needed the recognition of the worth and dignity of all as human beings, universal education, and "some universal rededication of minds."

Comenius was one of the prophets of the world whose words went unheard. The progress of science which was hailed by Francis Bacon as a method and means "for the finding out of the true nature of things, whereby God might have the more glory in the workmanship of them and men the more fruit of them," in-

creased the amenities of life but carried in itself also the seeds for the destruction of all that man has achieved, when harnessed to the waging of war instead of improving the arts of peace. The danger that threatens the world as it enters on the atomic age was already anticipated in 1862 when the first iron-clad man-of-war was constructed. It was the application of science to purposes of destruction that prompted Henry Adams to write to Charles Adams as follows:

Man has mounted science and is now run away with. I firmly believe that before many centuries more, science will be the master of man. The engines he will have invented will be beyond his strength to control. Some day science may have the existence of mankind in its power, and the human race commit suicide by blowing up the world.

It took less than a century for this prophecy to come true. And still mankind with all its ingenuity and inventiveness has been unable to promote that re-dedication of minds which Comenius had already recognized as essential. Following World War I, H. G. Wells declared that the world was faced by a race between catastrophe and education. Like Comenius, Wells urged the pooling of universal knowledge in his proposal for a World Encyclopedia—"a scheme for the reorganization and re-orientation of education and information throughout the world." "Without such a world organization," he wrote, "there is no hope whatever of anything but an accidental and transitory alleviation of any of our world troubles. As mankind is, so it will remain until it pulls its

mind together." More recently Archibald MacLeish has stated that peace must be founded "upon the intellectual and moral solidarity of mankind." More important than the intellectual is the moral solidarity to guide the intellectual.

Efforts were made to provide an organization through which the world might pull its mind together and the intellectual and moral solidarity of mankind might be promoted, when the League of Nations was established. There were a number of reasons for the failure, but not the least important of them was that the world organization was superimposed upon the established tradition of nationalism with little effort to change it to a new direction. That danger confronts the world today and the United Nations and the United Nations Educational, Scientific and Cultural Organization may fail for the same reason. The new international order which is promised by the creation of these organizations depends for its success upon a readiness in each nation to put its own house in order. Problems are not solved, although there is a widespread tendency to believe that they can be solved, by the appointment of committees or the creation of new organizations. This is what Senator Tom Connally meant when he said with reference to the new international constitution that

Mere documents, language, and phrases cannot themselves prevent war and preserve peace. They must rest upon the will and purpose and desires of the peoples and nations of the world. Organization, however, promotes these objectives.

The same warning was already

sounded by Professor J. B. Condliffe when he wrote:

It may be possible to construct in imagination a symmetrical scheme of international treaties and supranational institutions. Constitution-making is a seductive occupation. But workable constitutions grow out of grimly felt necessities and are seldom symmetrical.

Organizations can only succeed if they are based upon the will, the purpose and the desires and grimly felt necessities of those whom they are to serve. The challenge demands not only the removal of ignorance through the dissemination of accurate knowledge and information, but the substitution of new spiritual values for the old—"a universal rededication of minds." Ignorance of other peoples cannot be charged to the Germans who had built up some of the strongest centers for research into every aspect of life in other countries, but dedicated that knowledge not to sympathetic understanding but to their own interests to be attained by war.

II

What, then, have been the obstacles to the use of education for the promotion of peace? The greatest obstacle has been the use of education as an instrument of nationalistic policy and a tendency to perpetuate traditional antagonisms as, for example, in the relations between France and Germany, and between the United States and Britain, or the transmission of certain inherited prejudices toward peoples other than our own, whether near or remote. The perpetuation of prejudices may be continued

even after the ideal of the good neighbor has been accepted. This has been clearly illustrated in the investigation into materials in American textbooks on Latin America and Canada, conducted under the sponsorship of the American Council on Education. It was found either that the wrong things were given undue emphasis or that basically inaccurate information was contained in the textbooks. The tendency to attach labels to members of other nations or to think of them in stereotypes is so deep-rooted that one of the most difficult tasks is to eradicate them not only as between nations but as between groups within the same nation.

The use of education as an instrument of nationalistic policy resulted, in most countries consciously and deliberately, in an emphasis on political and economic power or on manifest destiny without any attempt to promote an understanding of the interdependence of the nations of the world or an appreciation of the worth and dignity of human beings. Nowhere has the situation been so well described as in a definition of a nation by Huxley and Haddon in *We Europeans*. That definition runs as follows: A nation has been cynically but not inaptly defined as a society united by a common error as to its origin and a common aversion to its neighbors.

From the first is derived the egregious error of the race theory, the keystone of Nazi policy and propaganda; from the second the practice of grouping other peoples under unexamined labels and stereotypes. There is another aspect of the use of education as an instrument

of national policy which has tended to perpetuate and to foster attitudes inimical to peace. Discussing the meaning of a nation Renan wrote:

What constitutes a nation is not speaking the same tongue or belonging to the same ethnic group, but having accomplished great things in common in the past and the wish to accomplish them in the future.

There is much truth in this statement—a nation is held together by common loyalties to its past and its hopes for the future. In education, however, what has been emphasized in the study of the past are the great things accomplished on the battlefield, territorial aggrandizement, imperialism, or manifest destiny; the great things to be accomplished in the future are to redress past defeats and to recover lost territory. The victories of war have always been given greater attention than the victories of peace.

The Constitution of UNESCO opens with the statement that:

Since wars are put into the minds of men, it is in the minds of men that the defences of peace must be constructed.

The process of putting wars into the minds of men begins in the schools. The heroes of children and youth in schools are the heroes of the battlefield. They are taught, while in school, the glories of war but not its destructiveness; they learn of the expansion of national territory and possessions, but little about the progress of the ideas and ideals through those arts of peace which have contributed to the advancement of the human race. They rarely learn the lesson that wars keep the peoples of the world apart, and that all peoples have

benefited from those ideas and ideals, which are advanced in times of peace and which constitute the common culture of humanity. The heritage which the world today enjoys, a heritage amassed through times of peace, has nowhere been so well expressed as by the poet Shelley, who in *A Defence of Poetry* wrote:

It exceeds all imagination to conceive what would have been the moral condition of the world if neither Dante, Petrarch, Chaucer, Shakespeare, Calderon, Lord Bacon, nor Milton had ever existed; if Raphael and Michael Angelo had never been born; if Hebrew poetry had never been translated; if a revival of the study of Greek poetry had never taken place; if no monuments of ancient sculpture had been handed down to us; and if the poetry of the religion of the ancient world had been extinguished with its belief. The human mind could never, except by the intervention of these excitements, have been awakened by the invention of the grosser sciences, and the application of analytical reasoning to the aberrations of society which it is now attempted to exalt over the direct expression of the inventive and creative faculty itself.

The list which Shelley gives is inexhaustible not only in the area with which he was intimately concerned, but in every direction of human thought—in science and philosophy, in politics and economics, in all those creative arts which have molded the thought of modern man. Brief as Shelley's listing is, it contains representatives of many nations and many ages. Shelley confined himself to the European scene; he could have added, as we are beginning to realize today, the contributions of other continents—the Near and the Far East,

and of the Western Hemisphere. The progress of the world has been made possible by cross-fertilization of ideas in which no nation can be autonomous and self-sufficient.

Cross-fertilization has produced a common stock of ideas in the world. The creative artist can think in terms of universals. The great obstacle to the development of international cooperation lies in the political realm. From the point of view of political theory and international law the essence of nationalism is sovereignty, an inheritance in part of the struggle of national groups for independence, and in part of outworn economic doctrines. The issue of sovereignty has not been ignored in the efforts to promote the rule of law between nations, both after World War I and in our own day. In an address on March 4, 1919, President Taft declared that:

Sovereignty is freedom of action of nations. It is exactly analogous to the liberty of the individual regulated by law. The sovereignty that we should insist upon and the only sovereignty we have a right to insist upon is a sovereignty regulated by international law, international morality, and international justice, a sovereignty enjoying the sacred rights which sovereignties of other nations may enjoy.

More recently Dr. James T. Shotwell has pointed out in *The Great Decision* the analogy between the building of a nation and the construction of a world order:

Most political institutions, he writes, have been created to restrain or direct the wayward impulses of men insisting upon getting what they want when they want it without

due regard to the rights of others. This curbing of lawlessness within the state has given us the institutions which safeguard life and property and provide for the welfare of all against the arbitrary acts of others. Nationalism, with its deep roots in the soil of every land, operating by threat or act of violence in international affairs, offers a last, but a mighty, outlet for those activities which we have ruled out of our lives at home as immoral and illegal.

The sovereignty of nations like the freedom of the individual within a nation must be regulated by law. Just as freedom regulated by law creates and enriches the opportunities of the individual for the fullest development of his personality, so sovereignty under the rule of international law will permit each nation, freed from the fear of international lawlessness, to develop its own culture as a contribution to the culture of the world.

III

From this analysis there emerge two lessons which must be learned in the process of educating for peace. The first is that the traditional concepts of nationalism, which in the past have emphasized power and aggressiveness, must be abandoned in favor of the concept that each nation has the right and obligation to make as rich a contribution as it can to the welfare and progress of humanity. The second lesson is that no nation can develop as it should unless there are international guarantees of security and freedom from the fear of war. These lessons will not mean any limitations on the ideals of loyalty and patriotism. Rather will these ideals be translated

into a thorough appreciation of the characteristics that give a nation its place in the world and of the contributions that each can make to the progress and advancement of the welfare and culture of humanity. Such was the intent of the Atlantic Charter, which, though forgotten, has been forgotten only temporarily.

Each nation, like each individual, does develop something that is characteristically its own—a personality, a mentality that distinguishes it from others. This mentality has been described by Madariaga as “a combination of qualities and defects,” which are “the color, the scent, and the shape” of its acts and thoughts. The world would stand to lose if national mentalities, varieties of character, and modes of behavior became uniform and standardized, just as a nation retrogresses to the degree that its individual members are moulded to one pattern and are not permitted to enjoy the opportunities for their fullest development. Just as in education today the aim is to develop to the fullest degree a variety of rich personalities, so each nation has the right to develop as richly as possible those aspects in its culture which enrich the world without encroaching on the enjoyment of a similar right by other nations. Only in this sense can international understanding acquire a real and significant meaning. International understanding will then be that attitude which recognizes the possibilities of service of one’s own nation and of other nations to the common cause of humanity, and that each nation has in it something of worth to contribute to the

enrichment and progress of civilization and culture.

The task of educating for peace is neither simple nor easy, since the idea of nationalism, because of its tradition, is so charged with emotions of the wrong kind. It demands the eradication of inherited prejudices and biases which prompt us to look for differences in peoples of other nations instead of these elements of humanity which are common to all. The task begins at home and involves the dissemination of accurate knowledge and information, not as a storehouse but as means for changing modes of conduct and attitudes. Charles Lamb, sitting one day at the window of his club, said to a friend as a man passed by in the street, “I hate that man.” “Do you know him?” said his friend. “No,” replied Lamb, “if I knew him, I would not hate him.”

The ideals that make for international understanding do not differ from those ideals that should make for mutual understanding and respect between members of the same nation—fair play, readiness to cooperate with understanding, loyalty to the good, and a sense of justice—ideals which are common to all great religions. But man has a propensity far too frequently to exaggerate differences which continue to stand as a bar to mutual understanding and respect. We need to cultivate a recognition of the fact that, despite differences of color, language, nationality, race or creed all human beings have more in common than we are willing to admit.

The reorienting of attitudes toward peace and international understanding is

faced with many obstacles. The first is that education in the past has been devoted to cultivating an emotional sense of nationalism. The second is the fact that national relations, so far as education is concerned, have been divorced from international relations, and their conduct has been left almost entirely to experts as a sort of mystery. In a recent study of *The Teaching of International and Intercultural Understanding in the Public Schools of California* Professor W. Henry Cooke found adult prejudices to be the greatest hindrances to the development of the program. In an analysis of replies to questionnaires, Professor Cooke found the following hindrances:

Lack of understanding of the average American citizen of the international problem. The ingrown feeling that any person of foreign blood or even of foreign extraction is an invader of a domain that is reserved for Americans only.

A feeling that internationalism is communism and un-American.

Attitude of adult population of the community. Unsympathetic teaching personnel. Inability on our part to appreciate the understanding, attitudes, ideals, and customs of foreign people, even though we may make an extensive study of them.

The belief still held by many legislators and some school people that there is something vaguely radical or subversive in teaching the facts about race, religion, and nations.

Thus the task of developing the ideal of international understanding and co-operation, as the basis of peace, demands the simultaneous education of adults and of youth. Schools cannot carry the load alone, particularly since it is known that

there is a higher correlation in the study of social issues between the attitudes and opinions of pupils and their parents than between them and their teachers. There is also the misinterpretation that educating for peace is training for pacifism. That misinterpretation can only be removed by insisting that educating for peace is the development of international understanding, co-operation, and good will—the Good Neighbor ideal. Whether we wish it or not, international relations—relations between nations—will go on, and it would be to the benefit of all, if every citizen has an intelligent understanding of them. Increasingly international politics are becoming national politics in a world which is becoming more closely knit together by modern means of communication. In the expanding study of the civilizations and the cultures of foreign peoples—European, Latin American, Far Eastern—there is the opportunity of learning that they are not the products of any one nation but the accumulation of the contributions of many ages, races, and nations. More truly today than when Pericles said it of Athens, “We enjoy the fruits of other countries as freely as our own.” But in studying the civilizations and cultures of other peoples, we tend too often to ignore the peoples themselves. The end to be achieved has already been incorporated in the Charter of the United Nations:

To reaffirm faith in fundamental rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large or small and . . . to promote social progress and better standards of life in larger freedom.

From this point of view a program of educating for international understanding and co-operation does not differ from a program of educating for national survival and the preservation and maintenance of the ideals of democracy. And so results the curious paradox that the best preparation for an appreciative and intelligent understanding of international relations is a thorough understanding of the problems of one's own nation and acceptance of the obligations of loyalty and patriotism. The desirable goal is not the cultivation of humanitarian sentiment but of ideals of human liberty, justice, and honorable conduct of an orderly humane society whether within a nation or between nations. Internationalism can thus be said to begin at home through experiences and service in the smallest community and the gradual enlargement of the environment of an ever smaller world.

IV

There is a tendency on the part of educators, whenever a new objective is to be attained, to add to the already expanded list of subjects in the curriculum. In developing international attitudes favorable to the maintenance of peace it is questionable whether a new subject needs to be added. Even the addition of a new subject may fail in the attainment of the desired objective. What the present situation demands is a radical change of emphasis. It was on the premise that every teacher of every subject has an opportunity to contribute to the idea of the cultural interdependence of the nations of the world that the

36th Yearbook of the National Society for the Study of Education was constructed. The Yearbook, devoted to a discussion of *International Understanding through the Public School Curriculum*, was based on the thesis that every subject now taught in American or other schools has been the result of the co-operation of the minds of men at all stages of history and of many nations.

This thesis is perhaps clearest in such fields as music and art, which recognize no national boundaries. We do not or should not think of painters or sculptors, composers or musicians as German or French, Italian or English, American or Oriental; they belong to the world and their works are the heritage of humanity as a whole. The same fact is becoming increasingly true in the field of literature. It is natural for us to think of all literature in English as our own, while the great writers of other nations are gradually assuming a place in our literary heritage. A book of merit in a foreign language is scarcely a month old before it is translated and becomes our own; and this is equally true of the drama. In the study of foreign languages an important change is taking place in the emphasis that is now being placed upon the study of the peoples who speak them. It is not an accident that the literary studies are called "humanities"; it has been one of the great weaknesses of education that the "humanities" have not been treated as such and have not served as a bond that binds centuries and generations together in a consciousness of common service and an appreciation of human values.

This point of common service may be somewhat elusive in the field of spiritual values, but apply it to the sciences, whether pure or applied, and the implications become obvious. Scientific progress except through the utilization of products, ideas, and discoveries, wherever found and irrespective of national origins, is unthinkable. It is only necessary to recall the number of national minds that have gone into the development of modern science and technology, or of the contributions of medical science which at once become the property not of one nation but of the whole of humanity. This does not mean that we must surrender or minimize our patriotic pride in the contributions of our own fellow-citizens, but it does mean that we can derive a new ideal of international co-operation and service. The advancement of knowledge is not a national but an international or human service. It should cultivate the attitude that we cannot utilize the products, whether spiritual or material, of the citizens of any nation and continue to despise them.

Another subject which provides opportunities for the development of a realization of the interdependence of the world is geography, a subject which contains in itself the elements of both the humanities and the sciences. While, on the other hand, geography deals with the influence of nature on man, it illustrates, on the other, how men in different parts of the world live and work, and the essential interdependence of humanity for the raw and manufactured products of the world. This in turn mani-

fests itself in the development of transport, means of communication, industry and commerce, and international finance. The effects of the dislocation of industry in one country, as we learned too well in the last decade, are felt immediately in another. The world is becoming smaller and this means that the common interests and unity of man are increasing. It does not require a special course in economics to develop the theme today that commercially and industrially the world is interdependent and that few nations are sufficiently blessed with the necessary resources to live alone without stagnating.

The subject which has been most misused everywhere, our own country not excepted, is history. No subject has been used more deliberately for nationalist indoctrination with an emphasis more on the political and military aspects than on the social and cultural development of a nation. The importance attached to history as a means of indoctrination and propaganda has nowhere been more clearly illustrated than in the revision of programs that followed the ideological revolutions since World War I. Too rarely is national history woven into the world history and too rarely is attention paid to the influences that have been exercised by the cross-fertilization of cultures. Little attention is ever paid to the multiplication of international organizations developed in the nineteenth century for the promotion of human welfare. All these activities are now being brought together under the sponsorship of the United Nations and of UNESCO. But to understand their meaning fully there still remains a great task for edu-

cation to develop faith in these organizations by cultivating "the will and purpose and desires of peoples and nations of the world" to see to it that this time these organizations succeed in their undertakings.

International understanding can be promoted naturally and in its manifold settings. New subjects need not be added to the curriculum. What is urgent is that the subjects already available are properly utilized. The addition of new subjects rather than the adoption of a new emphasis means specialist teachers, departmentalization and specialization, which lead inevitably to thinking in compartments. Like spiritual values, the values of peace, international understanding, and international co-operation cannot be taught as separate lessons. What is to be desired in the development of citizenship, in stimulating loyalty and patriotism, and in cultivating a sense of national and international interdependence is to acquire a sense of obligation and responsibility for service and the manifold ways in which it can be performed. If one can only become educated to a realization that civilization and culture have been a collective achievement, in which his nation has had a proud share along with others, that they are a common heritage and a joint responsibility of all nations, he will have gone far to an appreciation of the fundamental bases for international understanding. And this implies the recognition of a common humanity, based on common knowledge, and devoted to common ends.

No one nation can alone undertake

the task which has been defined, as was well illustrated when England embarked in the twenties on a program of education for peace and the study in schools of the aims and purposes of the League of Nations, and of disarmament. A new day has dawned, however, and under the auspices but not the control of UNESCO nations can now begin to co-operate in the common effort of laying the foundations for peace through education. UNESCO is prohibited by its Constitution from interfering in the domestic concerns of a nation, but it will act by way of suggestion, and through conferences. It now has on its program two projects which will contribute to the promotion of sounder international understanding. The first of these is to secure the revision of school textbooks in order to remove statements inimical to other nations and to ensure accuracy of information. The second project is to assemble and publish information on what is being done in the schools of the member-states to promote international understanding. In these projects the United States can co-operate in good faith, because it can count on the influence of teachers, already manifested in the years between the two wars. There need be no fear lest education for loyalty and patriotism will be affected. The development of international-mindedness does not mean the abandonment of national-mindedness; if it means anything, it demands a heightened consciousness of the place of one's own nation in and the contribution that it can make to a world order, where survival depends on the maintenance of peace.

Education for Contributive Citizenship

W. SEWARD SALISBURY

THE ATOM bomb marked the end of an epoch. We are everywhere warned it will require a virtual revolution in the field of human relations if we are to control this infinite force before it destroys us. I have a feeling that we in citizenship education are muddling our opportunity and responsibility—that we are content to do merely a little bit better what we did before.

Citizenship education has been largely concerned with the imparting of knowledge and the development of attitudes. These goals are worthy and appropriate but they are no longer enough. They did not, for example, prevent an almost complete breakdown of the domestic economy in the months immediately following the war through such anarchic expressions of individualism as nation-wide strikes and arbitrary price mark-ups.

There is no occasion to profess to be surprised or shocked by a social climate in which each group looks out for itself. After all, this social climate is but a logical culmination of the virtues, of the drives, that accomplished things in America for individuals and for groups. Individual initiative and the incentive factor, free enterprise and competition, made the America that shone with such lustre during the war years.

Given the numbers and the quality of the American people and the natural resources included within the continental bounds of the United States, it is doubtful if any other economic and social phi-

losophy than that of *laissez-faire* and economic determinism could have created such a successful material civilization as was created in this country during the first half of the Twentieth Century. Everything in the social complex, including education, tended to support the concept of the "economic man," both as the ideal and the practical goal of society.

Whether we teachers are willing to admit it or not, the philosophy of economic determinism was the chief source from which citizenship education derived its momentum. During this period the most effective acts of citizenship were performed when each citizen looked out for himself. The individual became his own best social security. The individual contributed best to the growth and development of the country by aspiring to economic independence as an individual enterpriser, as a skilled technician, in the professions or in the thousand and one other avenues to economic self-sufficiency open to every citizen. Knowledge is power. The social studies did contribute substantially to the fund of information on which our highly differentiated individual citizens built their material success. The more highly differentiated an individual could become the greater would be the rewards he might win from the materialistic culture. While the acquisition of information may have been the most important outcome of social studies teaching during

the pre-atomic age, it is, perhaps, the least important objective now.

In recent years the social studies have put an increasing emphasis upon the development of desirable attitudes. Evaluated in the light of this criterion, social studies teaching has shown to best advantage in the elementary school. A fair observer of any good public school cannot help but be impressed by the tolerance, the co-operative spirit, the group solidarity of the children in the lower grades under the guidance of a superior teacher. As the pupils approach the secondary level, the differentiating and the divisive forces and influences emerge to challenge the wholesome solidarity laid down on the elementary level.

The colleges have probably the poorest record of all for the teaching of the desirable democratic attitudes. A generous amount of time is devoted to the social studies in most colleges and in most college curricula. Whatever the avowed objectives may be, the outcomes are primarily in terms of information. There are a growing number of colleges concerned with attitudes, it is true. Courses are given which seek to instil a respect for the civil liberties embodied in the Bill of Rights, and a willingness to see that others enjoy such rights.

Other colleges have been pinning their faith upon the "direct action" techniques of government, as the citizenship education most appropriate for modern times. Experiences are offered which endeavor to inspire the student to take an active part in the processes of democratic government. The student is taught to

register and vote in the primary as well as in the general election. He will make use of the power of petition, and will otherwise engage in direct action. Too often those students who have gained a mastery of these techniques of direct action use their superior skill in the political process, not in the interests of the general welfare, but for the primary and immediate interests of their own special group.

In general, the type of citizenship achieved on the level of higher education is mostly negative in character. It can be summarized by the admonition: Be good, don't be bad. A luke-warm recognition of the right of others to enjoy the civil liberties pretty well covers being good for most citizens. Anyone who does not openly and flagrantly break the law stays within the requirements of not being bad. Our philosophy has been that if I am all right everyone else must be all right, for it has always been that way, and it no doubt still is.

American civilization has just witnessed the end of the epoch where the dynamics of economic determinism alone were sufficient to meet the needs of the national community. The new synthesis of world civilization appropriate for the atomic age may well be discovered in the concept of the "sociological man." The "sociological man's" welfare is inextricably tied up with the welfare of the group. He experiences his greatest satisfactions as a member of a functioning group. The development of his personality is in direct relation to the nature and quality of his group affiliations. Whereas the time and energies of the

"economic man" were directed primarily to the differentiation of society, the time and energies of the "sociological man" are directed to the integration of society. Likewise, the welfare of any single nation cannot, over a period of years, be much better than the welfare of the other nations in the world community.

The atomic age and the "sociological man" have implications for all levels and phases of our economic and social life, but none greater than in the field of citizenship education on the college level. To the worthy objectives of education for citizenship—information and attitudes—should be added what may be called for lack of a better term, contributive citizenship. It is not enough to know, and to be properly inclined. What has been the business of no one, the general welfare, must be made the business of every citizen. Only through leadership can this concept of citizenship be engrained into the minds and hearts of the millions of Americans in whom it must be engrained before it can be an effective instrument of democratic control and social direction. The colleges with their thousands of additional students are in a strategic position to take the leadership in producing leaders. Contributive citizenship may be the appropriate *noblesse oblige* of the educated classes.

The implementation of this ideal in citizenship education should be consistent with American principles and American traditions. It should, therefore, be voluntary. It should vary according to the needs and characteristics of the region and the local community. Since contributing to the community

welfare is a necessary duty of the citizen, education for contributive citizenship should be incorporated into the curriculum. Its virtues and attributes should be isolated, organized into an appropriate sequence of experiences, and effective achievement be rewarded and glorified with credit, honors, or other appropriate recognition. A college curriculum that justifies any part of its content in terms of citizenship training, can well afford to devote the equivalent of at least a three-hour course to the achievement of positive contributions to the welfare of the community.

American communities are overflowing with opportunities for laboratory experience in this phase of citizenship education. The problems of relief and welfare, the community hospital, public recreation, and housing should be the concern of every citizen. Juvenile delinquency, racial and other minority relations, labor-management friction are in varying degrees limitations upon the attainment of the fullest degree of social health in most communities. With a judicious mixture of imagination, insight, and good will on the part of the instructor-director these and similar situations could become the raw material from which embryo citizen leaders could demonstrate their ability to make positive contributions to the general welfare.

Credits and recognition should be based not upon the knowledge of the situation gained in the laboratory experience, but rather upon what the student is actually able to do in the way of reconciling differences, ameliorating unsatisfactory conditions, or otherwise

removing the causes of social disorganization. Such a basis for recognition follows the Socratic dictum that no one really knows the truth until he acts in accordance with the information at his disposal.

While the actual accomplishments of a student or a group of students in any one course experience may not be great, the influence of their example may be infinite. The war years in the United States and throughout the world offer abundant evidence that even the most difficult problems can be solved with proper leadership. If the American people were continually reminded that future leaders are, as a part of their educational experience, expected to and do help to bring unity out of disunity, and social solidarity out of social disorgan-

ization, our present domestic problems would not appear quite so formidable.

Teachers of the social studies have the opportunity and the privileges of initiating the training of the only type of human who can hope to survive in the atomic era—the “sociological man.” The same spirit of co-operation and enlightened self-interest that will put the welfare of the nation before the welfare of the individual is also the proper solvent and antidote for world disintegration. Our duty and responsibility is clear: we must actively and aggressively teach and live a type of citizenship which places the primary emphasis upon positive contributions to the community welfare; on a local, a national, and an international plane.

WHAT IS A BOOK?

What is a book? A series of little printed signs—essentially only that. It is for the reader to supply himself the forms and colors and sentiments to which these signs correspond. It will depend on him whether the book be dull or brilliant, hot with passion or cold as ice. Or, if you prefer to put it otherwise, each word in a book is a magic finger that sets a fiber of our brain vibrating like a harp string and so evokes a note from the soundingboard of our soul. No matter how skillful, how inspired, the artist's hand, the sound it makes depends on the quality of the strings within themselves.—ANATOLE FRANCE

Of Scholarship and Wisdom

RICHARD R. WERRY

I

IN A BRIEF strip, a cynical cartoonist recently characterized the late war. The Allied Powers, represented as an English bulldog, fought a sharp-toothed wolf, the Fascist Powers, over the issue of a meaty-bone, presumably Civilization. When the fight was finished, the bulldog held the bone in his mouth, but all the meat had been eaten by the dead wolf. It is yet too early to know whether this interpretation of the war will be substantiated by history; but if, as after the last world war, victory is to be more celebrated than consecrated, the allegory stands a strong chance to incorporate truth.

No single group, professional or, for that matter, political, is in a position to determine by its efforts alone whether this war, like previous wars in the world's history, is to be just one more example of man's attempt at self-catharsis. But teachers, especially college and university teachers of academic subjects, are in a position to combat frontally that post-war materialism which, if allowed to develop unchecked, like a mold feeding on bread, eventually will devour the substance from which it derives its own existence. As trustees of learning and of truth, teachers are assured of the audience of mature, as yet unconcentric, minds; they cannot be expected to convert youth to international altruism—a conversion which in one nation alone might well prove more disastrous than

desirable—but they can, if they are truly wise, convince youth of the folly of personal and of international egotism. The discovery of the true nature of learned wisdom, together with some comment concerning the present state of academic scholarship in American colleges and universities, is the chief object of this brief paper.

II

In 1837 Emerson spoke of the clergy as the class more universally scholars than any other in society. Today, as scholars the clergymen have been displaced by the teachers—especially the college and university teachers—who, as a class, have grown almost as large as the clergy. No longer does the image of a stern-countenanced Mather, crooked low over a pulpit, spring to the layman's mind when he hears the word, *scholar*. Rather, he sees a long-haired, bespectacled professor.

It is as natural for academic scholars to congregate about colleges and universities as for lawyers to gather in courthouses. The university would be the scholar's natural habitat even if it did not subsidize him, for where else could he find the materials of his profession—the efficient catalogues, the microfilms of ancient world-scattered manuscripts, the collected continuity of thought upon the subject of his interest?

The academic scholar is indigenous to the university, for he seeks to know.

But only as he knows may he be known. Therein lies the curse of his career. If he would progress toward fame and material security—vain as these possessions are, who without them does not desire them?—he must make himself known by his knowledge, he must publish his research. To enable the scholar to reveal himself even more than to enable him to reveal his works exist dozens of scholarly publications, each devoted to one exclusive realm of research—*The Publications of the Modern Language Association* and *Modern Language Notes* in language, the *Journal of Historical Studies*, in history, *Anthropological Review* in anthropology, etc. Competition is abundant. For every article published, one hundred may be rejected. The editors, distinguished in the division of knowledge which the publication represents, yet must rely on many consultant experts to pass judgment on articles outside their own special peninsulas of authority. Originality in research is the premium which the scholar must pay for publication. If his writings do not incorporate hitherto unpublished records, they must at least present original interpretations or constructions of generally known facts. The result is that the majority of scholars, instead of devoting themselves to the accumulation of data to the end of integrating these data into a coherent point of view toward history and humankind, give themselves completely to a searching for stray documents in the garrets of old homesteads and in the mouldy files of public records, or, if they are isolated from the abodes of the dead great, to what seems as often as not a malevolent reinterpretation of

commonly possessed sources. The intense specialization of scholarly research has converted most scholars from Men Thinking to Automaton of Research. In most cases this has been a gradual metamorphosis; like myopia, it has come upon its victims so slowly as to be imperceptible to them. Unlike myopia, there are no mechanical lenses to restore or balance vision. So like seventeenth century virtuosi, scholars become learned—but not wise.

III

It is hardly necessary to point out that learning and wisdom are by no means synonyms. The learned fool has been a stock figure of comedy since ancient times, and is with us yet in the character of the kindly, learned, but impractical professor, as often the main actor in our party jokes as the penurious Scotchman, or the travelling salesman. Every specialist, whether he be a mechanic, chemist, or obstetrician, is a man learned in an area of knowledge. Learning in one small cubicle of knowledge, however, is no guarantee of wisdom.

It is commonplace to decry the specialization of techniques which contemporary society demands of us—commonplace and, more often than not, unintelligent. If we would have such luxuries as electricity, airplanes, radios, and atom-bombs, we must have specialization. It is the price of material progress, and although there are times when we all feel like going on a buying strike against that price, few of us transpose mood into action. Nor should we. Specialization is at once the recognition of the individual mind's limitation, and society's victory

over those limitations. But the purpose which Emerson in 1837, and most modern thinking parents as well, ascribe as the teacher-scholar's *cause d'être* in a pragmatic world, does not concern itself with material progress in or of itself; the teacher-scholar's proper concern is not the world but man, more exactly, man in the world. Of course the scholar should pursue the clues of new sources whenever they suggest themselves, but that pursuit must not become an end in itself. Let him first acquaint himself with what is worthy of his attention in his general field of study. If his doctoral dissertation has been a consideration of imagery in the metaphysical poetry of the seventeenth century, let him not therefore disdain to plunge into volumes of nineteenth century romantic poetry, or to read twentieth century American dramas. Surely it is more important to an historian, who is also a thinking man, to learn the contours of Asiatic history than to consecrate five years of his life to the compilation of a biographical dictionary of the participants in the Whiskey Rebellion in Western Pennsylvania.

Not for a moment do I believe it possible that we shall ever again see scholars of the proportions of Aristotle, or Rabelais, or Milton, men in whom the knowledge of an era might be said almost to have been congealed. But though the bounds of the scholar's potential of knowledge have shrunk with the expansion of knowledge at large, the perspective of the scholar toward humanity need not have shrunk accordingly. Where Aristotle considered all nature as his province, the political scientist today may consider all political

science as his, the historian all history as his, the literary scholar all literature as his; and all of them can relate their subjects to man and his struggle toward that peace of spirit without which peace of nations will never become a reality. This is not to deny the scholar his own asteroid of special interest; it is merely to insist that the shape of the constellation which he would describe to the world be not lost utterly, or distorted grotesquely, in the glare of a single star too closely and too long stared at.

IV

In a sense the worm is a specialist; its interests too are confined to the very narrow circumference of immediate environment, and the problem of life is devoted in entirety to a single search—for an environment adequately satisfactory to basic needs of worm existence. What universes lie remotely or ultimately above the ceiling of his form-fitting tunnel, what volcanic seethings may be stirring beneath him—these are no more matters of interest to a worm than they are to a specialist in the dorsal fin functions of tropical fish, or in the morphological changes in the dialect of West Midland. But mankind, unlike wormkind, is bound to all the universe by the myriad threads which the human intellect has spun. Civilization is a gossamer cathedral which Man has been shaping, consciously or no, for millenniums. It is his doing—he is the architect. And like any architect, he must preserve a balance between function and decoration if he would wish his work to be substantial as well as beautiful. A gargoyle, a cupola, a buttress, however per-

fectly designed, are by themselves aesthetically impotent because they are isolated from the function which they were meant to perform.* Similarly, a fragment of facts, isolated from the significance which the unity of knowledge alone can give it, is valueless.

There is no ready formula for attaining this desirable balance of scholarly perspective. Certainly, pinpointing one's vision, as if one were to attach himself to stationary spy glasses, is an overweighing of one scale and no honest attempt at achieving equilibrium. If all specialists were men of balanced perspective, this would be surely a saner world than it is. The academic scholar, however, because of the nature of his work and his potential influence with young, yet unimprisoned minds, is socially more responsible for maintaining a whole conception of knowledge than is the laboratory researcher, or the surgeon, or any other specialist. If young men leave the university, more devoted to facts than to humankind, more interested in the atoms which make up the man than in the man who is made up of atoms, whatever facts they may have accumulated during their years of schooling, they will be as blind as worms; and when their world falls in upon them, they will be as confused, as terrified, perhaps as dead, as worms are when an unseen foot momentarily changes the contours of the earth.

* The author freely confesses that he is no devotee of "art for art's sake."

The wise man—be he scholar, bricklayer, or philosopher—is he who sees the end beyond the middle, who remembers always that any part implies a whole. It is the chief function of learning to help men become wise. If the scholar-teacher, as learning's agent, does not advance this function, he has failed utterly no matter how successful he has been in indoctrinating his students' minds with facts. History, literature, language, economics, political science—these studies record the plans, the aspirations, the errors in the building of the great cathedral, Civilization, which men are yet trying to establish on a firm foundation. The scholar-teachers of academic subjects are inevitably the trainers of the future engineers, erectors, masons who will work on that unfinished cathedral. If scholar-teachers impress upon their students not only the fact of previous failures, but also the causes of those failures—rooted as a rule in an egoistic materialism, personal and international—they will be performing a duty not insignificant to the world's endeavors; but if they do not, they will be more culpable in civilization's collapse than the atom-specialists, or the military specialists, or the agronomists, the technologists, the diagnosticians medical or business. For as the trustees of learning, they should be the high priests of wisdom. Let them guard their trust as zealously as their lives. Let them make themselves wise as well as learned, that they may help make others wise.

Fools have a good time among cowards.—TURGENEV

Frontiers of Educational Philosophy*

JOHN S. BRUBACHER

I

THE PAST fifty years have witnessed a very notable growth in the field of educational philosophy. Indeed it is probably not too much to state that there has been more writing on educational philosophy in the past half century than in all the preceding centuries put together. The quality of twentieth century writing in educational philosophy may not always have been up to the peaks set by Plato, Aristotle, Aquinas, Rousseau, and Herbart but never, with the possible exception of the times of the Greeks, has there been such a sustained widespread interest in the philosophical problems underlying education as has been witnessed by the twentieth century.

The current intense interest in educational philosophy has not been of spontaneous origin. It is rather the product of the underlying conditions of the times in which we have been living. Our democratic way of life has had competition. People have had to decide whether to predicate their educational institutions on the modern political systems of fascism, communism, or democracy. They had to decide whether to incorporate into their educational thinking the economics of laissez-faire capitalism or the economics of a planned collectivism such as socialism or communism. On top of these perplexities have been others

added by science. The advances of educational psychology in learning theory, measurement, individual differences, and motivation have made it urgent that we thoroughly re-examine our traditional educational procedures. Faced with such confusing uncertainties many people have turned to philosophy to analyze the underlying issues confronting them and to decide between the competing values offered.

The outcome of this strife of systems—political, economic, scientific, and religious—has been highly precarious at times. The rational methods of philosophy have not always been able to resolve the difficulties presented. On at least two occasions in this century the clash of philosophical systems had to be appealed to force of arms. Unfortunate as this was, the point still remains that the philosophic interest never grows so lustily as it does in times of rapid and fundamental social change.

What is the outlook for the philosophy of education in the next fifty years? Will the forces which sustained the extraordinary interest in it in the preceding fifty years continue in the next? Or will these forces abate? Has the end of the war settled the issues which these forces provoked? Or will there be new forces and new issues in the future to call forth the educational philosopher with as much urgency as before?

Of course, one can only estimate the answers to these questions. But no time

* Presidential address read at the Philadelphia meeting of the Philosophy of Education Society, March, 1947.

could be more appropriate to try to define the probable frontier of educational philosophy in the days that lie ahead of us than this first postwar meeting of the Philosophy of Education Society. It is altogether probable that many of the issues which agitated educators in the immediately preceding decades will continue to agitate them in the immediately succeeding ones. Differences of political and economic outlook stemming from the differences between communism and democracy will continue to dictate conflicting educational procedures. The scientific study of education will continue to turn up new facts which contradict older accepted educational procedures.

But it is very doubtful whether the demand for philosophy which these issues can be expected to continue to make will equal the demand made in the decades between the two world wars. The main lines of the scientific study of education are now laid down. It does not seem likely that any new findings will unsettle educators as did the impact of measurement in the second and third decades of the century. The struggle between communism and democracy may become intensified but even if it does the educational issues underlying the struggle have already been well defined in the literature of educational philosophy. There could be little novelty in renewing such a debate and therefore probably little force to sustain so deep and challenging an interest in educational philosophy as prevailed in the first half of the twentieth century.

If, therefore, educational philosophy is to continue its recent grip on the interest of American educators, it will

more likely be because of new forces emerging on new frontiers of world affairs. Precisely what these new frontiers and new forces will be no one can say. But we can, at least, estimate what are likely to be two good probabilities—atomic energy and the United Nations. The release of atomic energy will almost undoubtedly affect our economic mores. As educational institutions were radically influenced by the shift from an agrarian economy to a commercial one and from a commercial to an industrial one, so it is altogether probable that educational institutions will be no less profoundly altered by shifting the source of industrial power from coal and hydro-electric power to atomic energy. The release of atomic energy, however, is still so novel that at present it remains almost entirely speculative just what economic and educational changes it will entail.

Of one thing, however, we can be much more certain. The release of atomic energy for peaceful domestic use will have to await the development of political arrangements of worldwide scope which will ensure all nations against the destructive power of the atomic bomb. Hence, it is submitted that the nearest and most likely frontier to challenge the best efforts and ingenuity of educational philosophers in the immediate future is that presented by the potentialities of the United Nations Organization. If this organization is to succeed, in fact, if any world order is to succeed, it must depend in part on education for world order. The conflicting interests—political, economic, racial, and religious—which must be composed to achieve world order are simply stupendous.

They can be composed in part only as educational philosophers learn to resolve the conflicting pressures these forces place on educational aims, curricula, and methods.

II

The chief impediment to world order at the present time seems to be the uncompromising quality of some of its conflicting interests and the irreconcilability of the factions supporting the conflict. How, for instance, can world order be achieved when Hindus and Moslems are quite unable to compose their differences and unite in a common frame of government? How can world order be obtained when Arab and Jew are unable to come to a common understanding? How can world order have any stability when Chinese nationalists and Chinese communists cannot achieve even national unity? Finally, and most important, how can world order, even the little we now have of it, expect to survive so long as Russia and the western democracies continue to be the sole sovereign judges of their own respective national interests?

If the prospect of overcoming these unyielding positions seems discouraging, how can one look hopefully to education as one way of reducing the conflicts when education itself is rent by apparently implacable differences of perspective or philosophy? And make no mistake about it, some of the parties to the controversies in educational philosophy talk in just as unyielding if not more unyielding terms

than do the nationalistic factions just mentioned. Speaking "In Defense of the Philosophy of Education," Mortimer J. Adler has said, "There cannot be many equally true, though opposed, philosophies of education. . . . To say this is to say there is only one true philosophy of education . . . and not a variety of equally entertainable 'systems'."¹ The late Father William J. MuGucken, no less dogmatic on this point, went a step further and claimed the Catholic to be the "one true" philosophy of education. Indeed, he could account for disagreement on this point only by the fact that "Catholics and non-Catholics have come to talk two different languages." And, he went on to add ominously, "This is true not merely in the religious sphere but in the whole of life."² If education is torn by such a schism, how can it have the power to seal the rifts in the larger world body? Obviously, with a beam in our own professional eye, how can we cast out the mote in the eye of those whom we would teach?

Yet, in spite of these very dismaying circumstances, the times in which we live seem to be almost overripe for some new comprehensive synthesis of cultures. In fact, we have reached a point where we must come to some fundamental agreements if further disagreement is to be significant and profitable. The last great synthesis which gave much needed clarification to the divergent components of western culture was the medieval synthesis of the thirteenth century. In this century came to fruition the work of the several centuries preceding which had been attempting an accommodation between Greco-Roman philosophy, sci-

¹ National Society for the Study of Education, Forty-First Yearbook, Part I, *Philosophies of Education*, p. 199, Public School Publishing Co., Bloomfield, Ill., 1942.

² *Ibid.*, p. 287.

ence, and politics and the Christian religion. The brilliant synthesis achieved at this time by St. Thomas Aquinas commanded general assent in the western world for several centuries beyond the thirteenth. After the sixteenth century, however, the medieval synthesis instead of representing progress was found to be stifling it. New forces were beginning to make themselves felt which the medieval synthesis was not elastic enough to include. Protestantism in religion, democracy and nationalism in politics, laissez-faire capitalism in economics, and empiricism in science and philosophy released powerful individualistic forces which either dissolved the medieval synthesis or thrust it aside.

These individualistic forces had a veritable field day in the next four centuries. Yet, great as was the cultural progress these individualistic forces released, they almost tore western civilization to shreds and threatened to destroy it piecemeal. So preoccupied with freedom for the individual person and nation had we western people become that we found it impossible, till it was almost too late, to unite in the face of such arch enemies of freedom and individualism as Hitler, Mussolini, and Hirohito. Our predicament was not unlike that of Greece before it succumbed to the aggression of Philip of Macedon. Philip overran Greece because her freedom-loving city states were unable to unite in the face of a common danger. Fortunately, we joined hands in time. But, even though we have put down our oppressors, we

must not let go each other's hands. The four-hundred-year span of individualism has spent itself; indeed, it has almost overspent and bankrupted us. Perhaps, as Professor I. L. Kandel wrote, this is *The End of an Era*.³ If we are to continue to harvest the fruits of individualism in the future, it must be through some new synthesis.

The times are not only ripe for this synthesis but they imperatively demand it. The release of atomic energy has put at man's disposal the most destructive force ever known. No man and no nation is virtuous enough to be sole custodian of such power. Neither is any one political, economic, or even religious point of view worthy to be bolstered by it. Indeed, nothing could be more dangerous than to put the atomic bomb in the hands of anyone holding to an absolutistic politics, economics, or religion. The release of atomic energy has made absolutism and provincialism obsolete. It is truly *One World or None*.

Happily, mechanical invention is now at a level where "one world" is not just a prospect but in large part an actuality. Advances in transportation and communication have shrunk the psychological size of the world by tremendously speeding up intercourse between its remotest parts. Originally the Greeks restricted the size of their political community to the city state because they thought the limit of political effectiveness was drawn by the range of the human voice in public assembly. The aeroplane now carries people from the far corners of the earth to world assemblies from whence the radio carries their voices

³ International Institute Yearbook, 1943.

back to the outermost fringe of civilization. Indeed, through television we may all shortly hope to see as well as hear what goes on in the parliament of man.

Again, the times are not only ripe for a new synthesis, they not only imperatively demand a new synthesis, they not only have favorable backing of mechanical invention, but synthesis, integration, collectivism seem to be the spirit of contemporary culture. It is definitely seen at the national level of politics and economics. Communism in Russia, socialism in France and England, and New Dealism in the United States illustrate the trend. Even the totalitarianism of Fascism and Naziism, though a bastard form, further illustrate the trend. At the level of world affairs the United Nations Organization is the chief exhibit. The trend is evident in science as well as in economics and politics. Einstein is struggling to state a unified field theory which will bring into one equation light, electricity, and gravity. Not the least important branch of psychology at present is the organismic. Wider in scope than any one science is the unity of science movement. Philosophy, always alert to the need for synthesis, has recently produced a best seller in Professor Northrop's *The Meeting of East and West*,⁴ which is a bold attempt to promote world order by seeking a common denominator to its diverse cultures.

⁴ Northrop, F.C.S., *The Meeting of East and West*, Macmillan Co., New York, 1946.

⁵ National Society for the Study of Education, *op cit.*

⁶ John Dewey Society, Seventh Yearbook, *The Public School and Spiritual Values*, Harper Bros., New York, 1944.

III

The spirit of synthesis has been growing in education too. "Correlation," introduced by Herbart in the nineteenth century, has had a new lease of importance in current curriculum theories. "Integration" has been an even more potent concept with which to conjure. In addition there has been much talk of the "whole" child. But these are largely psychological phases of the trend. Perhaps more important is a sociological trend toward synthesis. Outstanding here has been the movement for "inter-cultural education." Here the first step toward synthesis has been taken by getting groups to know each other and have respect for each other even if no broader common denominator for their differences has been found.

Most important for us, of course, is evidence of the growing demand for synthesis in educational philosophy. In spite of Adler and McGucken, it would seem that there is evidence of synthesis in even this most controversial field. The comparative study of educational philosophy as represented by the Forty-First Yearbook of the National Society for the Study of Education, *Philosophies of Education*,⁵ was a first step in that direction. There different points of view were laid down side by side for inspection. Little or no attempt, however, was made at synthesis. A bolder attempt at synthesis was that of the John Dewey Society's seventh yearbook, *The Public School and Spiritual Values*.⁶ There people of the most diverse viewpoint made an earnest and largely successful effort to arrive at common conclusions. A more

unilateral but nonetheless significant attempt at common agreement is a book recently off the press by L. J. O'Connell entitled *Are Catholic Schools Progressive?*⁷ This author finds much in progressive education that he, a Catholic, can approve. It is surely promising progress toward synthesis when a scholastic can find some common ground with a progressive. But probably most significant of all was *The Discipline of Practical Judgment in a Democratic Society*⁸ brought out by members of our Society as the Twenty-Eighth Yearbook of the National Society of College Teachers of Education. The strategic contribution of this book was not that it resolved any of the great controversies which perplex educators, but rather that it explored with great care a method by which synthesis or agreement could be reached in these controversies.

But these efforts are only a start. They skirt, as already stated, what seems to be the greatest menace to world order and the greatest challenge to philosophy of education, failure to reconcile seemingly irreconcilable viewpoints. Even the authors of the *Discipline of Practical Judgment in a Democratic Society* recognized that one of the greatest obstacles to the use of their method is what they call "rigidity in the optative mood," stubbornness on the part of some people in the conviction that they alone are right and that all others are wrong.⁹ It

is not difficult to detect this rigidity still lurking even in such gestures toward synthesis as L. G. O'Connell's book or the John Dewey Society's Seventh Yearbook. O'Connell, for instance, while he agrees with progressive education in four major aspects of practice, disagrees with it in eight major points of philosophy. Again, the John Dewey Society Yearbook, though it reached an acceptable synthesis in most of its chapters, included two with fundamental reservations, one pointing to the right and the other to the left of the common position. All of which is to say nothing of such fixed positions as those of Adler and McGucken already mentioned.

This, then, is the major problem with which political and educational philosophy must deal if world order is to rest on a secure foundation. Here is a frontier which could support a period of thinking and writing in philosophy of education which could be as great, and perhaps greater, than that of the first half of the twentieth century. Sustained effort at a high level of endeavor might solve such a problem in the second half of the century but it is doubtful. It may take as many centuries to solve as it took to form the medieval synthesis. In the meantime, we will have to edge up on its solution as the books mentioned have already attempted to do.

Some may think it presumptuous to even try to solve the problem of learning to reconcile the seemingly irreconcilable. But the fact is that we live under an urgency to solve this problem the like of which has never confronted man before. The atom bomb hangs over us like a sword of Damocles. Presumptuous or

⁷ O'Connell, L. J. *Are Catholic Schools Progressive?* B. Herder Book Co., St. Louis, 1946.

⁸ National Society of College Teachers of Education, Twenty-Eighth Yearbook, *The Discipline of Practical Judgment*, University of Chicago Press, Chicago, 1942.

⁹ *Ibid.*, p. 224.

futile as the problem may seem, education *must* see what it can do toward its solution. We need not hope in order to undertake this problem nor succeed in it in order to persevere at it.

IV

At the very outset it seems that irreconcilability, absolutism if you will, is either an evidence of the immaturity of our culture or an anachronism in it. Often small children, if they cannot have their way, will go off in a pout. They put on the appearance of irreconcilability. Later they learn that little or nothing is to be gained by such behavior. Perhaps when Mr. Gromyko took his famous "walk," he was attempting a juvenile solution for the grave problems of adult nations. Perhaps the same is true of Adler and McGucken when they take up their uncompromising stands. (And, while asserting this, let us not forget that, while they are not so self-conscious of their own absolutism, the supporters of the pragmatic and progressive position often seem to men like Adler and McGucken to hold to absolutes no less uncompromising¹⁰). To accuse men of the stature of Gromyko, of juvenile conduct when they have reached their beliefs only after long and matured consideration, may seem to be trifling with reality. But may it not be that the coming of the atomic age has almost suddenly matured us so that what recently seemed adult societal behavior may now see to belong to the youth of our culture?

If taking an irreconcilable position is not a sign of immaturity, it certainly has become anachronistic. In the first two or three hundred years following Columbus' epochal voyage to the western hemisphere, irreconcilable absolutes were not so anachronistic as they are today. Up to the beginning of the twentieth century one could betake himself to some isolated frontier and practice his religious, political, or economic beliefs without let or hindrance. If other people with contradictory absolutes moved too near him, all he had to do was to move farther out on the frontier. But today the frontier is no longer a solution for conflicting absolutes. There is practically no place to go today where one will not run up against uncongenial absolutes. Today is a day in which we can no longer solve the problem of irreconcilability by keeping our absolutes from touching each other.

Before the age of geographic discovery the principal escape from oppressing absolutes was a struggle to the death either through martyrdom of the individual or war between groups of individuals bound together by hostile absolutes. Now that the age of geographic discovery is over, are we to return to this type of solution? Let us hope not, but it is not at all unlikely. In fact, it is even tempting to some who now have the atomic bomb on the side of their absolutes. History, however, should be a sufficient witness to the futility of appealing to physical force to arbitrate between absolutes. And if such an appeal has been costly and futile in the past, how vastly more costly and ultimately how vastly more futile it must be where the atomic

¹⁰Brubacher, J. S., "The Absolutism of Progressive and Democratic Education," *School and Society*, 53: 1-9, January, 1941.

bomb is called upon to judge between contending absolutes!

Of course, one may say, like the martyrs of old, that it is better to die clinging to what is absolutely right than to live having made concessions to the devil. In the atomic age this could well mean that it is better for civilization to perish than that one absolute should give in to another. There is an educational story in the old testament which seems to support this view. It is the story of Shadrach, Meshech, and Abednego. Shadrach, Meshech, and Abednego, it will be remembered, were three Jewish youths who were taken by Nebuchadnezzar into Babylonia to learn the culture of their conquerors. Being bright lads, they adapted themselves so quickly to Babylonian folkways that they soon outstripped their native classmates. But at one point in their education they struck a snag. They refused to assimilate Babylonian religious beliefs. When Nebuchadnezzar threatened to throw them into a furnace of fire if they did not conform to his absolutes, they staunchly stood by their own, asserting that Jehovah would deliver them out of any such furnace. And, following Job, who was similarly tested, they might have gone on to say that even if Jehovah did not deliver them, nonetheless would they stand by Him.

During the early years of the war President Seymour of Yale preached a baccalaureate sermon on this story. At that time the war was still going against us. In fact, it was still doubtful whether we could recruit and mobilize our strength in time to avert disaster. In preaching from such a text, President

Seymour was clearly advising irreconcilability. He was telling his hearers to stick by the absolute of democracy even though that absolute should fail to deliver them from the Nazi and Fascist oppressor. Stirring as was this sermon, it obviously could have been preached with equal effectiveness from the pulpits of our enemies. Indeed, it could still be the basis for an underground resistance movement now that the war is over.

Obviously, invoking this portion of the Judaeo-Christian tradition solves nothing in the long run. It may stiffen our determination to win a war, but it hardly smooths the path to a peace-time reconciliation of absolutes. Better educational guidance for such a solution seems to be available in an anecdote from the New Testament, the anecdote about Nicodemus. It was to Nicodemus, it will be further remembered, that Jesus made the famous statement that, except as a man be born again, he cannot expect to enter into the kingdom of heaven. Failing to comprehend this strange remark, Nicodemus inquired how, having grown so old, he could again enter into the womb of his mother. To this Jesus replied that the rebirth to which he referred was a rebirth of the spirit.

Within the past few months Richard Neibuhr preached a very interesting sermon on this story. He took the view that we are striving hard just now to help the defeated nations of Germany and Japan to be born again, to be born to a new spirit, the spirit of democracy. We are striving to get them to forego the spirit of totalitarianism and embrace the spirit of democracy. But, as Neibuhr pointed out, our own spirit of democracy

is not without defects. If all nations are to be born into a new world unity and understanding, we too, the victor nations, must be born again. We must be purged of our own narrowness and be born into a larger comprehension and willingness to make sacrifices for world peace and unity. Yet, already we see and hear "optative rigidity" developing among ourselves. How can we be born again, some say. We are too old. Our culture is already the true culture, the culture *perennis*.

In other words, we are asking Germany and Japan to renounce or at least seriously modify their former absolutes. And we are using education as one means of getting them to do it. What success we are having or shall have, no one seems to know. Yet, evidently, and this is the main point, we think that one can learn to transcend his absolutes—at least that the other fellow can. If he can learn it, why can't we? If the vanquished can do it, why can't we, the victors?

You may say that the vanquished are under pressure to learn. But so are we. The atomic bomb is constantly threatening. If we don't feel its urgent pressure, it is because we are deluding ourselves. Perhaps it is because not enough bombs have been dropped yet and nearer home at that. Or you may say that every educator has come properly to suspect the efficacy of learning done under coercion. True, but in spite of this fact, there is a wonderful efficacy to learning done during moments of crisis. When up against it, it is nothing short of astounding how one can be accelerated to a genuine shift in his point of view, even to a perspective hitherto resisted. Phi-

losophies of education, therefore, have clear alternatives in the period that lies ahead. They must be reborn or die!

V

If rebirth is preferable to death, and most of us would agree it is, we have yet to reconsider how to overcome the redoubtable, if not entirely impregnable, positions in which absolutes are wont to intrench themselves, to reconnoiter the basis for synthesis. Perhaps we could start with an assumption to which it would seem that all could lend assent. That assumption is that there can never be any significant disagreement unless there is some fundamental agreement. Unless there is a commonly accepted point of reference, there will be no way to measure the degree of divergence nor a basis of reducing it.

If this assumption be granted, precisely what are the steps which lead toward giving up "optative rigidity"? It is submitted that there are several theories or steps that could be taken in the direction of agreement, unity, or synthesis here.

One is to recognize unity as a fact and not to care too much for the moment whether there is unity in principle as well. Our judicial and legislative machinery is a good case in point. As citizens we subscribe to a variety of political, economic, and religious philosophies. Some of us are liberals; others are socialists. Some of us are theists; some are atheists. Consequently, we often disagree absolutely on our theories of right and wrong on which all law is predicated, on the nature of man and his obligation to obey the law, on the aims of life and what authenticates them. Yet in

spite of whether we be Jew or Christian, Protestant or Catholic, we get along amicably together. The disappointed litigant in the courts or the defeated candidate at the polls does not ordinarily call upon his absolutes to deliver him from what he thinks the unjust decision of society by setting himself in open rebellion against constituted authority. He does not put his absolutes above social unity.

The situation is somewhat similar in our public school system. There teachers teach side by side who have educational philosophies as widely diverse as those propounded by Adler and McGucken on the one hand and by Dewey on the other. The existence of private schools, of course, is witness to the fact that some rate their absolutes higher than do others. This could be a danger. But in reading a book like O'Connell's, *Are Catholic Schools Progressive*, it is more important to bear down on the four major practices in which he, a Catholic, finds himself in agreement than on the eight principles of educational philosophy in which he finds himself in disagreement.

To recognize a synthesis in fact, if not in theory, may seem to some like an objectionable divorce of theory and practice. But perhaps this is the most pragmatic way to outflank otherwise troublesome absolutes. Or, if one does not like this sort of separation, one may say, as the pragmatist does, that theoretical differences which do not make a difference in practice, are trivial and inconsequential. In any event, the educator may be advised not to take this sort of philosophical difference too seriously. Perhaps it might be well if the education

philosopher would similarly be on guard against regarding himself too seriously.

Another approach to unity is to take theory and philosophy more seriously, to recognize that unity in practice is insecure unless supported by some unity in theory as well. This approach, however, would recognize that unity is no single thing but that there are various theories of unity. In fact, each absolute represents a different theory of unity. Instead of one true philosophy of education, as Adler maintains, there are many true philosophies of education. Philosophies of education are true not just according to what is "given," the data of this world, but also according to what is "taken," one's assumptions. Choosing a philosophy of education is not unlike looking at an optical illusion. In a given set of lines, one can have his choice as to what he wants to see.

Such a pluralistic view of unity may seem paradoxical, but it has its attractions. In a frontier freedom-loving society such as ours has been for several centuries, each person can have his own synthesis. If the closing of the frontier compels syntheses to rub elbows, all that one has to do is to learn to be tolerant of the other fellow's absolutes. Happily, democracy is supposed to be peculiarly adept at tolerance. In fact, there is no society in which conflicting absolutes have learned to lie down together so amicably as in a democracy. Yet, even in a democracy there seems to be an uneasy equilibrium between the contending absolutes.

Indeed, when McGucken says we are coming more and more to speak two

different languages, not only in education but in life as well, we may well wonder just how tame and domesticated our absolutes really are. Should we really talk two different languages, our social unity would be seriously jeopardized. In that event the Forty-first Yearbook is not only a "travesty on the very notion of *philosophy* of education," as Adler states,¹¹ but a danger and a solemn warning as well. It will be impossible to read the Yearbook then with any more than the expectation of finding the chapter written in the tongue and from the perspective to which the accident of birth and home rearing has accustomed the student.

A third approach to synthesis neither ignores the various absolutes nor treats them all autonomously; it neither slights fundamental disagreements nor treats them as incommensurable. On the contrary, it seeks some common point of reference for their arbitration. One way to arrive at such a common point of reference is to claim, as Adler claims, that there is only one true philosophy of education. According to this view, all other philosophies of education are false, or at best only approximations to the true one. Adler is modest enough to admit that he is not sure that his philosophy of education is "*the* true one."¹² But what he does claim—and this it seems to me is the important point—is that if you want to compare philosophies of education, then these philosophies of education must submit themselves to

some common criterion of judgment. "Genuine disagreement," he states, "can occur between two men only if they have a common subject matter and share a common method."¹³

Doubtless, not everyone will be willing to accept Adler's criterion. But if not, it does seem that everyone must accept his statement of the problem. If objection is taken to the way he states it, perhaps none will be taken to the phrase of Professor Kilpatrick. In the same Yearbook in which Adler's statement occurs is a similar one by Kilpatrick who states that "The more honestly and carefully study is carried on by different individuals and groups, the more likely will they reach like results."¹⁴ Indeed, unless the great majority reach the same or like results, unless a synthesis persuades the great majority of thoughtful men the world over, we may well be skeptical of our results.

VI

Now, starting with different absolutes, by what methods are we most likely to reach common conclusions? One way to start is to try to get agreement retail rather than wholesale. In other words, let us start with concrete problems of limited scope and seek *ad hoc* solutions to these problems. Let each party in interest cut this specific problem up into its several pieces; that is, let each side analyze it. If they will then compare their different pieces, they will generally find that some of them are congruous; that is, that there is agreement on those parts of the problem. It then but remains to gather up the pieces of odd shapes and sizes, the

¹¹ National Society for the Study of Education, *op. cit.*, p. 197.

¹² *Ibid.*, p. 200.

¹³ *Ibid.*, p. 201.

¹⁴ *Ibid.*, p. 54.

issues on which there is disagreement, and go to work on them.

It will be a case of divide and conquer. There is more hope of winning this way than there is by trying to commence with some overall agreements in principle. Recently, the Town Meeting of the Air discussed whether world order can best be brought about through legislating some broad principles or through negotiating each international difficulty as it comes up and out of this sequence of experiences at some later date arriving at suitable generalizations. Certainly, this latter course has been the history of legal development, both Roman and Anglo-Saxon. As the late Justice Holmes was wont to say, it is experience, not logic, that is the life of the law. If one tries to start logically with principle, he is almost doomed at the very outset for it is on broad general principles that philosophers have differed from time out of mind.

Yet, even in the attempt at *ad hoc* settlements of specific and limited practical problems, general principle or theory cannot be neglected or overlooked. It is only through some tentatively projected generalization that one can try to transcend his own position by enlarging the scope of the problem into a formula in which the major interests of the conflicting parties are still preserved. But one must be on guard against enlarging these generalizations too far.

On the one hand, one must guard against generalizations which try to include not only the immediate issues at stake, but also try to tie in with all other issues of all other problems as well.

Generalizations of such scope all too often involve the very kind of irreconcilable absolutes whose obstructing influence we are trying to escape. In saying this, it is not implied that those absolutes are to be thrown on the scrap heap. Many people cherish them too highly to discard them so lightly. But two things are suggested: first, that limited solutions can be reached short of reference to absolutes; and second, that by skirting absolutes for the present, we may be able to accumulate a body of experience in *ad hoc* situations which at some future time will permit the sort of generalization and synthesis achieved in the thirteenth century.

One must also guard against generalizations so broad that they become impractical; that is, they cannot be tested by their consequences in operation. This is a point of cardinal importance. There is no more widely accepted test of the truth or dependability of knowledge today than the empirical or experimental. One may not wish to employ this method exclusively, especially in certain areas of knowledge. But even after this qualification has been made, the fact still remains that no method finds lodgment in the system of so many divergent philosophies as does this one. No method so depends for its very life on publicity, objectivity, and common agreement as does this one. The central feature of naturalism and pragmatism, it is an important though subordinate element in Scholasticism with its supernaturalism.

Some, like Professor Northrop in his *The Meeting of East and West*, even go so far as to think this common meet-

ing ground in scientific method is so significant that it offers the single most promising basis not only for disposing of practical *ad hoc* problems but also for a grand synthesis of the world's various philosophies as well. According to Northrop, our primary step toward synthesis must be to get some agreement on epistemology. Unable to agree on the discipline of factual judgment, we are hardly going to be able to agree on the discipline of practical judgment involving values. Indeed, no small part of "optative rigidity" finds its sticking point in what might be called "indicative" rigidity, rigidity as to the method of determining facts.

The reason we are not further along toward a common epistemology, according to Northrop, arises out of the fact that current epistemologies are predicated on conflicting historical conceptions of science, some of which are clearly outworn. Now if Northrop is right, that the mutually contradictory quality of our political, economic, and religious philosophies takes its origin in differences of scientific theory, it would seem as if people might well take heart. For in what field should it be easier to establish fundamental agreements? We may or may not agree with Northrop's theory of "epistemic correlation" as the most defensible philosophy of science but whether we do or not, we must all agree that no one recently has suggested a more promising point of entry into the task of philosophic synthesis.

VII

Now, what more specific corollaries can be drawn from the foregoing for

the teaching of educational philosophy? At the outset it was stated that educational philosophy was not in much of a position to point the way to world order because its own unity was rent asunder by a strife of systems. How are we to mitigate that strife or try to overcome it? Several specific things occur to me. For one thing let us teach the philosophy of education comparatively. If we go all out for teaching our own philosophy of education to the exclusion or neglect of others, we will be guilty of a philosophical isolationism as reprehensible as isolationism in international affairs. It is only by understanding what the other fellow is talking about that there is a chance, as Professor Kilpatrick says, that "the more honestly and carefully study is carried on by different individuals and groups, the more likely will they reach like results."

For similar reasons the Philosophy of Education Society should always draw its membership from *all* the schools of educational philosophy. This Society has an important function to perform in aiding some form of world order. It should be a crossroad where ideas from all directions of the philosophical compass can meet. In the country at large we have a National Education Association and also a National Catholic Education Association; an American Philosophical Association and an American Catholic Philosophical Association. Let us hope the philosophy of education will never support two such divisions of interest.

One thing our Society might do to promote common understanding—and perhaps even commence the synthesis of some of the old irreconcilable positions—

is to change the tenor of its program. The pattern of most philosophical association programs has been one in which somebody reads a paper and takes a position which the membership then attacks. No doubt, the paper benefits from criticism by the author's peers. But it is doubtless true that much of the criticism is given in a competitive spirit where the critic tries to show the superiority of his position. Think what might be accom-

plished in promoting harmony and synthesis in a series of meetings where as much effort and enthusiasm was spent on deliberately trying to come to agreement as is now spent on wrecking it. We will never develop the fundamental agreements which make disagreement significant unless we practice doing it. Agreeing is basically a matter of learning to agree. And woe betide us if we think we can postpone this kind of learning!

WHAT IS LOST OF ECSTASY

OMA CARLYLE ANDERSON

*Once upon a long and lovely time ago
I knew the poignant pain and joy of youth;
I took its brightest, gayest rainbow tints
Breathed them deep and learned a wondrous truth:*

*What is lost of ecstasy is gained in growth;
Each year holds something better, something new,
With Time to clear a pathway for the feet
It is not hard to make the best come true.*

Intercultural Democracy—Education's New Frontier*

THEODORE BRAMELD

THE TERM *intercultural* should be defined at the outset, since I understand that it is not as yet widely used in Australia. It refers to the relations of all cultural groups to one another—racial, religious, national, and, to some extent, economic. In a real sense, obviously, intercultural relations are therefore synonymous with one of the most basic meanings of democracy in its historic role: the objective of congenial, workable, and equal relations among all groups who make up the democratic order.

I am sure that my friends in Australia will agree that the problem of effecting such relations is by no means one of concern only to America. In a shrinking world such as ours, where the welfare of each nation is inseparable from that of all others, our problems are their problems, and yours are ours.

Moreover, in all fairness, would you not agree that in Australia, too, intercultural problems exist? Prejudice against religions such as the Jewish faith, against certain nationalities such as the Italian, and racial groups such as the Aborigines, is a phenomenon from which people here are unlikely to be entirely immune. Therefore, you may find some of the activities in America of

direct as well as indirect value to your country—and particularly to education which must play an important role in solving the difficult problems of intercultural relations.

I

In America, one naturally wonders why these problems have recently become so acutely important to millions of citizens. There are many reasons, no doubt, but two in particular should be noted.

First, if we are to be realistic we must frankly recognize the fact that people of the Caucasian race are the actual "No. 1" minority of the world. Approximately one-third of the entire population of the earth is white. The other two-thirds come within the two remaining major anthropological classifications—the Negroid and the Mongoloid. As we come into closer and closer contact with these peoples we must realize, whether we like it or not, that the countless millions of them who have been subjected to exploitation at the hands of the white man, and have lived in abject poverty and ignorance for centuries, are becoming more and more restless. As they learn slowly of their actual status, they become increasingly dissatisfied—a fact of which World War II was one solemn proof, as Australia only too well knows. Therefore, if I may put the point negatively, we must recognize that the prob-

* Presented by the American delegate to the international conference of the New Education Fellowship, Australia. Published by permission of the N.E.F. Federal Council (Australia).

lem is of glaring importance if only because it arouses great fear in the hearts of all of us, including Americans.

But fear is not a sufficient explanation of our concern. A second and ultimately more constructive reason is, I believe, the fact that America's conscience has been more deeply disturbed than ever before as a result of the war. Let us for a moment recall the pernicious theory of racial superiority which was indigenous to the fascist system we fought: never before in modern times has a great power so brazenly built its case around the belief that the people of its own so-called race are so superior to all others that it should dominate the world. Actually, of course, the theory of Aryan superiority is utterly false, just as the theory that the Jewish people belong to a special race—and an inferior one, at that—is equally false. Millions of people, nevertheless, believed it with results the unspeakable horror of which is one of the blackest pages in all history.

I say that America's conscience was profoundly disturbed as a result of the war because, at the same time that we fought Hitler and his doctrines, we looked back upon ourselves and realized that our own hands were by no means wholly clean. The late lamented Herr Goebbels made capital, in his vicious propaganda newspapers, of race riots in Detroit, lynchings in the South, attacks upon Jewish children in cities like Boston. Although he distorted and exaggerated, we knew, if we were honest with ourselves, that while we were fighting abroad to destroy a system like fascism we were ourselves too often violating the creed of democracy in our

own treatment of minority groups. Therefore we said, with a more concerted voice than ever before, "This contradiction between creed and practice must, once and for all, be resolved. If we mean what we say by equality and brotherhood we cannot rest until people of different colors, religions and nationalities have full privileges of economic opportunity and citizenship in the democratic community."

Thus, while interest in intercultural relations has been widespread ever since the founding of America, the war crystallized this interest. The schools have shared in facing the problem and so, also, have many other institutions and organizations, some of which I shall briefly describe.

II

You may be interested to know that, recently, I was on leave of absence from the University of Minnesota to study minority groups in a number of representative American cities. Let me attempt to strike a balance-sheet of some of the outstanding characteristics in the present situation, as one observer finds them.

On the liability side of the ledger, it is necessary to report that even in Northern cities a great deal of discrimination and segregation still exists. In the South, of course, segregation is almost complete: while thousands of citizens do not approve, the great majority undoubtedly regards as a fixed institution the separation of the Negro and white races. Children are placed in separate schools; theatres, restaurants and all public gatherings are equally segregated; and

Negroes may not ride in the "white" sections of trains, buses, or street cars. But, in the North, one sometimes finds much the same "Jim Crow" practices. In the cities I visited, Negroes usually may not live where they choose, but are forced into ghetto-like quarters where rents are high and conditions poor. Often they are not welcome in restaurants or hotels although, in cities like my own, they are not excluded. By and large, Negroes do the menial work of Northern as well as Southern communities, and their levels of health and education are markedly below those of the white majority. (Altogether, there are about 13 million Negroes in the United States, or roughly 10 per cent of the population.)

Also among our liabilities I should report a number of problems concerning other minorities. During the war, you remember, all the Japanese-Americans of the West coast were forced into concentration camps, regardless of whether they were loyal citizens or not—an act toward which there has since been very wide disapproval. Yet one still finds a good deal of prejudice toward people of Japanese ancestry especially in California, where one authority states that approximately one-third of the population is "poisonously anti-Japanese."

The Mexican-American minority, which is numerous in the Southwest part of the United States constitutes another serious minority problem. (There are more citizens of Mexican origin in Los Angeles, for example, than in any other city in the world, except Mexico City itself.) These people are often, moreover, of lower status even

than Negroes; they lack both leadership and militancy of any sort; and prejudice against them is sometimes so strong that one again finds segregated schools in certain communities.

One other negative factor should be listed: prejudice against people of the Jewish faith. This phenomenon of anti-Semitism is apparently increasing in the United States, just as it may be increasing in some other countries, and despite our indignation over the treatment of Jews in Europe. For the fact is that Jewish citizens in America are often denied fair employment opportunities; they are excluded from membership in many clubs; and they may even be forced into semi-segregation. I should say that, in some respects, anti-Semitism is an even more serious problem in America than anti-Negroism, for it is more insidious and difficult to pin down. Gossip about so-called Jewish bankers (an infinitesimal fraction, by the way, of all bankers in the United States) and other common distortions are seldom traceable to their source: as they are passed from mouth to mouth, they become infectious and spread like an obnoxious disease.

Turning now to the asset side of the ledger, one may cite a number of promising foretokens of progress toward solution of such problems as these. The most important, undoubtedly, is the deep and widespread concern I have already mentioned—an eagerness on the part of all honest citizens to equate the creed and practice of democracy, and thus to resolve the contradiction which has for so long bothered our collective conscience.

More specifically, when the war began tens of thousands of Negroes moved North where they learned skills and became successful industrial workers at wages which permitted them something like a decent standard of living, rather than continuation of the semi-feudal conditions to which most of them had been accustomed. At the same time thousands of whites also moved North; and these have been one of the major sources of interracial friction, since they have frequently resented the greater privileges which Negroes find in Northern cities. Nevertheless, the economic status of the Negro today is probably better, as a whole, than it has ever been in American history.

Some efforts are also being made to give Negroes equal privileges in cultural life. Northern theatres now commonly admit Negroes without question; and interracial churches, as well as schools, are accepted in many communities.

Perhaps most significant is the growth of powerful organizations which attempt to deal with problems of minorities on an active and nationwide basis. The American Council on Race Relations specializes in problems of a practical nature, such as economic tensions in the West induced by the return of Japanese-Americans to their old occupations. The National Conference of Christians and Jews is another strong organization: as suggested by its title, its chief aim is to develop better understanding between the Catholic, Protestant and Jewish faiths; its methods are various; and recently in London it helped to establish an International Conference of Chris-

tians and Jews. In education, the organization with the longest record of service is the Bureau for Intercultural Education, which advises schools throughout America on their problems, and establishes experimental projects in better cultural relations. The National Association for the Advancement of Colored People, which has many white as well as colored supporters, has grown to about a million members since the war, and works on the political, economic and educational fronts—sometimes with a militancy which is bitterly resented by those who prefer to see the Negro remain in his inferior position.

The N. A. A. C. P. has been one of those groups most active in attempting to outlaw the indefensible poll-tax laws of the South, which prevent the vote from being exercised by the majority of the citizens, and which are immediately responsible for electing to Congress native fascists or near-fascists. (Thus the notorious Senator Bilbo was recently returned by a total vote of less than 10 per cent of the population of Mississippi.) Also, tremendous effort is being made to pass a law which would require employers to hire workers regardless of racial, religious or national background. One important state, New York, has already passed a "fair employment practices" law which, I am told, is operating successfully. Neither outlaw of the poll-tax nor passage of fair employment legislation by Congress will occur without a bitter fight on the part of the Southern bloc; but I predict that in all probability both will be decided favorably within two or three years, unless there is a strong wave of reaction in America.

III

Speaking now more definitely of education, do not let me mislead you into thinking that the great majority of schools in America are as yet systematically concerned with intercultural understanding. What is true is that more and more educational institutions at every level are trying to give children some better understanding of the problem. A few are even attracting national attention by the vigor of their programs. I shall mention three types of activities.

(1) Many schools are weaving intercultural topics into their standard courses of study. In geography, for example, it is possible to show the increasing proximity of nations and races. In the arts, teachers can enrich in almost countless ways the meaning of culture through media like painting, literature and music.

Let me illustrate this method of intercultural understanding through music. The Negro spiritual is recognized all over the world as one of America's folk-arts. It is an authentic art, and children can quickly appreciate the pathos and strange beauty of the Negro's longing for security, peace, and happiness through songs like "Swing Low, Sweet Chariot." Yet the music teacher should be careful to avoid utilizing any kind of music so exclusively as to over-simplify the actual complex character of the people it represents. The Negro spiritual is only one expression of Negro culture; and if it is presented as the only type, the student is likely to have his *stereotype* of the Negro reinforced. Stereotyping, or over-simplifying of group characters, is indeed a great danger in all education,

formal or otherwise, of which teachers must constantly be aware. Not all Negroes believe in some kind of escapist religious experience, any more than all Negroes are comedians. Similarly, our stereotype of the Jew is likely to be reinforced by a play like "The Merchant of Venice" which too easily "rubber-stamps" the character of Jewish people. As one who has taught many Jewish young men and women, I know from experience that they are just as diversified as real Scotchmen, or real Catholics, or real Australians.

Another example of how intercultural materials may be woven into standard courses is afforded by the social studies. The economics teacher can frequently point out how economic factors are usually at the root of prejudice and discrimination. The Negro is kept down in the South because it is profitable to keep him down; he provides a reservoir of cheap labor which is essential to the maintenance of the Southern agrarian pattern. Likewise, it can be shown how economic forces spread anti-Semitism: social psychologists are widely agreed that Hitler capitalized upon the frustration and insecurity of the German people after the first World War, by telling them that the Jew was to blame for their troubles, which of course he was not. This is the "scapegoat" technique which is always utilized by demagogues to win gullible followers who are ready to find someone else to blame their troubles on. Its roots, I repeat, are almost invariably economic.

The natural science teacher should also help. He may show how great scientists come from all races and re-

ligions—Albert Einstein, the famous Jewish physicist, being just one example. The teacher of physiology may drive home an important point by showing that, scientifically, there is no distinction between the bloods of different races—that all races have the same basic types, notwithstanding widespread ignorance to the contrary.

(2) The next area of activity in education affords a more systematic and direct approach to intercultural relations. I mean here the introduction of special courses and projects. One example is the experimental study of anthropology which is now being tried in various American high schools. Young people find the science of man and his evolution fascinating, for after all it is about themselves. Anthropologists agree that, just as the blood of all races is chemically the same so, from the point of view of heredity, races too are genetically equal. Thus any theory of racial superiority is, scientifically speaking, unfounded. This does not mean that there are not genuine differences between races; but these differences are either unimportant (skin pigmentation, for example) or are entirely the product of environment. Scientists are still gathering evidence about the nature of intelligence, but I can report to you that, according to the latest available summary, no evidence has been brought forward to prove that any racial group has an inherited intelligence above that of any other.

Another type of systematic unit of great value is the study of world religions. Such a unit need not, and should not, be sectarian or theological. It should attempt to understand the great com-

mon values and historical contributions of Christianity, Judaism, Buddhism, Mohammedanism and others. It has already been tried successfully in America in state supported schools; and at least one was organized by a committee of teachers made up of Catholics, Protestants, and Jews.

(3) The third type of activity is in the field of non-class or extra-curricular activities. Opportunities for children of various cultural backgrounds to mingle together in bands, orchestras, choruses, in football and other games, in clubs and dramatics, are often the most rewarding of all. For it is an axiom of sociology that where people have a chance to live together and work together their prejudice tends to dissolve. Most of the prejudice in the world is found in groups which have had no actual, co-operative association with groups other than their own. Thus they develop stereotypes and other false notions which are best dispelled through the vital, friendly contacts afforded by sports, trade unions, churches, and day-to-day relations.

It follows that mixed schools, including both teachers and students of various cultural backgrounds, are equally important with extra-curricular activities. Where they are organized, they almost invariably succeed. Opportunities for children of parochial schools to visit those of public schools, and vice versa, have also been tried with rewarding results.

A conference like ours, because it illustrates this sort of "concomitant learning," is itself of the greatest importance to intercultural understanding. The

privilege I have had of associating with fellow educators from many parts of the world has produced exactly the enriching effect upon me as upon any other citizen. I trust that the people of Australia who have met with us have gained likewise in appreciation of the great values to be found in other nations, races, and religions. I heartily commend Australia for so swiftly organizing an international education conference, after the conclusion of World War II. Other nations should emulate your example as quickly and frequently as possible.

Meanwhile, I hope that you will introduce intercultural study in your own schools everywhere, and will find means to give the children and adults of your country more and more opportunities to know the peoples of other cultural backgrounds. Thus here, too, you will approach more closely to that equation of democratic creed and practice which should be the magnetic objective of every nation committed to the noble values of freedom, equality, and the brotherhood of all people everywhere on earth.

Yesterday the battlegrounds of freedom were in the streets, in the fields, on the beaches, in the mountain passes, on the snow-capped mountains, in the trees, in fox holes, in the trackless jungles, in the seas, in the skies— all over the world. Today, the battlegrounds of freedom are in the schools, the churches, the homes, the places of business, in our cars, on the sidewalks, in our clubs, at our shows, in our night clubs— wherever we are at the time we are there. As we learn to live together as free men in the smaller everyday affairs of life, we will build the kind of country of our dreams.—ALEXANDER J. STODDARD

Evening Thrush

DOROTHY LEE RICHARDSON



O let me keep alive the singing heart!
Deep, deep beneath the turbulent busy years,
The husband's hunger and the children's tears,
Let not the early wonder all depart!
But sometimes, when the rooster-bugles start,
The first grey signal at the pane appears,
Rejoicing let me wake as one who hears
The flutter of the singing searching heart,

Still, still alive and waiting for the day
When, all the fledglings having left the nest,
The mother thrush may sling unchecked her lay
Against the golden warning of the west,
Hymning the fullness of the flowering way
Even as night surrounds her throbbing breast!

Educational Reform in France

A. M. DE SAINT BLANQUAT

IT IS, INDEED, a striking fact that similar concerns, almost at the same time, led commissions in the United States, Great Britain and France to occupy themselves with a better understanding of education.

General education in both the School and the College, was the problem considered by the Harvard Committee in 1943. Its work went on for two years, resulting in the publication, in 1945, of the now world wide known *Harvard Report*. All sorts of studies and pamphlets from different quarters were issued around and since the same date in the United States, dealing with varied educational matters, showing a general trend of interest in such topics. In Great Britain, the "Education Act" was passed in 1944. England was facing her responsibilities in national education and was taking definite steps towards a vast plan for renovation. In France, it was impossible that the great upheaval of war should occur without bringing about changes in our educational system. Our intense craving for renewed methods was natural since the facts had proved those methods not to be wholly satisfactory. It was in January 1944 that a commission for the reform of teaching was appointed by the provisional government at Algiers. At the very moment when our hopes were turned towards the liberation of France, a strong effort was made towards a liberation from routine—a vigorous impulse given with a view

to preparing the youth of France for life and national efficiency in the broadest sense possible.

The work was continued in Paris under the guidance of Professor Langevin, president of the commission to which his last efforts were devoted. The task of the reformers is steadily progressing in a project embracing the different stages of teaching. Some concrete results have already been obtained.

Thus, one of the few good effects of the war will be to have made educators consider the problems of post-war education. The parallel considerations stated above show how vital these problems are to all countries concerned, but especially to France since France has suffered much and must regain new strength and energy through a better management of her youth.

I

It has been said that the true task of education is to reconcile the sense of pattern and direction derived from "heritage" with the sense of experiment and innovation embodied in the word "change." We, in France, think the same. Therefore, our reform of teaching does not condemn the past, but seeks to look farther ahead and better than before.

There is both a social and cultural character attached to it. From the social point of view, we want to reach maximum efficiency. Up to now, too much

time has been given to abstraction and theory. We want to approach nearer to reality and life. Our schools and institutions must form less so-called scholars and give us a greater proportion of technicians. From the point of view of culture, work is no longer to be a penalty to the child and even to the student, but the kind of activity one becomes attached to. The pupil must not be a prey to a collective organization, but must feel safeguarded as an individual; the individual has become more and more precious to our society and individual talents must not be wasted. Thus, culture is to pass from the spirit of the Encyclopedia to one more humane in character.

This trend of thought is by no means new; though until now, it has been regarded with irony and even with the customary contempt for Utopia by our traditionalists. We cannot forget that such innovators as Montessori, Decroly, Dewey are in their doctrines closely related to Rabelais, Montaigne and Rousseau. It is only fair that French people should go back to the principles set forth by the fathers of modern pedagogy—and, speaking of a liberal education, Michelet's words naturally come to our minds. "Education aims at developing a free creature with self active and creative power."

Our standards in French schools have ranked high, but they have sometimes failed in giving us the men we wanted. We are now going to try and have real equality with respect to teaching opportunities so that every one may have his chance and talents may be discovered wherever they are. The essential prin-

ciple in the reform is that, from childhood to the end of adolescence, each boy and girl may be able to take advantage of all the resources our schools offer and the natural consequence is that secondary teaching (what we more generally term "second degree teaching") must be open to everyone in the truly democratic spirit now pervading our institutions. So it must be both compulsory and free of charge.

The aim of the reform is threefold:

School years are to be prolonged to the age of eighteen. Government subsidy shall be offered in compensation for lack of earnings when necessary.

Every pupil is entitled to all the culture he can possibly attain and this culture must be adapted to his personal capacities.

The individual is to be considered as part of the nation and from the point of view of the role he is to play in the nation.

II

Up to now, the teaching given in elementary schools was supposed to be complete and enable children leaving at the age of twelve or thirteen to enter life with a small baggage of learning that for most of them was all they would ever be able to carry.

The reform, stating that the "second degree" will be compulsory to all, changes the face of things. Since the pupils who will leave elementary schools must all go on studying, elementary teaching will recover the value of being "primary," that is to say of "coming first." It will not attempt to be complete in itself, but will be a preparation for the

stage of learning coming next. This will naturally affect the curriculum of elementary schools which weighed too heavily upon our children because of its excessive, encyclopedic nature. It will be "aired" as well as "lighted" and will principally aim at the acquisition of certain "automatisms" in reading, writing and arithmetic.

It is impossible to enter here into the details of either the curriculum or the methods. Yet something must be said concerning these. In our elementary schools, up to the present, it is principally at the kindergarten stage that "active methods" have been used. Now they will be adapted and transformed, but the same spirit will prevail. The aim is to pass from the passive and the collective to the active and the individual. France will no longer remain backward in the field opened by Belgium, Switzerland and more recently by Great Britain and the United States.

Before the war, enthusiastic experiments were tried and conducted by elementary teachers in that line, but their efforts had remained sporadic. Their influence will now prove valuable and will permeate the entire elementary school system.

Co-ordination pulling down walls artificially raised between different subjects; team work; initiation into community life by teaching citizenship; a constant appeal made to curiosity and initiative, to the personal effort of the pupils—all these will be enticements to create in the child that gusto for learning which will make elementary schools a pedestal for secondary teaching.

III

Now the child is eleven or twelve years old and must go on to the next stage, to the "second degree."

Here, with the same basic subjects (French—mathematics—natural history now termed science of observation, one modern language, history and geography) three branches are open to him offering a "classical" or a "modern" or a "technical" education.

Classical teaching includes Latin; modern teaching does not give place to Latin in its Humanities but emphasizes mathematics and sciences; technical teaching is properly vocational. These three branches are to be placed on the same footing and it will be made easy for the child to try one or the other so that he really comes to do what he is intended for. Every possibility is to be developed, and, supposing any mistake is made, a change of direction must always be possible, because a kind of inter-communication will exist between the different branches considered horizontally, so to speak, instead of vertically, as they were up to now. It is hoped that the three branches of teaching will be better co-ordinated by existing in the same building so that exchanges may be rendered easier between them. This is part of the new distributive plan of our schools. Even though the different schools are, for some material reason, "distinct," they will not be "distant" from one another.

The "second degree" will take boys and girls from an average of eleven to the age of eighteen when most of them will start a profession. It is to be divided

into two periods: the first covering four years which will serve the purpose of orientation and might well be called "exploratory," the second covering two years which will mark determination and choice.

The period of orientation will itself be subdivided into a first stage of two years offering ample scope for "observation" (discovering tastes, tendencies and, why not, talents) followed by the stage of various "options," after proper testing of aptitudes.

At the close of this period of orientation, a selection will be made among the students who will complete their studies with the "second degree," and those who will proceed to the "third degree" or higher education. The latter, being the best intellectually fitted, will belong to "theoretical sections" (classical, modern, technical and even artistic). These sections are comparable to college preparatory classes in American high schools. The former group will be given a sound professional training as a preparation for manual or commercial activities. But whatever specialization is chosen, general education will never be lost sight of, as secondary teaching must be true to its mission of forming men, of keeping youth alive to all human interests.

From this point of view, the last year of the "second degree" teaching is especially important as it is devoted to philosophy—a very special feature of French education. Philosophy is taught not only to the literary, but also to the scientific sections. It must be said here that both this last year in our Lycées and the preceding one, correspond to those

of "Freshmen" and "Sophomores" in American colleges.

Only a small number of students, carefully sorted and selected for special abilities, will go on to universities, thus avoiding unnecessary and unprofitable overcrowding.

IV

For the present, boys and girls leaving the Lycée, after the "consecration" of the *Baccalauréat*, go on to university work without the proper transition. The reform intends placing two years of higher teaching between secondary schools and universities, emphasizing general education before specialization. These two years only exist now for students attending *premières supérieures* in our lycées, where they prepare for competitive entrance into the *Grandes Ecoles*. The system would be generalized, offering something corresponding to the junior and senior years of American colleges, thus introducing proper undergraduate work in our curriculum and very opportunely filling the present gap.

After this stage in the third degree, would come the preparation of the *Licence* for all students. This diploma would retain its full meaning of *licentia docendi* for teachers as it would be coupled with pedagogic training. Finally and topmost would come the stage of high specialization or pursuit of research work.

This is but a general sketch of what is planned for years to come. There are many questions which cannot be tackled in this quick survey. Yet, one is of special

interest: the training of our teachers. This has been one of the main concerns of the Reform Committee.

Training for teachers of the "first degree" will take place in normal schools immediately after the second degree has been completed and training for the teachers of the "second degree" will also be attended to in pedagogical institutes appended to each university.

This is quite a new feature as, up to the present day, next to nothing has been done for the training of secondary school teachers in France, the situation from that point of view standing in great contrast with the careful attention given to the training of high school teachers in the United States.

This brief outline of what reformers intend education in France to be in years to come has constantly emphasized the need for greater efficiency, but this program is made all the harder to attain because of our present material difficulties. When it comes to what is necessary for the equipment of technical sections, this is especially true. Nevertheless, it speaks highly for the optimism of our educators that this very period should be chosen for the reform of teaching in France. A great effort is being made to shorten the transition we are now facing in order to get ready for the work ahead of us.

We can only proceed by steps, according to available resources in teachers and material. Of course, the question of a better trained and better paid staff, as well as of better housed and better equipped schools, is closely connected with the reform and apt to impede its

progress under our difficult present circumstances. Yet, without waiting for optimum conditions, the reform has already begun, by the institution in some of our Lycées of classes starting the new active individualized methods which are intended to pervade the teaching of the second degree.

V

Diverting from general lines, I will now refer to personal experience as the director of Lycée Balzac at Tours which is one of those schools belonging to the "second degree" where teachers volunteered for the new institution and attended special summer courses organized in 1945 and in 1946 at the *centre international de sévres* by the Board of Education in Paris to give them adequate training for starting "new classes," as they are called. It is a pity the methods thus advocated could not be extended to all our *sixièmes* (the classes where our children begin secondary education, more or less corresponding to seventh grade in American schools), yet the work done in the *sixièmes nouvelles* during the Academic year 1945-1946, now continued in the *cinquièmes nouvelles* (1946-1947), is an important beginning, foreshadowing what will come later.

The great innovation is not so much in the curriculum, which for the present remains the same in the new classes and in the traditional ones, as in the way children can test their different aptitudes thanks to active methods. Not only aptitudes for abstraction, which up to now were the main concern in our schools, but also aptitudes for arts and handi-

crafts will be cultivated. Character and leadership must also be considered in the individual by a truly humane education. Active methods are best designed to develop such capacities in the child. They kindle his spirit, give full impetus to his curiosity and energy. They eliminate the tedium of school-work by introducing reality and actuality.

In order to give each child taken as an individual all opportunities, the new classes are small (a maximum of 25) and are conducted by a team of three principal teachers. This is essential in order to acquire a thorough knowledge of the pupils from a psychological point of view. The child is made to feel that he is given individual care. The problem of building character, as well as that of making knowledge accessible, is thus set forth from the beginning.

The aims of general Education are attained by the teaching of basic subjects: French, mathematics, a modern language, history, geography, natural science or rather science of observation. After the morning periods have been devoted to these, come the afternoon opportunities affording artistic activities (drawing, painting and modeling), music, handicrafts and that new way of getting acquainted with the life around us, the environment, which is called *étude du milieu*.

The fact must be emphasized that in order to start the new institution pupils and staff volunteered. The whole atmosphere of the class was to be one of entire goodwill and a desire for better results.

Parents must surely have been inter-

ested by the prospect of active individualized methods for their children as more applications were made than wanted. We were able to choose. We picked out children eleven years old as an average rather than taking the older ones, as we thought they would better adapt themselves to methods very different from what they had been accustomed to.

We also thought it would be interesting to have a class as representative as possible of a good average in intelligence as well as in social standing. We took all the children's records and chose excellent pupils, good ones, middling and very ordinary ones. We also made a point of having them come from very different homes: we wanted our new classes to be true to a diversity of characters, attainments and origins so as to be able to judge rightly of the result.

We started off on our "adventure" with great interest. One of the three teachers was head of the team—an important item in the new pedagogical structure. She was to have the reins in hand, that is to say, plan out the work with the other members of the small staff, studying and comparing methods and results in class meetings held once a week. She also acted as a counselor to the pupils and their parents. The head of the team taught French as well as history and tutored the children in civics. Of the two others, one taught English and the other mathematics, sciences of observation and geography. Apart from the principal teachers, we had one for arts (drawing, painting and modeling), one for music, one for

handicrafts and naturally one for physical education. Drawing, modeling and music were assigned longer hours than before. The pupils tried each subject in turn with a view to future option. Handicrafts were made compulsory.

This is another feature of the new classes: Handicrafts and artistic activities are given a very important place as they allow testing the tastes and abilities of each child. Besides, we think that developing handicrafts will divert us from the scholastic and over-intellectual spirit which, in France, has often consumed too much energy that would have been better employed in the shaping of a vocation. We hope that the three and a half hours a week devoted to handicrafts will help discover the technicians we are so badly in need of. Just to show how difficult the task was from a material standpoint, we had to use soft paper for sewing! Still, the children managed to make lovely things.

All this does not mean that there will be a decline in the humanities, but it will be a sorting of different talents and only those really capable of learning Latin and Greek will turn to those subjects instead of the crowds now attending such classes with very poor results for many in the end.

Latin comes as an "option" in the curriculum. The head of the team, after having become well acquainted with the pupils during the first semester, helps them choose the section they had better take, classical or modern, but nothing is compulsory. We are trying to get nearer the goal, set by the British, of entire freedom left to the "option" of

the child—with constant opportunity afforded for taking a different direction if any mistake has been made.

In the sphere of instruction and especially of moral instruction, the school shares its responsibility with numerous other instructors of which the family is the most important. So, constant contact is kept with the parents.

Getting acquainted with the child naturally means having recourse to tests and measurements. All these are the work of the team of teachers busily engaged in becoming acquainted with the pupils. That same team spirit characterizes the activity of the children who form their own groups for research work in the field of local history or geography for instance. Much might be said of the active methods used in our new classes in connection with "learning by doing." One has to choose.

These are a few precise examples of recent educational experiences.

Dramatization is one. For the school relief work festival, the *sixième nouvelle* decided they would produce something and turned one of Andersen's tales into a short play. The children set to work, freely, during a composition class. Some of them adapted the play from the tale while others were busy with the setting, some others with the help of the art teacher and the teacher of handicrafts managed the costumes and the scenes. The mistress would merely go from one group to another, approving or criticizing—until everything was ready and the play, "The Mysterious Flower," was a great success.

La Fontaine's fables also lend them-

selves well to clever dramatic interpretation by the children. This kind of explanation of the text gives keener insight into its delightful scenic value.

A good example of team work and active methods is to be found in the history class. Generally speaking, children are not alive to what we call the "historical frescoe" that is to say the succession of ages and what belongs to each great period of history. So, we had large pieces of cardboard paneling the whole length of one of the walls in their class room divided into different periods from antiquity to the present day. Four groups or teams set to work. One was for antiquity (the history of Ancient Egypt, Greece and Rome being special to the curriculum of the class) one for the Middle Ages and Modern Times. The third called itself the literary section. Each, not only wrote on each part of the panel, at the appropriate date, the essentials of what they learned concerning Ancient or Modern History, but also the great names and outstanding events they came across in their study of literature. Then, a fourth team would write the names learned in the history of antiquity on an outline map of the Mediterranean country. Thus, individual research and team work may well go together and the result is far better than any of the dry memorizing processes used in traditional classes. Naturally, drawing would be called upon to play a part in history, especially when it came to pictures of Greek heroes.

Our team of meteorologists also set to work. Some of the pupils daily noted the temperature, the direction and

strength of the wind, the quantity and duration of rains. The measurements were what could be done at their age and with the poor material we have, but the results were encouraging and the pupils were proud of their graphs.

Another characteristic specimen of the work done by the new classes is the study of the environment. It has been said that a cultivated man is the one "capable of grasping his situation as a man in space and time." One of the ways to bring the notion to the mind of the child in a form as concrete and direct as possible is to make him familiar with the world he lives in. This is what our *étude du milieu* aims at. It started in our *sixième* by drawing a very simple plan of our town as observed by the children from one of the towers of the cathedral and briefly stating its history. That, naturally, led back to its Roman and medieval origin and even farther back. The visit of the old abbey at Marmoutier, near Tours, offered fine opportunities for teaching the children how they could use the filing system, collecting documents about what they observed and they learned the part sketching and mapping might play. Thus, they became acquainted with the founders of the town and studied the grottoes inhabited by the first troglodytes, passing on to the old houses of the Middle Ages still well preserved and on again to typical modern constructions. Thus, not only interest in the past is aroused, but knowledge also organized around actual problems and questions.

In connection with such activities, the "center of interest" may well work and

it is easy to imagine what a source of inspiration the visit to the grottoes for instance and the legends attached to them was for drawing, modeling and even music classes, not to mention the work done in composition class after young imaginations had been aroused. At the same time, a study of the "house" was going on in the English class and problems were given on the evaluation of surfaces, volumes, etc. . . . in connection with the general theme. New methods naturally aim at functional Arithmetic and want to get away from the unnecessary tediousness of taps filling innumerable tanks or trains running after one another. Finally, a social study of the question was appended, judging the housing problem with the elements in hand and stating what conditions should be obtained in our community.

Natural science, which was long considered as bookish, regains its true value as "natural." The mistress even asked the children to bring pet animals to the class room: a dog, a cat and a guinea pig were successive visitors to the *Lycée* and proved very satisfactory both in their behaviour and the help they afforded!

Of course, some people criticized this first attempt to introduce active methods officially into our system of education. The fact that most of the work was done at school and little was left to do as homework led some parents to imagine such methods as encouraging laziness.

Active methods must not be viewed in this light. One master humorously stated that "formerly pupils slept during school hours and worked at home,

but to-day they must sleep at home and work at school." The change is notable and exacts permanent effort both on the part of the teacher and of the pupils.

The children certainly enjoy their new kind of work. Each of them "risks" an idea, and inspiration sometimes rises to poetry. Spontaneity is enhanced and there is far less awkwardness in the expression of feelings freely vented. Joy naturally springs from the expounding of the child's individualism and personality. The class is a little "hive" buzzing happily and the teachers (art, music, handicrafts) concerned in parallel sections with traditional teaching insist on the fact that work means happiness to the new *sixième*. The pupils are not to do what they please, but what they do surely pleases them.

Another gain is to be observed from the point of view of building character. No "regimentation," no drastic discipline exist in the new classes where we want to institute self-government. The children are more open-minded and team work teaches them to be kinder and more understanding to one another. Scholarly ability and proficiency are not everything and we now look for personality far more than we did before.

From a purely intellectual standpoint, the level is not above the other sections though the children are quicker to "respond," but the new classes are not meant to be an intellectual "elite" and character and social relationship are constantly in view as being just as valuable, if not more so, than intellectual attainments.

That is one thing. Another gain is the

creative power developed in most of the children either in the line of handicrafts or with regard to music and art. Some of the statuettes they modeled make one think of Tanagras! In connection with such activities, the *Journal de classe* might well be mentioned. It is the story of the class, not a newspaper, but the record of anything really deemed interesting concerning the life of the class. It is illustrated by the children and they enjoy having a vivid picture of what they have been doing at school. The music class will insist on having the melody composed by the pupils on one of the children's poems. Handicrafts will keep their best selected models drawn in the pages of the *Journal*. The unity of the book is the life of the class itself.

VI

Indeed the word unity is what best applies to the work conducted in our new classes. Unity between the teachers all striving together in close co-operation. Unity between the various subjects connected by co-ordination. Unity in the very personality of the pupil, of the child considered in himself, for himself

with all reverence, it might be said, and at last treated as "father of the man" with the fine promise included in the poet's words. Finally, unity linking interest and effort, as all pedagogy should first aim at removing boredom from the class room. This of course, does not mean that facility is to be advocated: facility and efficiency do not go together.

Once more the law of interest (by no means excluding the idea of constant effort) is set forth as the greatest enticement to activity which amounts to stating as Professor Ulich did speaking of John Dewey in his "History of Educational Thought" that: "the more the child feels that the school is an institution in which he can grow and work in connection with natural tasks such as life requires, the happier and the more productive he will be."

Thus new methods develop the native energy of the child who is so responsive to motivation. From the energy of the individual we proceed to the energy of the group, then on to the energy of the nation. Thus we may hope for an enrichment that will make the life of the community better and more efficient and that will help France revive.

Common sense has never been a tool of evolution. It is a practical, selfish notion without value for human progress. . . . if common sense were universal, it would mean the end of the spiritual development of man, the end of evolution. . . . it would forbid our ever taking a chance.—LECOMTE DU NOÛV, in *Human Destiny*

England's Emergency Colleges for Training Teachers

S. H. Wood

THE MOST significant educational achievement in England since the end of World War II is the establishment of the "Emergency Colleges" for the training of teachers. These institutions are remarkable for three reasons in particular. In the first place the students who attend them are mature persons, nearly all of whom were pursuing occupations other than teaching before the war and all of whom have, during the war, performed some form of National Service. Not one of them is moving from school direct to college. In the second place, the Ministry of Education, for the first time, is accepting for the purposes of qualification, a course of one year only (actually the course extends over about 13 months) as adequate for students who are not university graduates. The minimum course for the non-graduate has hitherto always been two years. In the third place, the training of these mature students is entrusted not to the professional trainers of teachers but to the practicing teachers in the schools, most of whom have never had any experience of training others for the profession.

Year's Free Training

These three significant features merit further consideration. The fulfilment of the intentions of Britain's Education Act of 1944 demands two things in the field of teacher supply: first, an immediate

large increase and second, a steadily maintained annual output, greater than in pre-war years, in order to keep the increased establishment permanently up to strength. The latter is a long-range problem which can be planned, if not at leisure at any rate without rapid improvisations. But the immediate increase required can be secured only by drastic measures and urgently executed plans. When the Ministry decided to offer a year's free training to anyone deemed suitable, man or woman, on demobilization from the Forces or other forms of National Service, no one could foresee what the response in terms of applications would be. In fact 90,000 applications have been received and it is probable that 40,000 of the applicants will be accepted.

What sort of men and women are these, and what methods and standards of selection have been applied to them? They range in age from about 22 to 35; they belong in variety from the war-time omnibus conductress at home to the officer in the Forces with five or six years' service, much of it overseas; from men and women who left school at 14 years of age to those who completed a full-time secondary education up to 18; from those who always wanted to be teachers, but were prevented before the war by various circumstances, to those who have of choice spent years in some other occu-

pation and only now turn their minds to teaching.

What are the standards of selection? Clearly they are not just "How much does this applicant know?", but rather "Is this man still growing?" or "Does this woman reveal the temperament and grace which suggests that in 10 years' time she will still have her head above water?" In short the test is not present attainment but potentiality judged by all the evidence available as regards educability and character. Naturally, the first cry—and it came from the well established teacher—was that this was dilution; and of course it may be dilution judged solely by academic attainment or pure knowledge at the moment of entering the profession; but, judged by standards of experience of life and social awareness, it will result in a manifest enrichment of the profession.

Experimental Colleges

The colleges, some 50 of them, each accommodating on an average about 200 students, are full of life and experiment. Some of them are single sex institutions and some are mixed. Some are mainly residential and some are mainly day colleges. Many of the students, both men and women, are married, and some have children. The only complaint of the staff is that the students cannot be persuaded to "let-up" on occasions or relax. These men and women are burning to get to their jobs and they regard every moment of their training as significant. They will be on two years' probation

instead of one, when their intensive course is completed. During this period they will be expected to undertake some directed reading and attend refresher courses. Some may fail to make good; in any case a ruthless standard of suitability must be applied during the probationary period in fairness to the teacher himself no less than to the children in the schools.

Secret of Success

Two things remain to be said. These students in training will not undergo any formal examination at the end of the course. Month by month or at other convenient intervals there is an assessment of each one of them by the staff of the college. In this way those few who are not justifying their selection are firmly weeded out. The other extremely significant factor making for the success of these colleges is that the Ministry has not prescribed how the colleges are to be conducted; nor, save for very general guidance, has the Ministry or any other external body planned the curriculum. In effect the Ministry says to the staff before each college opens "Get to know one another quickly, because in the course of a few weeks we shall present you with 200 students of diverse ages, abilities and experiences. Don't ask us how they are to be trained because we don't know. Find out as you go along." This attitude on the part of the Ministry is the secret of the success of the colleges. It inspires confidence in the staff who feel free to blaze a new trail in training.

The Training of Teachers of English For the Secondary Schools of California¹

ALFRED H. GROMMON

I

WHEN THE newly-trained teacher of English hopefully reports next September to his new school on his first job as a teacher, he will soon discover that he has assumed stimulating, yet complicated and exhausting responsibilities.

Although some beginners, because of the current shortage of teachers, are starting in larger schools which normally hire only experienced teachers, the more typical novice will probably be teaching in a small high school located in a rural or suburban community. He may be the only teacher of English in his school, or he may be a member of a so-called "department," consisting of himself and two or three other members

of the faculty who are not primarily teachers of English. Even though these other instructors prefer to teach other subjects in which they are interested and for which they had prepared, they now find it necessary to "take on" a class or two of English, mainly because they happened to have a convenient free period or because there isn't enough demand for the other subjects to give these teachers a full schedule in their fields. In fact, for these same reasons, the beginning teacher of English is very likely to find himself also teaching subjects in which he has no special interest or preparation beyond possibly an elementary course required of all college students who wish to "get off" college or university requirements.

The beginning teacher of English will be instructing five or six classes a day, a schedule which will probably impose upon him the task of making four or five different preparations daily. Representing all kinds and levels of abilities and interests, his classes may have from twenty-five to forty students each, with a total enrollment of one hundred twenty to two hundred pupils. In addition, during his "free" period he will probably be in charge of a study hall or some student activity.

His community will expect him to be competent to teach the many aspects of

¹ This is the fifth report made by the Committee to Study English Curricula in the California Educational System. Reports previously published: "English Studies and the Crisis in Education," *College English*, October, 1943; "English Grammar and Writing in California Schools. I. Elementary Schools," *THE EDUCATIONAL FORUM*, November, 1944; "English Grammar and Writing in California Schools. II. Secondary Schools," *THE EDUCATIONAL FORUM*, May, 1945; "The Teaching of Literature in the High Schools of California," *THE EDUCATIONAL FORUM*, January, 1946.

The following sub-committee made this fifth study and prepared the report: Miss Sallie H. Hill, Mission High School, San Francisco; Dr. Bertrand Evans, University of California, Berkeley; Dr. Alfred H. Grommon, Stanford University (Chairman).

grammar and usage which are not only considered essential to his pupils' effective use of language but are also reassuring to those parents who care about such matters and who still think they remember the "good old grilling" in grammar they received years ago. He will be expected to have his pupils write a weekly "composition" of about 250 words—an assignment which represents for him conservatively some 30,000 words each week of the school year, which he will be expected to read carefully and comment upon in such a way as to transmit the skill of prose artistry to these youngsters, many of whom habitually slap together a conglomerate mess of words and ideas for their papers and then expect the teacher to spend more time and patience in reading each theme than the pupil did in composing it. Fortunately, there will also be able, conscientious, interested pupils. He must know how to stimulate and encourage both groups. Moreover, he must be ingenious in designing and implementing appropriate concomitant drill in spelling, vocabulary, punctuation, and the structure of sentences and paragraphs.

Then, too, he must provide his pupils with training in speech. He must be imaginative and resourceful in developing a variety of activities which will afford his pupils practice in oral expression: dramatization of plays and scenes from stories, speeches, panel and group discussions, and the simulation of broadcasting and filming of motion pictures. If the school program includes courses in public speaking and dramatics, he

will very likely have to teach these electives also.

Being the teacher of English, he will be considered the "reading specialist." Unfortunately, too many communities and school administrators and faculties are still lulled into assuming that children's reading deficiencies can be overcome and their potentialities developed by the efforts of a single teacher or a small group of teachers working with pupils only a fraction of the already limited time at their disposal. Consequently, he will find himself accountable for his pupils' ability to understand what they read: their rate of comprehension, ability to recognize the denotative and connotative meanings of words, to detect shifts in meanings, to perceive the author's purpose, to discern the implications of sentence and paragraph structure, to identify topic sentences and central thought, to select and remember specific details, and to acquire a taste for reading and for good books. He must be able to appraise correctly the level of difficulty represented by reading material and to recommend and teach accordingly. He must know how to select, give, and interpret standardized and informal tests which diagnose reading abilities and how to use appropriate remedial and developmental exercises and materials.

Furthermore, he must be able to teach all types of literary selections in American, English, and world literature, dating from about 500 B.C. to the present. Depending, of course, upon the school and the community, he will be expected to know and be able to teach

excerpts from Greek plays, *Beowulf*, and Chaucer; several of Shakespeare's plays; Milton's minor poems and sonnets; some of the neo-classicists of the 18th century; Romantic poets; Victorian poets, essayists, novelists; modern British writers; essays, short stories, novels, and plays written by the Continental authors of the 19th and 20th centuries; and practically all of the major and minor American figures from Patrick Henry to Robert Frost and Eugene O'Neill. In high schools nowadays there is an increasing emphasis upon modern and American authors. As a student of literature the teacher of English must know something not only about the forms of literature but about the particular author's use of the form and the relationship between the selection and the author's personal experiences as well. In short, by himself, he must be to his high school students and community what the entire college English department, with its many specialists, is to the college community.

And, finally, he will be expected to conserve enough energy and enthusiasm and patience from a day's bout with the foregoing responsibilities to serve after school as director of the senior play, as adviser to the sophomore class and to the staffs of the school newspaper and yearbook, as chaperon for school parties and dances, as coach of some sport, and as worker with PTA, church groups, Red Cross, service clubs, Youth Centers, and the Boosters' Club.

The typical job described here is not a fiction. It is based upon questionnaires

returned by young teachers of English in California high schools. It indicates that the beginning teacher's job is interesting, but not easy.

II

TRAINING TEACHERS OF ENGLISH

In order to find out how teachers of English are being prepared to practice their profession in the high schools of California, the Committee to Study English Curricula in the California Educational System appointed a sub-committee² in the autumn of 1946 to survey the programs by which prospective teachers of English are trained in the California institutions accredited to grant the General Secondary Credential to students with a teaching major in English.

The sub-committee first prepared a detailed questionnaire to guide its inquiries into the several aspects of the programs of teacher education. Then members of the sub-committee visited eleven of the training institutions and, using the questionnaire as a basis of discussion, talked with members of the departments of English and Education who are engaged in preparing students interested in becoming teachers of English. Four other colleges mailed responses to the same questionnaire. Three did not reply. Thus, of the eighteen institutions in California which are or are in the process of becoming authorized to recommend prospective teachers of English for the General Secondary Credential, the study includes fifteen. The sections of this report represent the major sections of the questionnaire.

The committee believes that certain

² Miss Hill, Dr. Evans, and Dr. Grommon.

fundamental questions should be kept in mind by the reader who is interested in the training by which prospective teachers of English are prepared to meet the many responsibilities mentioned in the foregoing description. Among such questions are the following:

1. Do the several institutions prepare teachers equally well?
2. How extensively are students prepared in the subject which they will teach?
3. What is the balance between their preparation in composition, grammar, and literature, and their training in speech, dramatics, journalism, and methods of guiding extra-curricular activities?
4. What proportion of the students' training is devoted to English as compared to their training in professional education?
5. How effectively do the departments of English and Education co-operate in training teachers?
6. What have been the educational training and teaching experience of the instructors who are training teachers?
7. Are students taught the advantages and disadvantages of homogeneous grouping? Are they given experience in grouping pupils appropriately and in using materials and activities which are differentiated according to pupils' abilities and needs?

It is hoped that the answers to some of these questions may be found in the following report. The reader should also keep in mind, however, that several of the teacher training institutions included in this study are in the process of establishing new programs for the preparation of teachers of English; hence, some have not yet added to their staffs personnel trained and experienced in this special work and have not yet offered

some of the courses into which the committee inquired. Nevertheless, they willingly reported what they have planned so far and what they hope to be able to do in the future. The committee appreciates their responses as well as those from the institutions already engaged in training teachers of English.

A. General Education

All students who are candidates for degrees in the fifteen institutions which reported are required to devote most of their freshman and sophomore years to courses commonly regarded as contributing to their general or liberal education. Varying somewhat in the number of units required, the common subjects in the five State colleges reporting are freshman composition or composition and literature, social sciences, natural sciences, general psychology, and physical education. Two do not require foreign languages; one requires thirty-three quarter units of French or German, a requirement which can be partially satisfied in high school. Two require courses in philosophy; two, courses in personal hygiene; one, six units of college mathematics, and one, a year of applied arts.

The general education requirements in the six private and church colleges reporting are largely the same as those in the state colleges. The differentia are courses in the Bible and religion, speech, history of England, a year's course in fine arts, an integrated course in humanities, and a course in world literature.

Requirements in the four large universities in the state are similar to those in the other schools, except that some of these institutions offer students a choice

of subject-matter areas in which they may take courses to meet requirements, and some require courses in art or music appreciation and courses in English, American, or comparative literature.

Practically all the institutions recommend that the prospective teacher of English supplement the required courses in general education by electing, if not already required, such courses as history of music and art, additional foreign language, history of England, history of philosophy, great books in translation, American cultural history, the Bible as literature, and additional courses in speech, dramatics, and social sciences. Thus, through requirements and electives, a student in any one of the schools may avail himself of some training in subjects generally held to be appropriate for a liberal education.

B. Teaching Major in English or English and Speech

A teaching major for the General Secondary Credential as described by the California State Department of Education consists of thirty-six quarter units, eighteen of which must be earned in courses in the upper division and at the graduate level. This description certainly is not a specific directive for those who are striving to equip new teachers to meet the responsibilities outlined in the first section of this report. As defined by most of the teacher training institutions, the "teaching major" in English is more extensive and specific than the minimum acceptable to the State and approximates or is identical with the "major" in English. Although the teaching major in English or English and Speech differs somewhat in the various

institutions, it usually includes such common elements as a freshman course in composition or in composition and literature, a sophomore course in the survey of English literature, courses in Chaucer and Shakespeare, elective courses in periods of English literature, types of literature, individual writers, and some work in advanced composition. In some schools students may elect courses in American and in modern literature; only eight of the fifteen institutions, however, require work in American literature, and none requires modern literature. Of special interest to the critics of the teaching of grammar and writing in the secondary schools of California should be the fact that ten institutions require prospective teachers of English to take a writing course in addition to freshman composition. In some cases there are special sections of advanced composition classes for students preparing to teach. In addition to whatever training in the use of language and the knowledge of its grammar they may gain in advanced writing courses, those students preparing in the universities and one State college must also take courses in which they study especially the nature and functioning of the modern English language, its grammar and syntax.

One of the most comprehensive programs for a teaching major in English and speech has been established by one of the State colleges and is listed as follows:

<i>Freshman</i>	
	quarter units
English composition	9
Survey of European literature	9

<i>Sophomore</i>	
Survey of English literature	9
Fundamentals of speech	9
<i>Junior</i>	
Period course in English literature	3
Type course in English literature	3
Creative writing	3
Survey of American literature	9
Shakespeare	3
<i>Senior</i>	
Course in an American writer	3
Course in an English writer	3
Creative writing	3
Introduction to radio	2
Argumentation and debate	2
Motion picture appreciation	2
<i>Graduate</i>	
Modern English language	2
Elective graduate courses in English	3
Methods in remedial speech	3
Shakespeare for the stage	2
Play production	6
Student publications	3

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A student enrolled in this five-year program devotes 40% of his time to his teaching major.

The requirements in the programs for a teaching major in English, not combined with speech, vary from a minimum of thirty-six to fifty-one quarter units, or about 30% of the units required for a secondary credential. The specific course requirements vary from the foregoing program to those in one college which permits the students and his adviser to plan a teaching major according to the student's interest in drama, composition, comparative literature, and English and American literature. Advisers in the Department of

English in another college report that they do not urge their students who are preparing to teach English to specialize in English in their college work but rather, in the interest of general education, to study other subjects and to follow other intellectual and artistic pursuits. It is apparent, then, that prospective teachers of English who are studying for the General Secondary Credential are receiving in most instances a more extensive preparation in their subject matter than is required of them by the State Department of Education. To estimate the proportion of this training to the total number of units required in a five-year program, one must add to the 30% to 40% required for the teaching major the required and elective courses studied in closely allied fields, such as, philosophy, history, languages, art, music.

III

TRAINING IN PROFESSIONAL EDUCATION

In addition to a teaching major and a teaching minor, the candidate for the General Secondary Credential is required by the State to have a minimum of 18 semester or 27 quarter units of courses in professional education, at least nine of which must be at the graduate level. This minimum program must include a course in the principles of secondary education, six quarter units of student teaching, and a course in the provisions of the Constitution of the United States, unless the candidate passes a state examination on the Constitution. As is true of the teaching major, the institutions' credential requirements for work in professional courses exceed, in most cases, those required by the State. The

additional courses include educational psychology, educational sociology, educational tests and measurements, audio-visual education, growth and development of the child, and courses in curriculum and instructional methods related to the teaching of English in secondary schools. Then, too, there are other courses which a student may elect according to his professional goals, interest, and time.

In a training program which extends five years, either ten semesters or fifteen quarters, the required courses in Education total approximately the equivalent of two semesters or quarters of course work. Of the 225 quarter units required in its five-year program, one university, which requires 54 units, or 24% of the total, for a departmental major and teaching major in English, requires 29 units (13%) in professional education. Since most students take at least the normal 15 units per quarter—many take 16 to 20 units—the requirements in education in this particular institution are fewer than the units in two normal quarters, out of a program which extends for 15 quarters.

It is the opinion of the sub-committee that the most important single part of this training in professional education is the student's practice teaching. The committee also believes that the most important people involved in this indispensable training are the college supervisors who arrange the student teaching assignments, visit the student to observe his teaching, and teach the student something about the curriculum and instructional techniques appropriate for English in high school, and, most important of

all, the public school teacher under whom the student directly works. Consequently, the committee inquired particularly into the arrangements for co-operation between the departments of English and Education, into the training and experience of the college supervisors, and into the nature of the arrangements between the college and the public school teacher.

All institutions report an awareness of the desirability of close co-operation between the departments of English and Education in their joint efforts to prepare teachers of English. The smaller colleges feel that their limited size enables members of both departments to work closely together in selecting and training teachers. Some of the larger institutions have committees and councils which include, among others, representatives of the departments of English and Education, thereby facilitating the integration of their efforts. Where two or more instructors in different departments are involved in teaching the methods course and in supervising the directed teaching, the responsibility for co-ordinating efforts seems to rest with the individuals; it is assumed that they consult each other frequently. Only two institutions, endeavoring to insure close co-ordination between the departments of English and the schools of Education, have established dual positions in which the instructors are appointed by both departments. Both instructors have Ph.D.'s in English and have had several years' experience teaching English in high schools and training teachers of English. In the one case, the instructor is a member of the Department of Eng-

lish and assumes the particular responsibility for training student teachers. He has all of these students in two classes, one in advanced composition and the other in the teaching of literature, which have been designed especially for prospective teachers of English. He is in constant association with the instructor in the School of Education who supervises the students' directed teaching. In the other case, the instructor is a member of both the Department of English and the School of Education. In the Department of English, he teaches courses in composition and American literature. In the School of Education, he teaches courses in curriculum and special methods for English, supervises the student teachers of English, serves as liaison between the two groups, and is adviser to the graduate students preparing for a General Secondary Credential with a teaching major in English.

A. Supervisors of Student Teachers

In most institutions one instructor is responsible for arranging student teaching and for visiting the students who are teaching English; another instructor or two, one of whom is usually a member of the Department of English, teaches classes in curriculum and methods of teaching English. In several cases, the instructor of special methods does not visit his students' practice classes to see how well they apply the materials, attitudes, appreciations, and skills which he has been teaching and attempting to develop. In eight of the institutions, the supervisor who visits the classes of the student teachers has either an Ed.D. or a Ph.D. (one in Eng-

lish). The other five have master's degrees. Eleven have taught in public secondary schools at least four years, one for thirty-seven years. Six have been departmental chairmen. Thus, it would seem that some of the supervisors who visit the student teachers of English to help them improve their instructional skills have themselves had appropriate experience upon which to draw. Of the ten instructors teaching courses in special methods for English, six have Ph.D.'s in English; four have master's degrees (two in English and two in Education); six have had experience in teaching English in secondary schools. Reports show that six of these instructors of special methods do not visit their student teachers.

The teacher under whose supervision and in whose classes the student will teach is selected in most cases through conferences among the public school administrators, possibly the head of the Department of English in the public school participating, and a representative of the training institution. The administrators recommend the best of their teachers who have expressed an interest in and a willingness to work with student teachers. Then the college representative confers with the teacher, tells him what he knows about the student, and, if the teacher is agreeable, arranges for the student to talk with the teacher. Three institutions require the student to prepare an autobiography which includes information that might aid the school in guiding him through his professional training. These autobiographical sketches are used in a confidential manner by the college supervisor and sometimes by the

supervising teacher to enable them to assign the student to the most appropriate class for directed teaching and to help him gain the greatest benefit from this extremely important experience.

Although the proper assignment of the practice teacher is clearly vital to his success in directed teaching and possibly to his later success on the job, in several instances it seems that the training institutions, having devoted much time and effort to preparing the student for teaching, are now, paradoxically, willing in this crucial selection of the supervising teacher to depend almost entirely upon the judgment of outsiders. Even if these school administrators have recently observed the teacher whom they are recommending to supervise practice teachers, they probably have not done so to appraise a particular class in terms of a particular college student, one whom they have never seen. In some institutions, directed teaching is preceded by a course involving observations in the public schools; thus students and supervisors have an opportunity to observe many classes in nearby schools. These observations, together with the experience accumulated by the college staff working several years with interested supervising teachers, provide information essential to the happiest assignment of the student for teaching. But unless these preparatory experiences enable the college supervisor to see also the particular class to be later used for a particular student, the assignment still must be made on rather limited evidence. In three institutions, some of the college supervisors are also part-time members of the public school staff; hence, they have close work-

relations with teachers interested in practice teaching and are thereby enabled to assign students strategically. In only one institution is it reported that the several college supervisors responsible for the assignment and supervision of student teachers actually observe, prior to the assignment, the specific classes of the teachers who are going to work with student teachers, so that on the basis of the observation the teacher and the college supervisor may discuss the best arrangement, first, for the welfare of the public school pupils in these classes, second, for the professional responsibilities and obligations of the public school teacher, and, third, for the welfare and development of the student teacher.

Although six institutions pay each supervising teacher from \$12.50 per student per period per quarter to \$20.00 per student per period per semester, all institutions report that the teachers assume the added responsibility of training a student not because of any small honorarium but solely because they enjoy working with students and wish to contribute thereby to the welfare of the profession. In many cases, no further connections exist between the supervising teacher and the college other than the assignment of the student teacher to the classes of the teacher in the public school and the subsequent conferences with the college supervisor. Some schools do more, however. Some bring the teachers to the campus for meetings. One lists them in the college catalog as members of the staff, four invite them to faculty and social functions and give them library and parking privileges, and two grant all the privileges that go with

student body tickets. In other words, a few of the institutions place high enough value upon the contribution which these teachers make to the development of the student teachers to try to compensate them somewhat, at least, by regarding them as colleagues and important contributing members of the staff, as indeed they are.

B. Student Teaching

Students teach in public schools during their fifth year, and their practice teaching extends for the equivalent of two quarters or semesters, one period a day for five days a week. There are many variations, however. One institution sends the student to a school away from the campus for six weeks to teach two different classes in English and one in his teaching minor. During the school week he spends the full day in the school. On Saturday he returns to the campus for seminars in which he discusses his problems and seeks help. In other arrangements, the student teaches two or more classes each day for a quarter or semester, instead of one class per quarter or semester. No matter what the arrangement, the extent the student actually teaches depends, of course, upon how quickly he adjusts to the class, how soon the class accepts him as a teacher, and the teacher's judgment of the student's readiness to teach. Some students may have the full responsibility of the class for only two or three weeks the first quarter or semester; others, six or seven. Usually, all students have an opportunity for much more extensive teaching during their second quarter or semester. So a student may have as much as four

months of teaching during his two semesters.

Most of the institutions report plans whereby the student is gradually inducted into his teaching responsibilities rather than precipitously dropped in. Departments which provide an observational course preceding directed teaching use that experience to help students adjust to their coming responsibilities and opportunities. In other programs, a course in curriculum and instructional methods for English in secondary schools precedes student teaching, thus providing the college supervisor with an opportunity to prepare his students for teaching. In some schools, the local administrators meet with all the student teachers to discuss with them their professional responsibilities and opportunities, the philosophy of the school system, their relations with the community, the nature of the guidance program, and the place and contribution of the various subject-matter departments.

But even when the student has had such preliminary experiences, he still is given additional time at the beginning of his directed teaching assignment to prepare for his teaching. He spends the first week or two becoming acquainted with his pupils, teacher, and school. He observes his supervising teacher, takes attendance, distributes and collects materials, confers with pupils, assists during supervised study, grades quizzes and themes, reviews essential work already studied by the class, and discusses with the teacher his initial teaching. One day he may return a set of papers he has graded and which has been checked by the teacher. On another, he may give

a quiz or the assignment. Soon he teaches the entire period. Then when the teacher and the college supervisor consider him ready, he may do some rather extended consecutive teaching, depending upon his ability and his acceptance by the teacher and class. It would seem that many precautions are taken to insure the student of a successful and enjoyable teaching experience.

C. Supervision of Student Teachers

As further precautionary and developmental measures, the student meets regularly with his supervising teacher to select and organize his instructional materials and to secure his teacher's approval of his units and lesson plans. Some institutions leave this important supervision entirely to the public school teacher and seem to pay no attention to this fundamental of successful teaching—skillful and imaginative planning. Just at the critical moment when the student is trying to apply the training which the institution has been giving him over a long period of time, the college instructors seem to abdicate in favor of the willing teachers, who may be very good supervisors but who also may be insufficiently acquainted with or sympathetic toward the college's training program to help the student integrate his preparation with his teaching.

All of the institutions report that students meet with the college supervisors at least once a week, but the only general policy concerning these conferences seems to be that the supervisors should help the students according to their needs. Only four institutions report that the college likewise assumes responsi-

bility for helping the teacher and student plan and for regularly checking the student's lesson plans. The original selection of materials and activities is made by the supervising teacher, of course, in terms of the work regularly scheduled by the department in the high school. These four college supervisors apparently make whatever suggestions are in keeping with the work in the public schools. They also help supervise the student's tentative, detailed plans for each day of the coming week, prior to their being used.

In all but one of the institutions a supervisor is responsible for visiting the public schools to observe the students teaching English. These supervisory visits vary from a full period observation once every two weeks to a minimum of two visits a semester. All observations are followed by conferences among the student, teacher, and college supervisor. One institution, in lieu of the ideal of daily observations by the supervisors, requires in addition that student teachers submit weekly "logs" in which they recount their experiences and reactions; these logs are carefully read, returned to the students, and used as a basis for conferences. Only three institutions report that the college instructor who teaches the course in special methods of teaching English in secondary schools regularly observes his students during their practice teaching. In three other institutions the responsibility for teaching the special methods course is apparently divided between the Department of English and the School or Department of Education, but in none of these cases does the English instructor visit

the students teaching English. Only one institution has a representative of the Department of English regularly observe and confer with the students teaching English in the secondary schools.

D. Special Methods Courses

Immediately preceding or concurrent with their directed teaching, students in nine institutions at present study a course in the curriculum for and methods of teaching English in secondary schools. In only three schools is the course taught by the same instructor who supervises student teachers of English. In seven institutions the course is taught by members of the Department of English, none of whom visits student teachers. Five schools report that they do not have or have not yet organized such a course. In three of these cases the students teaching English meet with the other student teachers in a course which seems to be devoted to general methods of teaching in secondary school. When the need arises, the students meet in smaller sections by subjects, occasionally inviting in specialists to discuss their problems.

The organization of the courses in special methods of teaching English, the materials used, topics discussed, and the nature of the work required of the students vary considerably in the several institutions. As already mentioned, some schools have no course especially for teachers of English; hence, the English students are expected to relate the general materials, methods, and suggestions to their own experiences, asking for specific help when the need arises. In other colleges there is no formal class in English methods, but the students meet in-

dividually or in small groups in the office of the specialists in methods of teaching English. In the larger institutions student teachers enroll in methods classes which meet two or three times weekly throughout one or two quarters or semesters. These students do considerable reading in materials pertaining especially to the teaching of English, such as L. B. Mirrielees, *Teaching Composition and Literature*; Cross and Carney, *Teaching High School English*; Luella Cook, *Experiments in Writing*; Chubb, *Teaching of English*; Louise Rosenblatt, *Literature as Exploration*; *The English Journal* and the many other appropriate publications of the National Council of Teachers of English and the National Education Association; extensive bibliographical lists of books and magazine articles on the several aspects of teaching reading, literature, composition, grammar, listening, speech; and they examine reports of recent research and sample courses of study, which have been collected from all over the country. They prepare outlines of courses of study, construct units which they might use in their student teaching, write lesson plans, teach the methods class occasionally, practice techniques recommended, practice oral reading of prose and poetry, take field trips, and observe in the schools, starting in some cases with the nursery schools and then working up into the high school. Students doing their directed teaching concurrently then have opportunities in every session of their methods class to seek help. The instructor who has already observed his students in their high school classes and who regularly reads their lesson plans is

in an advantageous position indeed to understand the questions and problems experienced and raised by the practice teachers, to get the rest of the class to discuss them, to make appropriate suggestions, and in general to make his methods class as realistic and practicable as possible. In short, students in these classes become acquainted with the conflicting philosophies concerning the public schools and with the contribution which English should make to the fulfillment of the objectives established for our educational system, develop appreciations of and proper attitudes toward their responsibilities and opportunities, and equip themselves with appropriate skills and materials which will enable them to transmute their ideals, ideas, appreciations, attitudes, and knowledges into better teaching.

IV

RECOMMENDATIONS

If the programs by which prospective teachers of English are prepared are re-examined in terms of the multitudinous responsibilities faced by the beginning teachers of English, then certain recommendations seem to be in order. The committee is aware of the fact that the smaller institutions do not have the same resources in personnel and facilities available to the larger schools and has attempted to differentiate its suggestions accordingly. Furthermore, the committee grants at the outset that there is no one program or set of procedures for the training of teachers of English which is the panacea for all instructors, for all students, or for all conditions. It does believe, however, that some improve-

ments can be effected in all the programs examined and that the people engaged in this extremely important work of training teachers of what the committee believes to be the most difficult subject to teach can profitably consider these suggestions in whatever way they may be appropriate for their particular programs and circumstances.

A. Departments of English

1. For the benefit of all concerned, particularly the students, continue to improve professional and personal relations with the Department of Education.

2. Assume some responsibility for continuously recruiting promising students for teaching.

3. Require prospective teachers of English to include some study of modern and American literature, particularly modern poetry and drama.

4. Require students preparing to teach to have a more thorough training in composition and grammar and the teaching of both. The high school pupils later trained by these teachers will be judged largely on their ability to write. Yet, the programs by which these teachers are prepared are devoted almost exclusively to literature.

5. Institute a course in which students study modern English grammar and usage, unless these materials are taught specifically in composition courses or in other special courses.

6. Require the prospective teachers of English to study at least one speech course which will acquaint them with their responsibilities as teachers of speech and with the various speech activities, particularly play production.

7. Help students prepare a reading list of modern literature that is appropriate for secondary schools.

8. Assume greater responsibility for visiting and conferring with student teachers of English.

9. Only instructors who have had

rather extensive successful experience teaching in secondary schools should be appointed to work with student teachers.

B. Departments and Schools of Education

1. Continue to strive for more understanding and effective co-operation between subject-matter departments and the staff in Education.

2. Appoint supervisors of student teachers of English and instructors of courses in curriculum and special methods for English who have had successful experience teaching English in secondary schools.

3. Instructors in general methods classes which provide student teachers of English with their only help in special methods should give them annotated bibliographies of the significant materials available for the teacher of English. If the libraries' collections of such materials are kept current, students equipped with such a bibliography will benefit from independent study. These students should be encouraged to join the National Council of English, as junior members at reduced fees, and to start building their own professional libraries with the Council's excellent publications.

4. The instructor who is not a specialist in English should continuously urge his students who are preparing to teach English to consult their instructors in the Department of English concerning the teaching of literature, grammar, composition.

5. Supervisors of student teaching should try to visit the classes in which students will teach before the students are assigned.

6. The instructional load and advisory responsibilities of instructors who teach courses in special methods should enable these instructors to visit their students during their directed teaching.

7. Notes written during the classroom observations will prove helpful to everyone concerned, provided the college supervisor, the teacher, and the student understand the advantages and disadvantages of this technique. As soon as these notes are no

longer needed for follow-up conferences, they should become the property of the student for future reference. The supervising teacher will be of much greater service to the student teacher if he will write specific, tactful, constructive notes daily and then give them to the student after they have been discussed.

8. Because college supervisors are unable to visit students as frequently as they wish, they will find that weekly "logs" prepared by the student teachers in which they describe their daily experiences in the classroom and conferences and tell what is happening to them while they are teaching and observing will prove to be enlightening, helpful substitutes for actual visits.

9. The training institution should not neglect its student once he has started his practice teaching and should not expect the teacher in the public school to do the college's work at the most critical point of the student's preparation as a teacher. Someone in the college, preferably a specialist in English methods and curriculum who will visit the student's practice classes, ought to help the student and his supervising teacher plan units and daily lesson plans. The college cannot assume that there will be a satisfactory correlation between the student's paper and book work in his college English and Education classes and his teaching personality, knowledges, and instructional skills when he is working with adolescents in the public school. The college must follow the student into the classroom to see how successfully he applies the training it is attempting to give him.

10. In the methods class, whether it be of a general nature or be specifically related to English in the secondary school, the students will benefit from planning work for an entire semester of the subject they are preparing to teach, from constructing units and lesson plans, from examining sample courses of study which are actually used in public schools, and from learning how to diagnose reading skills and how to

teach reading so as to help minimize pupils' deficiencies and to help develop their potentialities as readers.

11. Prospective teachers of English need experience in organizing and teaching a class by groups and in using differentiated materials and activities.

12. All appropriate courses in Education should familiarize prospective teachers with the history, nature, contributions, and co-operativeness of the Parent Teachers Association. Student teachers should attend PTA meetings and should have some experience working with this extremely important group of friends of the public schools. Effective PTA workers should be invited to speak to classes in Education. Students should realize that curriculum projects must enlist the aid of pupils and parents, chiefly through PTA. Six of the training institutions report that they give their students no experience with PTA.

13. None of the institutions included in this study has a definite operating system for the in-service education of its products after the teachers are on the job. All institutions could profitably plan to fulfill their obligations to their trainees and to the communities which hire them by extending their supervisory program to include graduates who are in their first year of teaching.

V

CONCLUSION

The foregoing, then, constitutes the committee's analysis of the training California gives its teachers of English. The study is by no means complete, however. Outside the province of this inquiry are several extremely important aspects of a teacher's training which need further investigation. Concerning some of these areas, the committee wishes to raise such questions as the following, for example:

1. Do the instructors of English in

college exemplify through their teaching of particular literary works the techniques for intelligently reading *any* work of that type? No matter how extensively a prospective teacher may read during his training he cannot possibly familiarize himself with all the literary selections he will be expected to teach. How, then, will his study of *Tom Jones*, for instance, help him to read, and teach, *any* novel?

2. Do the college instructors sacrifice the student's appreciation of literature in favor of his knowledge of the historical facts about the literature?

3. At the same time, do the instructors impress upon the future teacher of English the importance of knowing something more about authors than can be found in the usual brief biographical sketch, particularly experiences related to the writing of the selection the student is reading or teaching?

4. Do instructors merely deplore the paucity of their students' reading or do they continuously strive to stimulate them to read? An instructor who frequently devotes a few minutes to "selling" to his classes appropriate, new, interesting books—not necessarily materials for the course—will contribute significantly to his students' reading.

5. Do instructors of composition stress the importance of having something worth while to say and then of saying it clearly and simply? Do they emphasize meaning and the relationship of ideas and meaning to form?

6. Does the Department of English co-operate with the Department of Education to see that their students are teaching the proper values and facts concerning literature, reading, composition, and language?

7. Are the students who plan to become teachers of English in secondary schools being slighted in any way by academic departments?

The committee hopes that this study and the recommendations prove helpful.

But neither the improvement of the training offered the teacher of English nor the public's continuous criticism of his work in the schools will be adequate aid in helping him achieve better results with his pupils. Look again at the opening description. All concerned must join forces to improve the conditions under which the teacher of English works. First, his job and its objective must be simplified. Just what is the teacher of English supposed to do? Certainly, he should not dissipate his energies on all of the odds and ends in the school program as he must at present. His now badly scattered efforts must be concentrated on helping his pupils to develop essential competencies in listening, speaking, reading, and writing, and to acquire desirable attitudes and appreciations. Second, only teachers especially trained to teach English must be as-

signed to do so. And, third, the teacher of English should be assigned no more than four classes daily, with a total maximum enrollment of one hundred pupils. Under these more favorable conditions he will have some hope of achieving results more nearly satisfactory to him, his pupils, and the public.

In concluding, the subcommittee wishes to stress its belief that, although there is everywhere evidence that training programs can be improved, the training institutions should not be expected to send into the public schools new teachers already qualified to meet all possible responsibilities and equipped to solve all problems. The colleges and universities cannot and do not pretend to give the new teacher all he needs. Beginning teachers are novices. Maturation of their capabilities must come through experience and in service education on the job.

Public vigilance and criticism are not a disadvantage to a democratic government. On the contrary, since they are the means by which it maintains contact with the body of popular conviction which is the source of its strength, they are an asset to it. A wise government will encourage them in every way possible. It will not be guilty of the mistake, which continues to be made by too many journalists, of assuming that the public consists of half-witted children. It will be more afraid of giving it too little information than of giving it too much.—

R. H. TAWNEY

Preparing the Physical Education Teacher

ROBERT R. MARTIN

WHAT preparation should the physical education teacher receive in order to prepare him to function adequately as a factor in the social development of the individual student? The preparation necessary to equip any teacher to perform his task well depends upon the task and the conditions under which it is to be performed. In this instance the task is to make the largest possible contribution to the social development of the student. This to be accomplished through the physical education program.

I

The preparation, or training, required of the teacher of physical education is not significantly different from that required for any other teacher. After all, the trite statement, "We teach individuals and not subjects," may contain more truth than appears on the surface. The instructor in physical education deals with the same students as the person who teaches the traditional curricular subjects, yet his contribution to the student is more or less conditioned by certain attitudes toward the immediate "outcomes" in this field. Certain educators have pointed out that "any activity carried on by the school should be expressed in terms of generalized controls of conduct rather than in terms of subject matter to be learned or materials to be mastered." In short, the entire edu-

cational program ideally and theoretically points not merely to the mastery of subject matter but to the social development of the individual student. These ideals, however, become clouded and inarticulate at times and the teacher finds himself or herself treating the subject matter as an end rather than as a means. This is not hard to understand in a culture that puts so much more emphasis upon *doing* than it does upon *being*. The "outcomes" that the physical education teacher seeks to realize from the student are not so remote as in the case of some of the other disciplines. There is greater opportunity to see the end from the beginning.

The past few decades have seen a considerable change in the "outcomes" sought in the field of physical education. Near the turn of the century this program, generally speaking, amounted to little more than a few "sitting up exercises" designed to reduce the monotony of the class room—a sort of "seventh inning stretch" as it were. Later it took on added dignity and occupied at least part of the time of a teacher especially assigned to this field. This teacher's time, however, was largely consumed in directing games and other leisure time activities in which the students engaged when they had nothing else to do. They were extra-curricular with a vengeance and little was expected in the way of

specific outcomes. Today it is quite different. The program of physical education and athletics has been enlarged and enriched and has become an important member of the curriculum and an important division of most schools. Extra-curricular activities, at one time merely tolerated, have become curricular.

There is considerable agitation to have the present competitive aspect of the athletic program give way to a greater emphasis upon intra-mural activities in order that all students irrespective of their level of athletic ability may participate.

It is a wholesome outlook when we find the line of demarcation between the academic functions of the teachers of physical education and those of the other teachers in the system growing dimmer and dimmer, and most educators would welcome the time when it would be obliterated altogether. While the obligation, if we may speak of it as such, of the teacher of physical education to contribute to the social experience of the student is no greater than the responsibility placed upon any other teacher in the educational system, in the newer outlook he has a unique place, a unique opportunity, and a unique obligation—an obligation to develop in the student the ideals of social living. It is with this larger aspect of the physical education program that this paper seeks to deal.

The technical training the physical education teacher must receive in order to teach the specialized courses and to direct the activities in this field is taken for granted. The suggestions here refer to the general preparation, academic and

otherwise, necessary or at least desirable in order to enable the teacher to contribute most to the social development of the student. This can best be approached by postulating certain fundamental assumptions, and considering the entire physical education program in the light of these assumptions.

II

Society will increasingly place on the school the responsibility for consuming more and more of the time of the student from the time he enters the primary grades until he can be absorbed into industry and professional life.

There are numerous indications that the school is going to be called upon to bear more responsibility, not only for increased training in social living, but, in addition, to carry the responsibility for utilizing more of the student's time so that there will not be the wide gap between the period when he has completed a minimum of formal training and the time when he can find a place in industry or the professions. This applies particularly to the training of those who expect to go into industry with a relatively small amount of technical training. In the past, that is until within the last fifteen years or so, there was more or less opportunity for a young person to step into industry directly from high school or even before he had completed the high school courses. At least the period of waiting was not great. That time seems to have passed.

This is not the time nor the place to discuss the numerous factors involved in extending the period of formal training so as to bridge this gap that is grow-

ing wider and wider. That there is need to bridge it, few would question. Certainly not all of this time should be absorbed by the traditional curricular subjects. This might be the path of least resistance for the school since it would require a minimum of new organization. A more fruitful way, however, and one socially more desirable would be for the school to provide well-balanced training in social living, because more and more in the post-school period the student will have opportunity to participate in social life. This suggests a second fundamental assumption.

III

The educational program of the future should prepare the student to utilize creatively an increasing amount of leisure.

Not only is there an increasing need to bridge the gap between the completion of formal education and the time when youth is absorbed into industry, but with the increasing efficiency of our machine culture it seems inevitable that there is to be a constantly increasing amount of leisure. In our present culture, a maximum quantity of goods and services can be produced in a minimum amount of time with a minimum of physical effort. This means not only a greater amount of leisure time to be utilized in some manner, but in addition an increasing amount of surplus energy to be directed into socially creative channels.

It would lead us too far afield to discuss the social implications of this growing leisure which at the present seems to be added time for loafing. Howard M. Bell in a study made for the American

Council for Education, *Youth Tell Their Story*, calls attention to the very interesting and significant fact that "one of the desired effects of schooling is to substitute definite recreational activities for sheer aimlessness." If there is to be an appreciably greater amount of time spent in leisure it would seem to be the duty of society to provide a correspondingly larger amount of training for the creative utilization of this leisure. This, in a large measure, is the task of the public school, and particularly of physical education.

This suggests another assumption which has a direct relation to one of the major tasks of the physical education teacher.

IV

Every child born is a new homo sapiens to be developed into a human being.

It is axiomatic that one is not born human in the strict sense of the term but becomes human as he acquires status in a social group and as he develops a personality through various contacts with his social environment. The child at birth, if he is a normal biological organism, has the potentiality necessary to become a social person and a member of society. He will, however, not achieve this status without the aid of other human beings to provide him with the necessary social environment. Stating this in another way, one is not human by virtue of birth alone, but also by virtue of his social contacts and the formal and informal training he receives. It is, therefore, both the opportunity and the responsibility of society to develop the kind of persons or personalities most

desirable for participation in the culture it has developed and seeks to maintain.

Personality can best be moulded in what have been called "primary groups," that is, small groups with face to face association. The primary group *par excellence* is the home. Next to the home in importance stands the play group. This brings one to the immediate task of the physical education teacher, and the recreational director. In our modern culture the home is gradually surrendering much of its educational and personality forming functions. More and more these are being assumed by the school and other social agencies. This increases the opportunity and the responsibility of the teacher.

The teacher's task of moulding and shaping personality will be complicated by the fact that when he receives the pupils in the school, they are already the product of some of the most potent primary relationships. The teacher's task is to take this human material and mould it into a certain type of personality—a type which conforms to the social and ethical ideals of the dominant group in our social order. His task, in a measure, is one of reshaping rather than shaping. This is only partly true, however, for it will be the teacher's responsibility to carry this moulding and shaping process to much greater heights than it has reached at the time the student enters the school.

The teacher is called upon, in many instances, to give the student almost his first glimpse of normal social life. He will be responsible for giving to some of them at least their first concept of the dignity of human personality. In short, he will play an important role in the

socialization of these students. To this end the physical education teacher is in a unique position to work for three specific end results, namely:

- (1) A consciousness of human dignity
- (2) A sense of self-reliance
- (3) A clear concept of democratic living

His contribution will not be limited to these but will be particularly pertinent here. What training should the physical education teacher receive in order to enable him to meet the responsibilities outlined in the suggested areas? If we could maintain complete control of the ultimate outcomes in our educational process this question would be simple. It would be like going into a cafeteria to order a meal. We need certain elements such as protein, calcium, or what not, and so many calories each day in order to secure a certain physical result. Our doctor or dietician can tell us exactly what will provide each of these and in what quantities. Education is not so simple. There may be no question as to the results we wish to obtain. We may want a particular outcome in the form of a certain kind of teacher possessing a particular type of personality, equipped with certain techniques and skills. What training will produce such a teacher? When should this training start? Even the experts have not yet developed an expertness of knowledge of the relation between the desired goals and the training necessary to achieve these goals which will enable them to speak a final word. One may, therefore, be permitted the privilege of dealing in rather vague generalities as to the training aspect, provided he is spe-

cific as to the desired goals or outcomes.

These goals or ideals cannot be inculcated into the student's personality by a teacher who does not possess them himself. The first task, therefore, is one of selecting the individual that is to be trained. The story is told of an elderly mother who when asked what was the best time to begin training a child replied, "The generation before he is born." This is particularly applicable to this problem. A certain amount of selection must have taken place before the teacher himself becomes a candidate for training.

There was a time when it was generally supposed that anyone who possessed certain physical abilities or skills could become a physical education teacher or director of athletics. Little emphasis was placed upon the personality qualifications or the scholarship of the individual. This time has passed. Today it is generally recognized that the task of the physical education teacher in contributing to the social welfare of the student is such as to require the highest type of personality and the best in scholarship.

V

The teacher should be trained to recognize in the student atypical personality characteristics that may lead to asocial behavior. He should understand that these peculiarities do not arise out of a perverse or depraved nature, but that they are the result of a complex of unfortunate conditions in the experience of the individual. It is not enough for the teacher merely to understand this, and to have a certain amount of sympathy for the student. His contribution will be much more significant if, through

the channels of recreation, the student is reconditioned or re-educated and helped to overcome the difficulty of which, perhaps, he is not even aware. This may be illustrated by a short excerpt from a case study. A boy through conditions in his own home and in school had been conditioned to believe he could never accomplish anything worth while. This feeling was facilitated by the fact that a slight birth injury, while not interfering with the ordinary pursuits, did prevent him from excelling in any competitive sport. His feeling of insecurity carried over into his regular school activities and, in fact, extended to his entire personality. As a result of these factors certain asocial tendencies developed. This case was analyzed and a physical education teacher was assigned the task of rebuilding this personality. The boy was first removed from all competitive games and sports and placed in individual activities where he did not have to compete with more fortunate individuals superior to himself, but against his own record. He was provided with a complete program of sports, recreation and leisure time activities and in relatively short period his entire personality was changed. He acquired a new outlook upon life, the level of his work was improved, and he became a well behaved, co-operative, normal person. No psychiatrist could have done more for a child.

The total credit in this case cannot, of course, be given the teacher of physical education. Numerous factors were brought to play upon the situation. Physical education, nevertheless, was the key to his rehabilitation and played a very large part in it.

VI

The physical education teacher should be trained to utilize the life situations provided by the playground to inculcate the ideals that are to carry over into the postschool life.

The theory of the "transfer of learning" is not in particularly good standing in educational circles today, yet it is recognized by many educators that we do tend to carry over into our business and professional relations the ethical and social concepts that we develop during our school career. Nowhere are these more firmly fixed than in social and recreational relationships. This has a much broader implication than may appear on the surface. One of our greatest needs in a democratic society is a consciousness of human dignity and a respect for personality together with a sense of personal self-reliance. Because of the nature of the athletic contest there is no place in the entire educational program where there is a greater opportunity to inculcate in the lives of youth these fundamental democratic principles. In the inculcation of these principles through the physical education and recreational program the teacher faces a dual problem. He is face to face with the problem of teaching the student to so merge himself into the group that he may co-operate to the fullest degree and yet at the same time maintain a sense of his own individuality. This is no easy task, yet it is one that must be accomplished if the student is to be prepared for democratic living.

This is not the time nor the place to discuss the principles of democracy. We all understand in a general way the broad principles of democratic living.

Nowhere in the school program is this more consistently violated than in the average recreational program—particularly as it relates to competitive sport. We violate the first principles of democracy when we inculcate into a student a philosophy that his major objective is to win—of course, win by fair means if possible, but in any event win. The physical education teacher, or coach, who places the winning of the game above the human values to be derived from participation in competitive activities is violating the fundamental principles of all that has been discussed here.

Little has been said concerning the specific curricular offerings to be followed to accomplish the ends suggested. The writer is of the opinion that this can be accomplished best, not through a special curriculum, but through the special adaptation of the courses already offered in the average college or university.

Obviously, the program of the prospective physical education teacher should include a rich variety of technical courses in his own field. In addition it should include a broad knowledge of the social processes. This can best be obtained through the social sciences, particularly sociology and psychology. Even in these fields courses should be particularly adapted to give the immediate results desired for the preparation of the teacher of physical education.

Any program of training that will accomplish the outcomes or goals suggested here would seem to provide at least the minimum training desirable for the physical education teacher as well as for any other teacher in the system.

Book Reviews

NOTE: *Reviews not signed have been written by the editor.*

BIOGRAPHY

ROBERT BURNS, RANTIN' DOG, POET OF
THE COMMON MAN by John Lindsey.
Liveright Publishing Corporation, 401
pp. \$2.49.

This De Luxe Black and Gold edition comes from the press when there is great interest in the "common man" and the democratic idea. Robert Burns has been a controversial figure in literature. If one travels in Scotland many speak in less glowing terms of the subject than does the author. They think of him as a wastrel and profligate rather than a genius of the first order. During last summer, the one hundred and fiftieth anniversary of the poet's birth, many gathered to do him homage, but others spoke in derogatory terms of his influence. Because of the very nature of the poet and his work and because of his attacks upon privilege, whether in social status or in the church, there would inevitably be firm convictions whether for or against the man. In interpreting the poet and his character it is necessary to consider the mores of the day and the position which the church then occupied in Scotland.

All agree that Burns reveled in the company of comely women, that he often indulged too freely in the Scotch for which his country has become famous, that he was not as thrifty as were some of his neighbors, that he was often in open warfare with the church, pointing out the weaknesses and foibles of its devotees. Some interpret this as a necessary accompaniment of his freedom and singing; others of a life not too well controlled.

The author of this biography writes sympathetically of the poet as a good biographer should. Without glossing over his grosser defects he keeps his gaze fixed

firmly upon the larger matter, the contribution which Burns has made to the world with his poems. A commoner among commoners, Burns found his poetic subjects in everyday occurrences: humble objects such as a daisy, a mouse, a louse, a lake, a bridge, a small stream, a humble workingman's home, good comradeship; and most of all, in the tender relations of love.

He was a product of his age when the world was in revolution and the common man was the focus of attention. This biographer has written an interpretation rather than a literary narrative. The individual poems receive little attention. Rather this is a story of a man who progressed from peasant to poet and of the influences which played upon him.

Finally it is a story of a great genius. The biographer closes his preface with these words: "The Immortal": "As long as men see the beauty of a red, red rose and of the fragrant white hawthorn in bloom; as long as they recognize the majesty of the Highlands and the green woods, of broad fields and gently flowing river, so long will men read Burns and love him, he who wrote so eloquently of the things of nature and the things of man."



EDUCATION

A CULTURAL HISTORY OF EDUCATION
by R. Freeman Butts. McGraw-Hill.
726 pp. \$4.00.

A young man has written a big book on an old subject. Freeman Butts assesses educational tradition in a carefully planned and comprehensively outlined treatment of the cultural aspects of our educational history. The publishers claim

this to be a "fresh historical interpretation of culture and education in Europe and America." These two continents certainly have much in common scholastically; and education and culture have been almost synonymous through the ages. Undoubtedly our academic life and program are major and indispensable features of what has long been called our culture. The term education emerges clearly and is fully defined only in its relationship to our national and racial culture. This imposing volume argues convincingly that "in order to reassess our present educational program, we must evaluate anew its cultural and educational traditions."

John William Adamson recently wrote a pithy essay entitled "The Illiterate Anglo-Saxon." This revealing material is embodied in a book of the same name, in which are to be found conclusive evidences of the importance of being familiar with the facts and conditions of our expanding culture. He claims that we employ too many catch-words in our professional literature and discussion and that we pay a severe penalty for our unhistorical approach to the study of education. It must never be forgotten that our educational philosophy has a synthetic and evolutionary character. Adamson is an outstanding British scholar, which makes the following quotation from his pen all the more notable—"English neglect to study the history of English education is the more to be regretted since England . . . would be helped by an understanding of her educational past. . . . Even within the limits of English education a general ignorance of its history hides from us some of the lessons which might be learned from experience."

Now to return to Freeman Butts. This is what he has done for us. He has given us more than what we have long called a general history of education. Officially this can be classified as a thorough and accurate chronological presentation of the basic historical data. But it is very much more. Each period involves problem situations to

be solved as well as informational items to be devoured and memorized. The thinking we are called upon to do in connection with our study of history comes pretty close to being the kind of thinking that will help us to be good citizens today. The implications to be drawn from the pages of history lead invariably to our daily lives and the practical social and institutional situations we face. This history of education text is to be differentiated from the rank and file in the frankness and consecutiveness shown in the handling of problems that have intrigued and irked mankind through the generations. The John Dewey philosophy is undeniably demonstrated here in that the cumulative effect of the study of these attractive chapters represents what we have learned to designate as the "continuous reconstruction of experience." Our best educational theory derives its essence from the intellectual substance known as the history of education.

In a book of such tremendous scope justice can be done to both the remote past and to the more immediate periods of our academic development. With due respect for and attention to the ancient and medieval eras the author has devoted almost half of his subject matter to European and American education since 1800. The last four chapters are definitely concerned with the Twentieth Century; and there are no apologies for this allotment of precious space. It is to be hoped that there will be a revival of the study of the history of education; and if this is accomplished we shall all be so much the better prepared to take our place among the United Nations as they dedicate their deliberations to the peaceful settlement of our international problems. Freeman Butts has made a significant and invaluable contribution to the elevation of this particular department of our professional program of studies.

CARROLL D. CHAMPLIN

The Pennsylvania State College



A HISTORY OF WESTERN EDUCATION by
H. G. Good. The Macmillan Company.
575 pp. \$5.00.

When one undertakes to write a textbook on the history of education he must choose one of the several different approaches. Some rather popular texts have been based on the theories and views of famous writer on education; others have reviewed the history of great intellectual and emotional movements down through the ages; still others have been chiefly chronicles of facts and events. This book "is an attempt to present a balanced account of the growth of schools and school systems and of the evolution of educational thought and doctrine upon a background of the general history of society and civilization." The account is based principally on western culture, as the title implies, and it gives a considerable amount of attention to American education.

Of conventional length, the book is divided into three major parts. It includes twenty-one chapters; seven in each part. The first part begins with education in earliest times; sketches the developments of early man and the civilizations of the twin rivers, Hebrews, Greeks, and Romans; describes education in the Middle Ages; outlines the rise of Monastic schools and universities; and traces the movements called the Renaissance and the Reformation. Part Two includes humanism and realism and their influence on human nature and the institutions of their day; describes the work of Herbart and Froebel and their contemporaries; and outlines the development of education in France, Germany, and England. Part Three is devoted exclusively to American education. After describing the beginning of American schools and the system as it evolved after the establishment of a national government, the current American system is outlined. The last three chapters deal with the transformation of the elementary school, the development of the modern high school, and an appraisal of modern education.

The book is very well written. It is interesting and readable. It is not cluttered up with footnote references and excessive amounts of fine print. In some respects the style approaches that of popular biography. There are numerous headings; the structural framework of the chapters is readily apparent, which is helpful. At the end of each chapter the author has included a concise summary. These summaries will be very popular with students as they are well written. Following each summary one finds a short list of carefully phrased and very pertinent questions. Finally, each chapter contains a selected bibliography to guide additional reading.

The reader has probably recognized that in the judgment of the reviewer this textbook is definitely superior, at least for a survey course and for beginners in the history of education. As one reads the book he feels that others would enjoy reading it. Throughout the book the choice of material is good. The last few chapters of "overview" are extremely helpful. In these chapters the writer points to applications in present day education of lessons learned from history and issues some warnings. The appraisal of education today, in the last chapter, and the observation with respect to education in Russia and Nazi Germany are very interesting.

In concluding his book Good says "we should try to learn from history to borrow discriminatingly from the past and present; and those who have the gift of invention or discovery should learn to create with clearer intelligence. The education of the past has handed to the present many problems for solution. The historically minded teacher will attack them in no narrow spirit but rather with the vision provided by an experience far wider and more extended than his own view, even wider and more extended than that of any one people or epoch." Any teacher, or prospective teacher, who uses this book as a text for a course in history of education or who reads it for purposes of review should find

it not only very interesting but also very helpful.

ARNOLD E. JOYAL

University of Oklahoma



AN INTRODUCTION TO AMERICAN EDUCATION by John T. Wahlquist. The Ronald Press Company, New York. 323 pp. \$3.75.

There is a great need for selling more of our college students on the opportunities in the teaching profession early enough in their college career so they may plan their preparation more carefully. *An Introduction To American Education* by Dean Wahlquist of the University of Utah makes a definite attempt at *guidance* and *orientation* pertaining to the profession of teaching.

The context draws heavily on the materials compiled by the Division of Research of the NEA, a previous book by John T. Wahlquist, and the writings of E. P. Cubberley. References at the end of each chapter are not numerous, and the "Study Aids" for each chapter do not offer enough variety to cover the interest range usually found in such classes.

The first part of the book is devoted to an "Introduction to Teaching as a Vocation." There are many who prefer to have teaching thought of as a profession. Interestingly enough "salaries" are not included in the chapter entitled, "The Appeal of Teaching," but justifiably appears under the chapter "Practical Considerations." In spite of the brevity of the book, it includes much factual and statistical information. This is true especially of chapter three. For a first course in education it would be desirable to include more interesting interpretations and place the tabular data in the appendix. This book has no appendix.

The second part of the book is on "The American Public School System." It considers federal, state and local aspects, with

some attention to the various levels of instruction as well as a brief historical treatment.

It is the judgment of this reviewer that while the book is well written, it does not cover adequately the materials and purposes for which it is designed. However, it certainly merits a place on any list of materials for the first course in education.

HARRY T. JENSEN

San Jose State College

San Jose, California



EDUCATION, AMERICA'S MAGIC by Raymond M. Hughes and William H. Lancelot, The Iowa State College Press. 183 pp. \$2.50.

The sway of empire takes its way westward and so does education. At least this is the conclusion of the authors of this enlightening volume. To one interested in America's future it is an entrancing book.

In a balance sheet of the states the forty-eight are rated on these factors: the basis of their ability to support education; their present accomplishment; the degree in which their accomplishment is commensurate with their ability; the degree of effort to provide education; the efficiency of their educational effort; and the educational level of the adult population. The authors realize that others may differ from their judgment in using these criteria, but affirm that these wholly objective measures are reasonably valid instruments of evaluation. School administrators will profit by studying the rankings of their own States, and legislators would serve their publics more effectively if they were to reflect on them.

After the states are rated there is a chapter on each criterion used, showing by graphs and charts, the position of each state as measured by it. A summarizing chapter ranks the states with regard to their educational performance. The older states must look to their laurels. The results of

this study show clearly that the younger states of the nation (in the West) have outdistanced the older states in spite of numerous physical and economic handicaps which the former have. By the terms of this study some of the states, reputed traditionally to rank very high in the excellence of their education, are placed relatively low.

The latter portion of the book is concerned with vital educational problems of America. Among the topics are: interstate migration and its effect on the educational standing and economic well-being of the states; the Negro's relation to education; the responsibility of the Federal government in economically handicapped states; the pupils we must educate; the education of our thinkers; the education of women; the kind of education we need; the junior college; guidance; and education in other nations.

The final chapter which portrays the situation of education in other nations should be read thoughtfully, especially by those who expect the millennium in world affairs to come quickly. It is at once disheartening and challenging. The nature of its society, governmental control, the possession of wealth—all these affect the nation's role in the world. But they also affect education and in turn are affected by it. This short survey reveals much relative to the solution of international problems. This is a statesman's book. It is conceived largely, and presents America's and the world's situation, in small compass though with large significance. It is recommended for thoughtful (and refreshing) reading.



EDUCATION FOR LADIES 1830-1860: Ideas on Education in Magazines for Women by Eleanor Wolf Thompson. King's Crown Press, Morningside Heights, New York, 170 pp. \$2.75.

Although essentially a non-statistical survey of the ideas on education for ladies found in magazines for women, as its title implies, it is not limited entirely to the

ideas on education for ladies, nor to the magazines for women. The magazines were those which ladies might have read as well as those published primarily for them.

The author read forty magazines published for ladies, such as *Godsey's Lady's Book*, *Moore's Western Lady's Book*, and *The Southern Rose Bud*; thirty-seven general magazines; two American magazines published in French and nine in German; and ten educational journals. The latter were read in order to compare the ideas accepted by the educators of the day with those presented in the popular journals to the public.

The period 1830 to 1860 was one of marked educational developments: the rise of the common school; growth of the public high school; rise and development of the normal school; extension of higher education; and educational experimentation.

The book, divided into twelve chapters, discusses the: 1) ideas held as to what education was, its purposes, and values; 2) importance of education for women and its objectives; 3) curricula; 4) private schools for women; 5) development of public education; 6) normal schools and teacher training; 7) training of children; 8) education of the handicapped; and 9) medical education for women.

The author wisely makes no effort at a so-called "scientific" or objective study of the ideas on education. To attempt to evaluate these ideas by a tabulation of the relative number of pages devoted to them or other criteria often used would have been useless and misleading. The purpose of the study as stated was to discover and to present what those ideas were. This she has done in a most interesting and readable book.

WILLIS H. REALS

University College,
Washington University



MAD OR MUDDLED? by Porter Sargent.

Published by the author, 11 Beacon Street, Boston, Massachusetts. 190 pp. \$2.00.

Many look forward to the annual comments which Porter Sargent makes on the social and educational scene. They can always be depended upon to be fearless, thoughtful, and analytical. He takes delight in his role as gadfly to a smug teaching profession which tends to take a recumbent position on vital issues. No matter how prominent the person or institution, he probes and prods not for the sake of annoyance and the use of satire, but because he wants to awaken his readers to the problems under examination. If his writings seem pessimistic at times, it is because he adopts a challenging method of "getting under the skins" of his readers.

This is, of course, the introduction to the 30th edition of *A Handbook of Private Schools*, a series which Sargent has been publishing, lo, these many years. This is a good critical survey of the educational thinking of the year. The author writes of such subjects as post-war complacency, the necessity for new schools, reading (or the lack of ability in it), the "lost freedom," how finance controls our education, church schools, and the general restrictions on mind and the free flow of ideas. We are "muddled, not mad," he writes, because we are misinformed, miseducated. He points his finger at those guilty for the situation, and particularly castigates the university.

In his investigation of higher education his own alma mater, Harvard, does not come clear without blemish. He beatifies the "thoughtful rebels" who have made Harvard in the past: he deplores "yes-men." The well-known Harvard Report comes in for its share of cuffing around. Despite protestations of democracy the universities still are seen as the stronghold of the élite. Commencements of 1946 devoted much energy to "polishing the brass,"

giving their coveted honorary degrees to the military masters.

The year was one in which higher education was, on the whole, adventurous. Resentment has broken out in the South at the lack of educational progress. Veterans, packed in as "student sardines," and women's rights devotees have been leavening forces in compelling at least some experimentation in education.

The battle raging ceaselessly between liberal and practical education continues. Should education be functional or academic? Ignorance in high places combined with a certain nostalgia for the "good old days" puts brakes on progress and makes the educational cart creak and groan under its heavy load.

In one of the closing paragraphs the theme of the book is summarized:

The world is not mad. But the people have been miseducated, misled, misinformed. They are filled with unnecessary and unfounded fears. They are muddled.

The damage has been done by men of good intent but of limited vision and narrow views, uninformed in matters of fundamental import to the human race. The people have been confused by those in control who, caught in the dilemmas and blind alleys, are endeavoring to muddle through. The cure is to lift the lid, let in the light, do away with secret skullduggery.

The volume is packed with quotations from prominent educators. The whole is woven together to compose a documented panorama of thinking and events. The book has real excitement and can be more interesting to the alert educator than the "latest" fictional thriller.



PIERIAN SPRING, Reflections on Education and the Teaching of English, by B. C. Diltz. Clarke, Irwin and Company, Limited. 325 pp. \$2.00.

The author is professor of Methods in English and history at the University of Toronto. The title is recognized immedi-

ately as coming from Pope's couplet. It was my pleasure to review *Poetic Pilgrimage* in the November, 1943, *Educational Forum*. The same general points of view are maintained in the two volumes.

Professor Diltz is what Americans call an essentialist in education. He pays his respects to pragmatism and progressivism. Under a thunderous interrogative caption, *But Whence?—O Heaven Whither?* he contends that dominant educational philosophies are inadequate. Crash practicality often defeats its own ends. Exact scholarship is no longer a requisite for the teacher. The pupil can be "socialized" without being civilized. Education has become a "maid-of-all-work and a master of none." As to "Guiders" and guidance—who guided Shakespeare and Beethoven, and Churchill? Or, have we always had "guidance"? Or, what might Shakespeare have been had he been guided?

Flaunting the slogan "Be Efficient" cannot save the Progressives from the consequences of muddle-headedness. A philosophy of education should comprehend a sound belief in the values of scholarship in language, literature, mathematics, history, and science.

Before addressing himself to the problems of the teaching of English and the acquisition of an appreciation of literature, he presents a cogent criticism of Basic English. He takes no middle ground. He so effectively animadvertes the "whimsical claims" of Basic English that one wonders if he does not overstate the case in his suggestion that it "Threatened disaster to the continued natural development of the English language." The growth and development of a language cannot easily be thwarted by ingenious inventions or discoveries of linguistic experts.

The author's discussions of teaching students to write and to read are timely and sound. Teaching composition involves primarily teaching how to think. Something to say is a *sine qua non*. Clear expression

does not issue from fuzzy thinking. The study of grammar does not increase one's fund of the gist of writing. Grammar verifies the results.

Composition is, in many of its aspects, as teachable as mathematics. I doubt if poetry is. Professor Diltz in what might be called "lesson plans" presents very suggestive approaches to the teaching of poetry. His analyses tend to elicit knowledge upon which understanding and appreciation must be based. There is no royal road to the evolution of techniques for the inculcation of appreciation. If Professor Diltz performs in the classroom as effectively as his discussions suggest that he might, I should like to be his pupil.

He employs much the same method in his discussions of the teaching of the essay, the short story, and the novel that he uses in his discussions of poetry. He does a most excellent job with the essay.

To teach English effectively calls into play all the gifts and graces of one's personality. It is, however, stimulating and even refreshing labor. One teaches much more than his subject by teaching his subject well.

W. W. PARKER

State College, Cape Girardeau, Missouri



HISTORY

THE BUCKEYE COUNTRY by Harlan Hatcher. New Revised Edition. G. P. Putnam's Sons. 316 pp. \$4.00.

The author well describes his volume when he calls it "a pageant of Ohio." It is frankly a book to increase appreciation of the state and its people in accordance with a national trend for Americans to re-discover, re-examine and re-appraise themselves and their land. The volume is not merely history, but includes architecture, highways, religion, education, and romance. A loyal resident of Ohio, the native son of

early pioneers, the author exudes enthusiasm about his "home" state.

It is a "chatty" book. Here one can find fact as well as the fiction about Johnny Appleseed, prophetic eccentric who carried "the apple of civilization" into the wilderness. Here one reads of Blennerhassett, famous dupe of the notorious Aaron Burr, and his river island paradise. Here are stories of famous Indian chieftans: Logan, Pontiac, Cornstalk, and Red Hawk; of backwoods characters: Colonel Crawford, Simon Kenton, and the Girty brothers. Here are stories of Mormons, of Owenites and other socialist colonies to the number of more than thirty, Utopian and Communitistic groups. The Zoar Separatists, the Holmes and Tuscarawrus County Amish, the six Shaker societies are typical of special groups. Religious revivals were intense and noisy and, at times, had the crudity of other aspects of life such as the political contest known as the "Log Cabin and Hard Cider Campaign."

The houses, churches and other structures portray in their styles and locations the countries from which the early settlers came. Ohio's democracy resulted in her being the "mother of colleges" as well as the "mother of presidents."

The arts claim Thomas Buchanan Reed, George Bellows, Hiram Powers, J. Q. A. Ward. In poetry Alice and Phoebe Cary, Paul Lawrence Dunbar and Hart Crane are representative. O. Henry, Zane Grey, Sherwood Anderson, Louis Bromfield, William Dean Howells, Ambrose Bierce, Rollo Walter Brown, and James Thurber are well-known writers in prose. McGuffey's readers are known universally. Even many Ohioans do not know that Thomas Harbaugh wrote the Nick Carter series while a resident of the Buckeye State.

The style is fascinating and the selection of materials skillful. There is fullness of detail in the descriptions, many an odd bit of information, and many a telling characterization. The book is interpretative as

well as informative. Correct in factual detail it flows like a work of fiction in the narration. Buckeyes will find useful information and many a chuckle as they read. Without claiming the superiority which our most-advertised states boast, the state goes calmly on its way, a barometer of social weather and an illustration of calm and rich living, even though the latter is sometimes disturbed by the economic and political theories which pass over the nation. The state at the "crossroads of the nation" is amply described in entertaining and beautiful form. One who does not read it will miss much of entertainment, charm and solid information.



LITERATURE

THE NOBLE VOICE, by Mark Van Doren.
Henry Holt and Company. 328 pp.
\$3.00.

The Noble Voice is a commentary—general and discursive rather than profound, but in general interesting and provocative—by a teacher and poet with fine but limited sensitivity to poetry, on ten long poems by nine authors: the *Iliad* and *Odyssey* of Homer, the *Aeneid* of Virgil, *Paradise Lost* by Milton, *De Rerum Natura* by Lucretius, *The Divine Comedy* by Dante, *The Faerie Queen* by Spenser, *Troilus and Criseyde* by Chaucer, *Don Juan* by Byron, and *The Prelude* by Wordsworth. The Noble Voice is that of Calliope, the muse of heroic poetry; but a device that brings into one volume on the assumption of any resemblance the *Iliad* and *The Prelude* is so apparently a device that Professor Van Doren had better have discarded it at once and called his book simply *Commentary on Ten Poems*.

The commentary is uneven. On Homer's two poems it is excellent, on Dante's and Chaucer's almost as good, on those by Virgil, Lucretius, and Byron fair, on Spenser's poor, and on Milton's downright bad; and since there was no inevitable need

for bringing *The Prelude* to this company, one wonders at Professor Van Doren's need to include it only to pelt it with stones. Of the poets discussed, those who win Professor Van Doren's complete approval are Homer, Dante, and Chaucer; and what he says of their poems is likely to prove useful to the ordinary undergraduate or the general reader who approaches their reading without a guide. But any service he does for these poets is balanced by the disservice he does to any who might have an inclination to read the poems by Spenser, Milton, and Wordsworth. And this is not to say that he is wholly wrong in his commentary on the works of the latter poets, but since the book is not written for mature scholars, a more objective commentator would have taken pains to find and point out the excellencies as well as the more obvious defects in every poem discussed.

Yet any book that is provocative enough to make a reader want to turn to the poems discussed and to read them again—or to read them if he hasn't—is in one sense a good book—and that *The Noble Voice* does. Moreover, there are individual passages that could not be bettered and that make it worth the while of the mature student to read the volume (glance, for instance, at pages 14, 19, 205, 206), for after all the author is himself a poet and one who loves poetry, and he has fine things to say about poetry as well as about the poems he discusses. Such general statements as that on comedy at the beginning of Chapter VIII also have much value, whether every reader agrees with what is said or not. They provoke the reader to thought, and perhaps that is the author's intention concerning them.

Professor Van Doren's own proclivity is for comedy. When he is discussing it his mind lights up, and he is able to be completely enthusiastic. Aside from his discussions of comedy, he is entirely enthusiastic only when discussing the *Iliad*. It is a little too bad that he felt impelled to include Milton in his discussion, for he lacks the quality

needed to understand or at any rate to appreciate fully that great poetic mind. Yet that he had fun writing much of the book is apparent, and the reader very likely will have fun reading it, even when he wants to take issue with it most violently. For what, after all, is the use of reading a book one agrees with in every particular?

GERALD SANDERS

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SCIENCE

ELECTRONS (+ and —), PROTONS, PHOTONS, NEUTRONS, MESOTRONS AND COSMIC RAYS, by Robert Andrews Millikan, The University of Chicago Science Series, The University of Chicago Press, Chicago. 642 pp., \$6.00.

No physicist is more deserving of the title of Dean of American Physicists than Robert Andrews Millikan whose life has spanned the age of modern physics and who has participated in many of the most momentous discoveries of that period. The present revised edition of his now classic account of the discovery and exact measurement of the electron brings the story of modern sub-atomic physics down to date by including the more newly discovered particles such as the positron, the neutron, the mesotron and the various kinds of cosmic rays. Added to these is a chapter on the release and utilization of nuclear energy.

This volume, though officially called a second edition, is essentially a fourth edition of the little book of some 200 pages entitled "The Electron" published in 1917, and the expansion of the title as well as the book of itself well indicates the expanding field of modern physics. Professor Millikan writes as simply and directly as can be done with such a subject and the few mathematical proofs are reserved for the appendix. The book is written from the historical viewpoint, much of it in the first

person, and it is to a considerable extent a record of the work of Professor Millikan and his students and associates with due reference to the work of others on the same problems. The general reader will find here no popular romancing with which to while away an idle hour, but a careful statement of how our modern atomic discoveries came about. The reader who remembers some of his college physics will profit most. Although in no sense a text book for the specialist no student of physical science can fail to be interested in the review of such important events by one so intimately connected with them.

In 1923 Professor Millikan (then at the University of Chicago) was awarded the Nobel Prize in physics for his accurate measurement of the electron and also for his work on the photoelectric effect. Perhaps it was not the numerical value of the charge in the electron which was so important as the proof that electricity is essentially atomic in nature and that the electron is a definite unit, always the same in size. Actually the numerical value had to be revised later due to an error in the then known value to the viscosity of air. But Millikan had proved that electricity is atomic in nature and his work on the photoelectric effect in which he measured the well-known Planck's constant " h " carried to a new high degree of precision the basic idea of the quantum theory that indeed all energy is atomic.

The first third of the book is little changed from earlier editions and the story of the electron and Planck's constant have sunk solidly into the historical fabric of the subject. But in the third edition of 1935 it was necessary to add six chapters to cover the many new discoveries in atomic physics and the title was expanded to include positive electrons, protons, photons and cosmic rays. The latter subject, cosmic rays, had deeply interested Professor Millikan for some years and he is credited with having coined the name which has added to their popularity. From the earliest investigations the subject had grown to the point where

world-wide surveys were undertaken in friendly competition with others who had been led to see the possibilities of the new field. Professor Millikan tells his side of the story in which bold hypothesis and meticulous scientific accuracy alternate. When Millikan is not making discoveries himself the scientists under his direction at the California Institute of Technology are, and Anderson wins the Nobel Prize for his discovery of the positive electron or positron.

Twelve years have now passed and for the last edition of the book five new chapters are needed while the title is again expanded to include the newly discovered mesotron or heavy electron. The problem of the fundamental particles of physics instead of becoming simple and clear is now complicated by the number of particles already discovered and the new ones which have been predicted. Much of the hope of solving these problems lies in the study of cosmic rays to which four of the new chapters are devoted. With their particles of a thousand billion volts or more of energy they far exceed what man may hope to soon produce with his highest voltage generators.

One of the new chapters is on the release and utilization of nuclear energy. To Professor Millikan the great service to mankind of the atomic bomb is not so much to give us cheap or bountiful energy in the future as to force the world to decide definitely and permanently for peace. Future dependence on atomic energy instead of other forms to turn the wheels of industry must end in final disappointment because of the scarcity of those elements such as uranium 235 which have a worthwhile energy balance to be released, and Professor Millikan advances cogent arguments why in the case of most of the atoms such a release is most improbable under conditions available on our earth. In the hot stars, however, such releases of energy must occur and if somewhere in space the energy locked up in a heavy atom could be converted (annihilation hypothesis) into

energy of a cosmic ray all but those rays of highest energy (thought to exist but not yet measured) could be accounted for. This bold hypothesis as to the origin of cosmic rays which is favored by some and not by others concludes the book. Millikan feels that he has adduced some evidence in its favor.

The book includes many striking and valuable illustrations. In certain parts of the book it is necessary to keep in mind the historical point of view as when the author speaks (p. 363) of the cyclotron and that its inventor, Lawrence, and his colleagues "have reached ion-bombarding energies as high as two million volts." That was in 1933 and the baby cyclotron now grown to mammoth proportions produces particles of a hundred times these energies and has brought its inventor the Nobel Prize but to describe this and the many new other types of high voltage generators would have gone beyond the intended scope of the book.

Such a book can only be written occasionally by a scientist who has lived through an exciting age, who has been not only an eye witness but a leading participant, who at the same time has a deep appreciation of the need for a widespread understanding of these things, and who has the skill to depict the chain of events with clarity and simplicity.

ROGERS D. RUSK

Mount Holyoke College



ESSAYS IN SCIENCE AND PHILOSOPHY, Alfred North Whitehead, Philosophical Library. 342 pp. \$4.75.

One must look behind the logical arrangements of this book by Dr. Whitehead in order to find what that may be which gives unity to the whole. Perhaps, also, no two persons would find in the book the same principle of unity. The present reviewer will therefore propose his own impression of what it is that binds these

chapters together. It is the electrifying influence exerted by an amazingly-furnished mind as it touches the most commonplace things in the course of experience, a mind universe-wide in its scope, equipped with seasoned thought in philosophy, in the physical, social and political sciences, and in mathematics, a mind bold to assert relationships which have not been clearly noted before and courageous to denote and express elements in experience which our language has before failed to incorporate in its meanings.

It is fitting, therefore, that Part One of the book is called, "Personal," and includes many autobiographical references. For it does seem that in this publication it is the man in all that is said which is most conspicuous. In Part Two with the title, "Philosophy," we have Dr. Whitehead's conception of immortality, of mathematics and the good, of process and reality, and finally, his penetrating appraisal of John Dewey and his response to John Dewey's critical appraisal of his (Whitehead's) own philosophy. Dr. Dewey's deep appreciation and critique of Whitehead, it will be recalled, is to be found in the Schilpp volume (*The Philosophy of Alfred North Whitehead*). One should read this critique in order best to understand Whitehead's reply.

In Part Three again we find instances of this remarkable mind illuminating problems in education, everyday problems which are dealt with in the teaching profession. Then in Part Four the author returns, under the title "Science," to what was evidently his first love in the intellectual field—physical science and mathematics. This part of the book must be considered largely by those who are well-schooled in the most fundamental considerations underlying these fields. The amateur in these chapters can catch a few adumbrations of the meanings and the courses in thought which have issued in Einstein's theory of relativity.

Educators will find immediate and particular interest in certain of the chapters. These can be read separately and it may

be predicted that the readers will move from them eagerly into other chapters which will not be mentioned. There are the autobiographical chapters—one on *The Education of an Englishman*; a second on *England and the Narrow Seas*; and a third, *An Appeal to Sanity*. Thousands of English boys have experienced the same schools and the same geographical areas and the same first world war. But there are very few Whiteheads who, in his account of these experiences, can make the simplest observations leap into world-wide significance. Who would have thought that the destinies of man in the Western world could be read in the terms of a small harbor on the English Channel, or that the march of civilization could be telescoped into the routine procedures of a boys' school? And all of us today might well read Whitehead's argument for compromise as the condition of world peace and of sanity. This chapter was written just before the outbreak of the second world war. It would be illuminating if Whitehead now would draw the fine distinction that is needed between compromise and appeasement. Even at that time he was seeing Hitler with remarkably clear eyes.

The two chapters in Part Two which educators will probably read with especial interest are those on John Dewey and His Influence, and Analysis and Meaning. The students of Dr. Dewey who are concerned with the bearing of his theory of intelligence in educational thought will find these chapters stimulating and fruitful.

In Part Three are essays on education written by the author at different stages in his career. Some study in Whitehead's philosophy will make one alert when he writes on *The Study of the Past—Its Uses and Its Dangers*. The educational problem of the function of the past continues to go unresolved because of conflicting conceptions of the place which the past has in an adequate intelligence. Dr. Whitehead, with unusual penetration, strikes at the root of this difficulty and advances a theory which

educators can most profitably examine.

In the chapters on Mathematics in Liberal Education and Science in General Education, again equipped with a whole world of scholarship, the author pleads, among other emphases, for a *vital* education. For him, there is no justified cleavage between the vocational and the cultural; between action and thought; between the particulars in human thought and action and the general, the most inclusively general, conceptions which we can form. The same Herculean effort to foster the expansion of scholarship and, at the same time, to keep scholarship checked by the daily course of human experience, and to keep the human experience illuminated by the greater vision of scholarship, marks his chapter entitled "*Harvard: The Future*." The educational profession today should read this chapter.

For the amateur in the philosophy of physical science, the first chapter of Part Four—*The First Physical Synthesis*—is both readable and especially appropriate to the interest of the educator.

Through the chapters mentioned and through others as the reader is interested, there is in this book an opportunity to live with a great mind.

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SOCIAL STUDIES

A FREE AND RESPONSIBLE PRESS. A General Report on Mass Communication: RADIO, MOTION PICTURES, MAGAZINES, AND BOOKS. Introduction by Robert M. Hutchins, The University of Chicago Press. 139 pp. \$2.50.

FREEDOM OF THE PRESS by William Ernest Hocking. A Framework of Principle. The University of Chicago Press. 232 pp. \$3.00.

THE AMERICAN RADIO by Llewellyn White. The University of Chicago Press. 260 pp. \$3.25.

In our May issue notice was given of a volume, *Freedom of the Movies*, by Ruth Inglis, the first of a series which combined to present the views of the Commission of the Press under the chairmanship of Chancellor Robert M. Hutchens of the University of Chicago. Now three other volumes have appeared, their titles being given at the head of this review.

The first named, *A Free and Responsible Press*, is the general report of the Commission. In Chancellor Hutchens' foreword the reader is informed that the inquiry is financed by grants of \$200,000 from Time, Inc., and \$15,000 from Encyclopedia Britannica, Inc. The Commission responsible for the reports is composed of members devoted to the public interest and distinguished as contributors to public thought. In this report the Commission is concerned with agencies of mass communication in the education of people in public matters, with the responsibilities of the owners and managers of the press (which includes radio, motion pictures) "to their consciences and the common good," and with the flow of ideas.

The Commission is cognizant of the revolution which has occurred in the matter of communications and of the dangers involved in such matters as scoops, sensations, the pressure of the audience, owner bias, sales talk, commercials, and the need for quantity and quality of performance.

A section is concerned with self-regulation of motion pictures, radio, newspapers, books and magazines and the need for professionalization of standards. Thirteen definite recommendations are made, grouped according to the source from which action must come, whether the government, the press, or the public.

Freedom of the Press is concerned with exhibiting a framework of principles which express the viewpoint of the Committee. This was written by William Ernest Hock-

ing. In this volume freedom of the press is set in its larger background, with such subjects as freedom in a changing society, freedom of the press as freedom for speakers, non-political impediments to press freedom, freedom of the press as affected by interests of community and consumer, the enduring goal and the variable realization, and a final statement of principles by the Commission.

The notion of freedom of the press is traced historically through the pronouncements of Milton, John Locke, Samuel Johnson and John Stuart Mill and is contrasted with the Soviet concept of freedom. The individual and social values of free expression and the "right" of free expression are examined. The limits of immunity from state interference are set forth. Non-political impediments to freedom are examined, such as social pressures, large scale enterprises, and restricted access to facts. Perhaps one of the most challenging chapter is that which treats freedom of the press in relation to the interests of community and consumer. The statement of the problem of this volume is clear, comprehensive and convincing.

The American Radio enters as one of the newer forms of mass information. "Radio broadcasting is an essential part of the modern press. It shares the same functions and encounters the same problems as the older agencies of mass communication. On the other hand radio exhibits significant differences." Advertising is a problem in the support of newspapers, still more of a problem in the support of radio. "Commercials" create problems. "Marconi's marvel" is traced until it eventuates in television, facsimile broadcasting, and other modern forms of communication. The section on "Ragtime to Riches" show program trends and concludes with a discussion of recent trends. Attempts at self-regulation are described and evaluated. Educational broadcasts are aptly described under the title, "The Light That Failed." What the listeners say has been inadequately determined, but the meager information avail-

able indicates that they are passive rather than active in the programs demanded. Perhaps the current problem of most insistence is the determination of the role that the government should play in the production and distribution of programs and in control of the agencies which originate them.

As in the other books of the series the conclusions of this volume are definite and remedies are proposed for the inadequacies of the present situation. Cheap and inane entertainment, "commercials," and indifference are striking examples of the diseased conditions which are found. Standards should be formed which reflect high practices and which will be compulsory on broadcasters. The public must develop a more critical attitude toward its broadcasted pabulum. A rather full set of specific recommendations sets forth fully and adequately the point of view of the Commission on these matters.

Some of these reports have already received critical review from the daily press. No subject is of more moment for the future of the democratic way of living than that the channels be kept open for the "freedom of intelligence" which Dr. John Dewey asserts is the only real freedom which man can allow. A correct appraisal of the function of the means of mass communication in the common interest and protection of the right to think and to disseminate the results of thinking are the conditions of the democratic way of life, in which way lies growth and progress. All who are concerned with the people's education—editors, teachers, clergy, public officials, writers—will be affected by, and should be concerned with, the conceptions of freedom which are proposed.



RELIGION IN ECONOMICS by John Rutherford Everett. King's Crown Press, Columbia University, N.Y. \$2.50.

This is a well-documented and interest-

ing study from a professor in Wesleyan University, Middletown, Connecticut. It possesses all the thoroughness and painstaking care characteristic of most Columbia University studies.

I had expected this when I first heard about the book, but was pleasantly surprised when I read it, to find that it was a delightful, refreshing and piquant biographical study of three great Christian economists—men who have helped greatly to shape and direct the trend of American economics study. The truth is, as a student, I knew quite a bit about the economic views of these scholars but practically nothing about their lives or the human experiences that left its deep imprint upon their characters and consequently upon their ideas.

The three economists whose biographies and theories are analyzed in Prof. Everett's little volume are John Bates Clark, Richard Theodore Ely and Simon Nelson Patten.

I had studied under Dr. Patten in the University of Pennsylvania and considered him a great but humble man. At the time, I knew he was an original thinker, but I did not know how great he really was. It has taken the passing of the years, the fulfillment of his prophecies and the vindication of his ideas to reveal his greatness. As it was, although in daily contact with him in the Wharton School which bears his impress to this day, I knew nothing about his daily or his early life. This I found out as a revelation from reading Everett's book.

Whether we accept or reject some or all of the theories of these social philosophers, we teachers and preachers may learn much from their early struggles. The obstacles which might have deterred weaker mortals were the stepping stones to their success.

In the Introduction our author says, under the heading "Triumphant Industrialism": "The major conceptions of the social thinking we are to be concerned with were formulated against the conditions existing in America between 1870 and 1900. It was a period of rapid growth in

industrial equipment and from an economic point of view it could be described as the golden age of our history. There was still a large area of western land awaiting free settlement. Taxes were unusually low and the Federal Government operated in terms of surplus rather than deficit. Invention after invention was being added to the home market. Life in the United States was becoming easier and the dangers of the frontier life were rapidly disappearing. Mitchell and Thorp label fifteen of the thirty years as being marked by unqualified prosperity."

In spite of this glowing picture, it was also an age of developing social evils. It marked a transition from an agricultural economy to a manufacturing and commercial economy.

I could hardly repress a grim smile when I read: "The Grant administration was further blemished by the so-called 'Salary Grab' in which Congress doubled its salary and made this increase retroactive to cover the two previous years. Although the bill was repealed the following year, it does illustrate the degree of corruption in high places." This statement of the past had a familiar ring of more recent date. I seemed to recall that only recently, Congress increased its salary 50 per cent and made its members eligible for a life pension after "serving" the nation for five years while teachers are trying to eke out an existence in an era of rapidly rising prices. Yet I recall that few newspapers condemned Congress for that. Living in the nation's capital probably gives one a different perspective on such things.

There are many quotable passages in the book giving a bird's eye view of an era that paved the way for our era, for World Wars I and II and apparently is greasing the ways for War III.

In Everett's excellently succinct Introduction where he sums up the trend of early industrial development with its new growth of social ills and unionism, he points out the position of the church: "We have noted the different types of secular social

theories and their growing moral and emotional power. The churches seemed suddenly to realize that a large area of man's existence was being extracted from their control. . . . The Christian conscience was being pricked by the increase of misery and vice in the large urban centers of population. . . . As one of the clergymen of the time wrote: "The religious effect of the social revolution was in some respects deeper and more far-reaching than the political effect. It changed the prevailing type of religion. Individualism had been the foundation of the Protestant faith, especially of Puritanism. Now men began to think in terms of social Christianity. . . . The church became as conspicuously the agent for "social service" as it had been the "means of Grace" in the work of individual salvation." (William J. Tucker, *My Generation*.)

Says Everett: "The naturalization of American thought caused the religionists to be less worried about the niceties of theological debate and to become more immediately concerned with the actual problems of social life. . . ." Not a few of the academic economists followed the lead of Washington Gladden, George Herron and C. M. Sheldon (*In His Steps*) in making "Applied Christianity" a dominant factor in social reform.

Our author says that John Bates Clark was a product of the New England tradition. Throughout his life and writings one can discern the essential elements of Puritan religion, hardheadedness and prudent business sense. His father and mother were religious. Due to poor health his father had to give up his dry goods store and take on a job as an official of the Corliss Engine Works. Young John became fascinated by the multifarious machines and equipment of the Corliss shop. He loved to work over the various mechanical devices and his constructive imagination conceived two inventions which were patented but were never commercialized. This indicated his trend.

Clark sees the entire history of man as moving in a circle, "but it is a circle whose center is also moving." It is quite true that the "same phenomena may recur indefinitely, but at each recurrence the whole course of events will have advanced, and the existing condition will have its parallel, though not its precise duplicate, in some previous condition." (*Philosophy of Wealth*, P. 174.)

Out of much the same background, came Richard T. Ely to be the prophet of religious economics. Where Clark spent his main effort in constructing a theoretical system, just as when a boy he had made some inventions in the Corliss Engine Works, Ely took in a larger scope and embraced the entire field of science and religion. Although the point of view of the two men was much the same, their means of stating the problems and their solutions differed markedly.

Many considered Ely more a preacher than an economist. He was an organizer. Through his work and effort the American Economic Association was born. This organization had a wide religious influence. "There was probably no other man of the period who had as much influence on the economic thinking of parsons and the general religious community." . . . "Adams, Clark, Patten, James, Seligman, Laughlin and many others often disagreed with Ely's methods and conclusions, but they were never at variance with his ethical emphasis."

All these economists were radicals. Indeed the injection of systematic economics into religion, or vice versa, was a radical innovation just as Henry Ford's mass production methods were radical, but they were all 100 per cent American. In

heritage, physical and mental, they were the finest product of America because they dealt with conditions of the present in a practical manner. They set about in the typical American or Yankee spirit of "doing something about it."

Clark, Patten and Ely knew long ago what some American industrialists are just beginning to find out: "Even the monopolist cannot be the absolute dictator of prices. . . . If they reduce the consumer's surplus too far they will suffer a reduction of income since there will be no buyer for their products. Patten was careful to point out that it is the consumer who makes the economic system function."

Since the key to the advance of economic society is found in a rising standard of living, Patten threw all his weight into the conquest of poverty. "There are a number of ways for the elimination of poverty. The Marxian socialists suggest one way, the Single Taxers another, yet all these programs fail to recognize that "The abolition of poverty is impossible without the regeneration of character. . . . There must be an ideal toward which men strive. Religion supplies that ideal." So said Patten a generation ago.

With the raucous cries of confusion and class strife that many persons think are today shaping up for another industrial depression and a possible third World War, the "only answer to the problems . . . is a rebirth of religion in social terms." Many thoughtful Americans are worried. They are looking to religion to show the way out of the economic wilderness. This modest volume, perhaps, points the way.

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Never let the bottom of your purse or your mind be seen.—Foreign proverb.

Brief Browsings in Books

A new printing of *Religion and the Rise of Capitalism* has been issued by Harcourt, Brace and Company. In this volume, the author, Professor R. H. Tawney, traces the relationship between the state and religion, defines the positions which the religious reformers took toward social and economic problems of the day in which they lived, and shows how capitalism has been encouraged by religious theory. It is an able exposition of social and environmental conditions as affecting religious and political theory. It is especially valuable as an historical study. The book has been influential both here and in England among churchmen who have sought to apply Christianity to the problems of the day. It may be considered as contributory to the establishment of the various committees on social action established among the churches during the last decade. The volume has 325 pages and its price is \$3.75.

Going to School in War Devastated Countries is a small pamphlet of twenty pages, which gives a picture of school conditions prevailing during the Occupation, of the reconstruction and rehabilitation of the schools in war-devastated countries, and as they exist in those countries today. Among the nations surveyed are Poland, China, Greece, Czechoslovakia, Yugoslavia, the Philippines, Burma, and Norway. The booklet is issued jointly by UNESCO and the Commission for International Educational Reconstruction.

The University of Denver Press has issued *Humanistic Values for a Free Society*. It is the Proceedings of the Third Regional Conference of the Humanities held at Estes Park in the summer of 1946. There are 189 pages of papers, discussions and summaries. It is a valuable contribu-

tion to an important aspect of educational theory.

Speech and the Teacher, written by Seth A. Fessenden of Cornell College, has come from the press of Longsmans, Green and Company, Inc. It is a compact volume of 286 pages which is priced at \$2.50. The author has been actively engaged in various Little Theatres in cities of the South and West. The volume is designed for prospective teachers, not to prepare specialized teachers of speech but all teachers, to use speech effectively as they instruct their classes.

The author has designed the volume to cover three major aspects: the speech of the teacher; the speech used by the teacher in the teaching process; and the speech used by the teacher for professional growth. It is a basic speech course prepared by one who has taught in public schools and served as a critic teacher in laboratory schools.

J. Wayne Wrightstone and Morris Meister are the co-editors of *Looking Ahead in Education*, a volume published by Ginn and Company. Its price is \$1.50. There are 151 pages. This is a series of papers by more than a score of authors who are specialists in their fields, and who assume the prophetic role in their respective subjects.

Leonard V. Koos, an author who has written extensively in the field of the secondary school, has now prepared a volume, *Integrating High School and College*, which is a description of the six-four-four plan in operation, the outgrowth of a study covering a score of years. The opinions of administrators, instructors and students who have worked with the plan are set forth. Included in the study is a historical chapter which gives these topics: origins,

status and appraisal, superiority of the four-year junior high school, the curriculum, guidance of students, democratization, student activities, faculties, libraries, administration, supervision and costs. More than 200 pages of highly concentrated materials are given in this volume which costs \$3.00. It is a thoughtful and thought-provoking book of interest to administrators.

Why I am for the Church is a series of talks on religion and politics by Charles P. Taft, President of the Federal Council of Churches of Christ in America. The eleven addresses, from one of which the title of the book is taken, bring out in bold relief the contradictory positions of statism and the materialism of Marx and his followers, on the one hand, and the Christian love for God and neighbor and emphasis on personality on the other. A devoted layman, a famous lawyer, and a challenging civic leader, Mr. Taft sets forth the religious principles which he believes are vital for the days ahead. This small volume of approximately 100 pages is published by Farrar, Strauss and Company at \$2.00.

In *Swords of Peace*, Preston Slosson and Grayson Kirk present the problems of disarmament and of international policing. It is a well illustrated monograph of 64 pages in the Headline Series of the Foreign Policy Association, Inc. 22 East 38th Street, New York 16, New York. The price is thirty-five cents. This is a clear and concise statement of issues involved.

The Affirmation of Immortality is the title of the 1946 Ingersoll Lecture on the Immortality of Man. Delivered by John Haynes Holmes, as one of a series now more than half a century old, it is an important addition to the subject. The author considers the views presented as a summary of what he has been preaching and writing for a period of forty years. He says, "I am ready to submit it as my last testament on the subject of immortality." To Dr. Holmes immortality is a normal and natural part of a philosophy of life. The Macmillan Company is the publisher of this

small bound volume of 75 pages which sells for \$1.50.

Low Cost Peace is a monograph containing an address by Charles Luckman, President of the Lever Brothers Company, on the occasion of the installation of George D. Stoddard as president of the University of Illinois. Mr. Luckman, who heads a \$2,000,000 business organization, last year was named by the United States Chamber of Commerce as one of America's ten outstanding men of the year. The brochure is a fervent plea for increased expenditures to meet the needs of the schools in America's growing society. It is a bold and inspiring address, which shows an unusual and comprehensive grasp of the future problems of America.

Ordway Tead, President of the Board of Higher Education of New York City has written a provocative volume in his *Equalizing Educational Opportunities Beyond the Secondary School* which has been published by the Harvard University Press, as The Inglis Lecture for 1947. In our country there have been many discussions of equalizing educational opportunity in the secondary school but few in the area of higher education. Dr. Tead would alter college admission requirements, have clearly stated admissions policies, improve the curriculum on the junior college level, provide for scholarships, ask grants-in-aid from the Federal government for public colleges, establish uniform minimum salary schedules for college teachers of different ranks, improve methods of college training, place the Office of Education in the Federal government as a regular department with an officer of cabinet rank for its head, and strengthen the state departments of education. In the 53 pages comprising the lecture there is much of wisdom and much for administrators in higher educational institutions to ponder.

Scholarship, Its Meaning and Value by H. W. Garrod, of the University of Oxford is the J. H. Gray Lecture given at Cambridge University in 1946. The work

of the scholars of the early Renaissance, Poggio, Valla, Politian, Erasmus and Scaliger is evaluated. A scholarly treatment of the values of scholarship, the small book of 79 pages though recognizing the shortcomings of the Greeks in certain aspects of scholarship, lauds the Greek language declaring that the aspirant after Greek culture who does not study the Greek language will miss "Greek itself, the speech unparalleled, harmonies of prose and verse not to be rendered in any other medium, forms which are themselves meanings." He will so miss a rich spiritual experience. The small volume is published by the Cambridge University Press at \$1.00.

Sense and Nonsense in Education, written by H. M. Lafferty of East Texas State Teachers College and published by The Macmillan Company, includes much keen analysis of the educational scene. The style is pungent, humorous, and direct. Many a pithy saying and many a quotable phrase or sentence are included in this rollicking volume which places on the spit educational foibles and fallacies. At times cynical, the author strikes home with well chosen epithets and characterizations.

To one accustomed to wading through ponderous tomes of burdened pedagogue these delightful essays are a joy. Included are fundamental problems of the day such as progressivism versus essentialism, guidance, physical training, and I Q's. The chapter titles are intriguing. Who would not wish to read "Lights! Camera! Action!", "Eenie, Meenie, Meine, Moe," "Pardon me, your Cadenza is Showing," or "Beat Me, Daddy"? Much of entertainment and wisdom is packed in the 197 pages which comprise the group. The price is \$2.00.

The Foreign Policy Association recently has issued two new pamphlets in its Headline Series: *Who Makes Our Foreign Policy* issued last April, and *Atomic Challenge*, which came from the press in May. The former contains 96, the latter 64 pages. Each sells for 35 cents and may be

ordered from the Foreign Policy Association, 22 East 38th Street, New York 16, New York. In *Who Makes Our Foreign Policy* Blair Bolles examines the role of the many persons that have to do with our foreign policy: the President, his executive officers and cabinet members; Congress and its agencies; foreign governments and diplomats; and the plain people influencing action through public sentiment, and pressure groups. *Atomic Challenge*, by William A. Higginbotham and Ernest K. Lindley describes the scientific and political aspects of the international problem created by knowledge of the atomic bomb. Advance comment approving the value of the monograph indicates its approval by such influential personages as Albert Einstein, Raymond Swing and David E. Lilienthal. The booklet is illustrated with pictographs. It is useful as a first popular "textbook" on the scientific and political issues resulting from the use of atomic energy.

There have been many books on Russia and Russian Life, despite the rather enigmatic state of conditions in the Soviet lands. *I Married a Russian* consists of letters by an English girl who wedded a young Soviet Science student at the University of Cambridge. The letters, covering the fifteen-year period from 1930 to 1945, were sent by "Eddie" to her sister in England. They are edited by Lucie Street. They give every-day details about Russia and life as it went on in the home, in daily business life, and in the scientific world. At Kharkov "Eddie" could watch the growth of Russian life as it progressed. By English standards there was much that was primitive. During World War II she lost her home and belongings, but with her husband and children settled in Eastern Russia for the duration, returning again to Kharkov after the close of hostilities. The treatment in this extremely human document is unusual. Emerson Books, Inc., publish this volume which contains 331 pages. It is priced to sell at \$3.00 per copy.

THE EDUCATIONAL FORUM

BEHIND THE BY-LINES

(Continued from page 1)

An Instrument of Democracy, a textbook for schools.

Richard R. Werry, Assistant Professor of English, Wayne University, contributes the article, *Of Scholarship and Wisdom*. His articles have been published in several magazines and his poetry has appeared in verse-magazines and anthologies. Last spring a volume of his poetry, *Frozen Tears*, was published.

Frontiers of Educational Philosophy is, in slightly modified form, the address which was given by its author, John S. Brubaker, before the Teachers of Philosophy of Education, an organization of which he was president. Dr. Brubaker is professor of the History and Philosophy of Education of Yale University. He is the author of several volumes in the areas of character education, philosophy of education and history of education. His latest volume came from the press only a few months ago.

Theodore Brameld, Professor of Philosophy of Education at New York University, presents an article, the substance of which was included in an address before the New Educational Fellowship in Australia last year. His subject is *Intercultural Democracy—Education's New Frontier*. He is a frequent contributor to magazines.

Educational Reform in France is by A. M. de Saint Blanquat, Directrice du Lycée Balzac à Tours, France. During the summer of 1946 Madame de Saint Blanquat was sent to the United States by the Cultural Relations of the French State Department and Board of Education. As directrice of one of the most famous of the lycées of France her description of the changes which are occurring in post-war education in France is of particular importance and interest just now.

England's Emergency Colleges for Training Teachers are described by S. H. Wood. Dr. Wood retired last summer after forty years of service in the national

Ministry of Education of England, where for many years he has been Principal Assistant Secretary in Charge of the Training of Teachers. He was secretary of the committee which wrote the McNairy Report. Last spring he was a speaker at the Bicentennial Educational Conference at Princeton University. He has described his country's program for preparing emergency teachers as "the most exciting—the most dangerous venture" with which he was ever connected.

As the last of a series of reports prepared by a committee on the teaching of English in California, we present the article, *The Training of Teachers of English for the Secondary Schools in California*. Chairman of the sub-committee responsible for this report and author of the article is Professor Alfred H. Grammon of Stanford University, California. Several previous reports of the general committee have been published in *THE EDUCATIONAL FORUM*.

Preparing the Physical Education Teacher treats an important topic of unusual urgency at the present time. Robert Ray Martin, the author, is professor of Sociology and Head of the Department of Sociology at Hamline University, St. Paul, Minnesota. He has written a number of magazine articles for various educational and sociological publications.

Poems are *Sonnet to Shelley* by Edith Walkerdine Brandt, English-born, but for long a resident of America, and member of the Poetry Society of Great Britain; *When is Desire?* by Harry Trumbull Sutton, retired minister and teacher of English and Public Speaking at Bethany College, Bethany, West Virginia; *What is Lost of Ecstasy* by Oma Carlyle Anderson of St. Louis, Missouri; and *Evening Thrush* by Dorothy Lee Richardson, Ventnor, New Jersey.

The Editor

The
EDUCATIONAL
FORUM



DIRECTORY
NUMBER

Volume XII

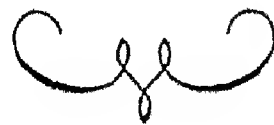
Number 1

Part 2

November • 1947



The Educational Forum



THE EDUCATIONAL FORUM is priced to members of Kappa Delta Pi at \$1.50; to non-members at \$2.00 a year. Single copies are 75¢ each. Remittance should be made to the Recorder-Treasurer, Heidelberg College, Tiffin, Ohio.

VOLUME XII

November, 1947

NUMBER 1, PART 2

Entered as second class matter at the post office at Menasha, Wisconsin, under the Act of March, 1879. Acceptance for mailing at a special rate of postage provided for in the act of February 28, 1925, paragraph 4, section 412, P. L. & R.

Foreword

THIS directory of the local and national officers of Kappa Delta Pi has been prepared in the hope that it will be useful to our members. It is the Society's only publication of officers of institutional and alumni chapters. It is these officers who are responsible for the excellence of the work of the local groups and who maintain the standards of the Society. If the directory is kept for reference it is believed it will be found useful.

So far as possible the roster of officers is complete. If a complete list of those now serving has not been received recently in the General Office, data have been supplied from our earlier files. If all officers had not been chosen when copy had to go to the printers, those elected are included, in some instances only the president and counselor, are given, or the counselor only.

If changes occur in the personnel of the chapter officers during the year it will be of great assistance if the names and addresses of the newly-elected officers are furnished to the General Office promptly.

THE EDITOR

ROSTER OF KAPPA DELTA PI

THE EXECUTIVE COUNCIL

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Kalamazoo, Michigan

Laureate Counselor: E. S. EVENDEN, Teachers
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bama

Executive Second Vice-President: FRANK L.
WRIGHT, Washington University, St. Louis,
Missouri

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Recorder-Treasurer and Editor

E. I. F. WILLIAMS, Heidelberg College, Tiffin, Ohio

LAUREATE CHAPTER

ELECTED AT CINCINNATI, OHIO
FEBRUARY 23, 1925

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Ohio.

John Dewey, Professor Emeritus of Philosophy,
Columbia University, New York, New York

Frank Pierrepont Graves, President of the Uni-
versity of the State of New York and Com-
missioner of Education (Retired), Albany,
New York

Mrs. Edwin Avery Parks (née Frances Fenton
Bernard), Bennington College, Bennington,
Vermont

Edward Lee Thorndike, Professor Emeritus of
Education, Teachers College, Columbia Uni-
versity, New York, New York

Helen Bradford Thompson Woolley, Northville,
New Milford, Connecticut

ELECTED AT WASHINGTON, D.C.
FEBRUARY 25-26, 1926

Frank Washington Ballou (retired), Superintend-
ent of Schools, Washington, D.C.

Lewis Madison Terman, Professor Emeritus of
Psychology, Leland Stanford University, Cali-
fornia

ELECTED AT DALLAS, TEXAS
MARCH 3, 1927

Paul Monroe, Professor Emeritus of Education,
Teachers College, Columbia University, New
York, New York; President, World Federation
of Education Associations, Washington, D.C.

ELECTED AT BOSTON, MASSACHUSETTS
FEBRUARY 28, 1928

Payson Smith, Acting Dean, School of Education,
University of Maine, Orono, Maine

ELECTED AT CLEVELAND, OHIO
FEBRUARY 26, 1929

William Heard Kilpatrick, Professor Emeritus
of Education, Teachers College, Columbia
University, New York, New York

ELECTED AT DETROIT, MICHIGAN
FEBRUARY 24, 1931

Dorothy Canfield Fisher, Arlington, Vermont

ELECTED AT WASHINGTON, D.C.
FEBRUARY 23, 1932

Truman Lee Kelley, Professor of Education,
Graduate School of Education, Harvard Uni-
versity, Cambridge, Massachusetts

ELECTED AT MINNEAPOLIS, MINNESOTA
FEBRUARY 7, 1933

James R. Angell, President Emeritus, Yale Uni-
versity, New Haven, Connecticut; Educational
Counselor, National Broadcasting Company

ELECTED AT CLEVELAND, OHIO
FEBRUARY 27, 1934

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Chairman of the University Committee on
Educational Relations, Harvard University,
Cambridge, Massachusetts

ELECTED AT ST. LOUIS, MISSOURI
FEBRUARY 25, 1936

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Walter Damrosch, Musical Counsel, National
Broadcasting Company, New York, New York
Frank N. Freeman, Dean of School of Education,
University of California, Berkeley, California

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FEBRUARY 23, 1937

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necticut

ELECTED AT ATLANTIC CITY, NEW JERSEY
FEBRUARY 28, 1938

Abraham Flexner, Director Emeritus, Institute
for Advanced Study, Princeton, New Jersey

ELECTED AT CLEVELAND, OHIO
FEBRUARY 28, 1939

Thomas H. Briggs, Professor Emeritus of Educa-
tion, Teachers College, Columbia University,
New York, New York
I. L. Kandel, Professor Emeritus of Education,
Teachers College, Columbia University, New
York, New York, and Editor of *School and
Society*

ELECTED AT ST. LOUIS, MISSOURI
FEBRUARY 27, 1940

Guy Stanton Ford, Executive Secretary, American
Historical Association, Library of Congress
Annex, Washington, D.C.
George Drayton Strayer, Professor Emeritus of
Education and Director, Division of Field
Studies, Institute of Educational Research,
Teachers College, Columbia University, New
York, New York

ELECTED AT ATLANTIC CITY, NEW JERSEY
FEBRUARY 25, 1941

Albert S. Cook, State Superintendent of Schools
(Retired), Baltimore, Maryland

ELECTED AT SAN FRANCISCO, CALIFORNIA
FEBRUARY 24, 1942

James B. Conant, President of Harvard Univer-
sity, Cambridge, Massachusetts
George F. Zook, President of the American Coun-
cil of Education, Washington, D.C.

ELECTED AT ATHENS, OHIO
APRIL 10, 1943

Stephen P. Duggan, Director Emeritus of the In-
stitute of International Education, New York,
New York

Frank P. Graham, President of the University of
North Carolina, Chapel Hill, North Carolina

ELECTED AT NEW YORK, NEW YORK
FEBRUARY 22, 1944

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Circuit Court of Appeals for the Sixth District
(Kentucky, Michigan, Ohio, and Tennessee),
Cleveland, Ohio

George S. Counts, Professor of Education and Di-
rector of the Division of Foundations of Edu-
cation, Teachers College, Columbia University,
New York, New York

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of Illinois, Urbana, Illinois

John W. Withers, Dean Emeritus of the School
of Education, New York University, New
York, New York

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MARCH 17, 1945

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culture of Cornell University, Director of
Bailey Hortorium, Ithaca, New York

Edward C. Elliott, President Emeritus of Purdue
University

E. S. Evenden, Professor of Education, Teachers
College, Columbia University, Chairman of
the Committee on Teacher Education of the
American Council on Education, New York,
New York

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ate College, The State University of Iowa,
Iowa City, Iowa

ELECTED AT MILWAUKEE, WISCONSIN
MARCH 11, 1946

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State Teachers College, Milwaukee, Wisconsin
Edmund E. Day, President, Cornell University
Ithaca, New York and Trustee of Tuskegee In-
stitute

Robert M. Hutchins, Chancellor, The University
of Chicago, Member of the Board of Directors
of Encyclopedia Britannica, Inc., University
of Chicago, Chicago, Illinois

William F. Russell, Dean, Teachers College, Co-
lumbia University, New York, New York

ELECTED AT ATLANTIC CITY, NEW JERSEY
MARCH 3, 1947

Arthur H. Compton, Chancellor, Washington
University, St. Louis, Missouri

Ernest Horn, Director, University Elementary
School and Professor of Education, University
of Iowa, Iowa City, Iowa

Alexander J. Stoddard, Superintendent of Schools,
Philadelphia, Pennsylvania

DECEASED MEMBERS OF THE LAUREATE CHAPTER

- Grace Abbott, formerly Professor of Public Welfare Administration, University of Chicago. Elected February 25, 1936; deceased June 19, 1939.
- Sir John Adams, formerly Professor Emeritus of Education, University of London, England. Elected February 25, 1926; deceased September 29, 1934.
- Jane Addams, formerly of Hull House, Chicago, Illinois. Elected February 23, 1932; deceased May 21, 1935.
- Edwin Anderson Alderman, formerly President of the University of Virginia, Charlottesville, Virginia. Elected February 25, 1926; deceased April 19, 1931.
- William C. Bagley, formerly Editor, *School and Society*, and Professor Emeritus of Education, Teachers College, Columbia University, New York, New York. Elected February 28, 1928; deceased July 1, 1946.
- Martha Berry, formerly Director of Berry Schools, Mt. Berry, Georgia. Elected February 25, 1941; deceased February 27, 1942.
- George W. Carver, Founder of the George Washington Carver Foundation, Tuskegee Institute, Tuskegee, Alabama. Elected February 24, 1942; deceased January 5, 1943.
- J. McKeen Cattell, formerly Professor of Psychology at the University of Pennsylvania and Columbia University; Editor, *Science* and other publications. Elected February 23, 1932; deceased January 20, 1940.
- Lotus D. Coffman, formerly President of the University of Minnesota. Elected February 28, 1928; deceased September 22, 1938.
- Ellwood Patterson Cubberley, formerly Dean of School of Education, Leland Stanford University, Stanford University, California. Elected February 23, 1925; deceased September 14, 1941.
- Susan Miller Dorsey, formerly Superintendent of Schools, Los Angeles, California. Elected February 25-26, 1926; deceased February 5, 1946.
- John Huston Finley, formerly Editor, *New York Times*. Elected February 20, 1935; deceased March 13, 1940.
- Paul Henry Hanus, formerly Dean, Graduate School of Education, Harvard University, Cambridge, Massachusetts. Elected February 25, 1926; deceased December 14, 1941.
- Patty Smith Hill, formerly Professor of Education, Teachers College, Columbia University, New York, New York. Elected February 28, 1938; deceased May 24, 1946.
- H. H. Horne, formerly Professor of Education, New York University, New York, New York. Elected April 19, 1943; deceased August 16, 1946.
- W. A. Jessup, formerly President of the Carnegie Foundation for the Advancement of Teaching and the Carnegie Corporation, New York, New York. Elected April 19, 1943; deceased July 5, 1944.
- George Johnson, formerly Head of the Department of Education, Catholic University of America, Washington, D.C. Elected February 24, 1942; deceased June 5, 1944.
- Charles Hubbard Judd, formerly Professor of Education, University of Chicago, Chicago, Illinois. Elected February 23, 1925; deceased July 18, 1946.
- Frederick P. Keppel, formerly Educational Adviser and President of the Carnegie Corporation of New York, New York, New York. Elected February 24, 1942; deceased September 8, 1943.
- William A. Neilson, formerly President of Smith College, Northampton, Massachusetts. Elected February 25, 1941; deceased February 13, 1946.
- William Lyon Phelps, formerly Professor of Literature, Yale University, New Haven, Connecticut. Elected February 28, 1939; deceased August 21, 1943.
- James Earl Russell, formerly Professor of Education and Dean, Teachers College, Columbia University, New York, New York. Elected February 25-26, 1926; deceased November 3, 1945.
- David Eugene Smith, formerly Professor of Mathematics, Teachers College, Columbia University, New York, New York. Elected February 24, 1936; deceased July 29, 1944.
- Henry Suzzallo, formerly President of the Carnegie Foundation for the Advancement of Teaching. Elected March 3, 1927; deceased September 25, 1933.
- Mary E. Woolley, formerly President, Mt. Holyoke College, South Hadley, Massachusetts. Elected February 27, 1941; deceased September 5, 1942.

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(March 30, 1912)

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Charter withdrawn February 24, 1932

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Eta

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Theta

Colorado State College of Education, Greeley, Colorado

(June 13, 1920)

Counselor: K. F. Perry, Colorado State College of Education, Greeley, Colorado

Iota

Kansas State Teachers College, Emporia, Kansas
(March 15, 1920)

Counselor: Dale Zeller, Kansas State Teachers College, Emporia, Kansas

Kappa

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New York 27, New York
(August 7, 1920)

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ers College, Columbia University, 509 West 121st Street, New York 27, New York
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Lambda

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Mu

Illinois State Normal University, Normal, Illinois
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Treasurer: Rita Kraus, 603 Normal Avenue, Normal, Illinois
Counselor: H. H. Schroeder, 1004 Broadway, Normal, Illinois

Nu

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Honorary Counselor: H. C. Minnich, Miami University, Oxford, Ohio

Xi

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Counselor: Ralph W. Cowart, Drawer R, University, Alabama

Omicron

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Secretary: Esther Robertson, Northern State Teachers College, Aberdeen, South Dakota
Treasurer: Vernon Gerbater, Northern State Teachers College, Aberdeen, South Dakota
Counselor: M. E. Nugent, Northern State Teachers College, Aberdeen, South Dakota

Pi

Michigan State Normal College, Ypsilanti, Michigan
 (June 20, 1922)
Counselor: Carl Erikson, 101 Wallace Boulevard, Ypsilanti, Michigan

Rho

Central Missouri State College, Warrensburg, Missouri
 (October 18, 1922)
President: Lawrence Daniel, 112 Tyler Avenue, Warrensburg, Missouri
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Secretary: Ruth Manford, 507 Grover Street, Warrensburg, Missouri
Treasurer: Eva Nell Raines, 220 Broad Street, Warrensburg, Missouri

Counselor: Pauline A. Humphreys, 137 Grover Street, Warrensburg, Missouri

Sigma

Pennsylvania State College, State College,
Pennsylvania

(January 11, 1932)

Charter withdrawn February 26, 1936

Tau

Northeast Missouri State Teachers College,
Kirksville, Missouri

(February 24, 1923)

President: Vaughnie Giffey, 608 South High Street, Kirksville, Missouri

Vice-president: Lillburn Via, Vets Housing Unit, Kirksville, Missouri

Secretary: Eldon Banks, Vets Housing Unit, Kirksville, Missouri

Treasurer: Jolene Underhill, 514 South Franklin Street, Kirksville, Missouri

Historian-Reporter: Jolene Underhill, 514 South Franklin Street, Kirksville, Missouri

Counselor: Berenice Beggs, 211 East Patterson Avenue, Kirksville, Missouri

Upsilon

University of Florida, Gainesville, Florida
(June 23, 1923)

President: Lillian Maguire, P. K. Yonge Building, University of Florida, Gainesville, Florida

Vice-president: Eugene Kitching, High School Teacher, P. K. Yonge Laboratory School, Gainesville, Florida

Secretary: James T. Campbell, P. K. Yonge Laboratory School, Gainesville, Florida

Treasurer: Hugh Maxwell, P. K. Yonge Laboratory School, Gainesville, Florida

Historian-Reporter: Mrs. Maude Watkins, P. K. Yonge Laboratory School, Gainesville, Florida

Counselor: A. R. Mead, P. K. Yonge Laboratory School, Gainesville, Florida

Phi

Marshall College, Huntington, West Virginia
(June 7, 1923)

President: Grace Greenawalt, East High School, Huntington, West Virginia

First Vice-president: Virginia Foulk, Marshall College, Huntington, West Virginia

Second Vice-president: Mary Day, 710 Jefferson Avenue, Huntington, West Virginia

Secretary: Velma Holley, 3507 Third Avenue, Huntington, West Virginia

Treasurer: Carolyn Dwight, Marshall College, Huntington, West Virginia

Recorder-Historian: Clara Hall, Marshall College, Huntington, West Virginia

Counselor: Roy C. Woods, Marshall College, Huntington, West Virginia

Chi

Western State College, Gunnison, Colorado
(June 14, 1923)

Counselor: John J. Dynes, Western State College, Gunnison, Colorado

Psi

Iowa State Teachers College, Cedar Falls, Iowa
(August 7, 1923)

President: Arlene Schlegel, Lawther Hall, ISTC, Cedar Falls, Iowa

Vice-president: Leonard Anderson, 2204 Fremont Street, Cedar Falls, Iowa

Secretary: Clarice Erbe, Bartlett Hall, ISTC, Cedar Falls, Iowa

Treasurer: Darlys Diekmann, Bartlett Hall, ISTC, Cedar Falls, Iowa

Historian-Reporter: Clarice Erbe, Bartlett Hall, ISTC, Cedar Falls, Iowa

Counselor: John W. Charles, 2223 Clay Street, Cedar Falls, Iowa

Omega

Ohio University, Athens, Ohio
(August 7, 1923)

President: Pauline Kruse, McVey Cottage, Athens, Ohio

Vice-president: William F. Youngman, Apartment 12A, University Apartments, East State Street, Athens, Ohio

Recording Secretary: Bertina Laborde, 3 West Mulberry Street, Athens, Ohio

Corresponding Secretary: Betty Stiles, 3 West Mulberry Street, Athens, Ohio

Treasurer: Irma E. Voigt, 35 Park Place, Athens, Ohio

Historian-Reporter: Ronald E. Calendine, 1 Pearl Street, Athens, Ohio

Counselor: Ann E. Mumma, Box 388, Athens, Ohio

Alpha Alpha

Ohio Wesleyan University, Delaware, Ohio
(November 10, 1923)

President: Gerald Hall, 36 Griswold Street, Delaware, Ohio

Vice-president: Elizabeth Grosjean, Austin Hall, Delaware, Ohio

Secretary: Barbara Lyons, Monnett Hall, Delaware, Ohio

Treasurer: William Brown, 452 North Sandusky Street, Delaware, Ohio

Historian-Reporter: Marian Doll, Austin Hall, Delaware, Ohio

Social chairman: Barbara Kuhlman, Austin Hall, Delaware, Ohio

Counselor: Martha Dallmann, Ohio Wesleyan University, Delaware, Ohio

Alpha Beta

University of Arkansas, Fayetteville, Arkansas
(February 19, 1924)
President: Morris C. Underwood, 607 Dickson Street, Fayetteville, Arkansas
Vice-president: Mary Frank Nicholson, Kappa Kappa Gamma House, Fayetteville, Arkansas
Secretary: Anna Ruth Brummett, Work Hall, Fayetteville, Arkansas
Treasurer: John G. Nardin, 406 East Maple Street, Fayetteville, Arkansas
Counselor: Helen Graham, 526 Stonen Street, Fayetteville, Arkansas

Alpha Gamma

University of Kentucky, Lexington, Kentucky
(May 19, 1924)
President: Madie Lee Walker, 475 West Second Street, Lexington, Kentucky
Vice-president: Mrs. Robert Greathouse, Asbury College, Wilmore, Kentucky
Secretary: Z. S. Dickerson, College of Commerce, Lexington, Kentucky
Treasurer: W. S. Taylor, College of Education, University of Kentucky, Lexington, Kentucky
Counselor: Margaret Bell Humphreys, College of Commerce, University of Kentucky, Lexington, Kentucky

Alpha Delta

Florida State University, Tallahassee, Florida
(January 12, 1925)
President: Ernest W. Cason, Florida State University School of Education, Tallahassee, Florida
Vice-president: Betty Long, Florida State University, Tallahassee, Florida
Secretary: Gloria Hughes, Florida State University, Tallahassee, Florida
Treasurer: Edna Parker, School of Education, Florida State University, Tallahassee, Florida
Historian-Reporter: Yolanda Arias, Florida State University, Tallahassee, Florida
Counselor: M. R. Hinson, School of Education, Florida State University, Tallahassee, Florida

Alpha Epsilon

Western Illinois State College, Macomb, Illinois
(February 27, 1925)
President: Donald Marshall, 341 South Johnson Street, Macomb, Illinois
Vice-president: Catherine Bauner, Grote Hall, Macomb, Illinois
Secretary: Luan Bown, 303 West Adams Street, Macomb, Illinois
Treasurer: Homer Sims, 520 North Lafayette Street, Macomb, Illinois
Historian-Reporter: Joan A. Bogren, 303 West Adams Street, Macomb, Illinois
Counselor: J. L. Archer, Western Illinois State College, Macomb, Illinois

Alpha Zeta

Kansas State Teachers College, Pittsburg, Kansas
(March 14, 1925)
President: Harold M. Balzer, College Housing Unit No. 59, Pittsburg, Kansas
Vice-president: Martha Jane Anderson, 422 West Jefferson, Pittsburg, Kansas
Secretary: Belle Provorse, 1923 South Elm, Pittsburg, Kansas
Treasurer: Odella Nation, 212 West Madison, Pittsburg, Kansas
Historian-Reporter: Patricia Marquardt, 601 West Forest, Pittsburg, Kansas
Counselor: Eulalia Roseberry, 1610 South Olive, Pittsburg, Kansas

Alpha Eta

Southeast Missouri State College, Cape Girardeau, Missouri
(April 17, 1925)
President: L. H. Strunk, 512 North Boulevard, Cape Girardeau, Missouri
Vice-president: Adelle Rose Illers, Leming Hall, Cape Girardeau, Missouri
Secretary: Mrs. Mary Jo Ludwig, 1405 Dunklin Avenue, Cape Girardeau, Missouri
Treasurer-Recorder: Esther L. Kuchans, 510 North Boulevard, Cape Girardeau, Missouri
Historian-Reporter: Loida Marie Farrow, 1829 Bloomfield Street, Cape Girardeau, Missouri
Counselor: S. A. Kruse, Southeast Missouri State College, Cape Girardeau, Missouri

Alpha Theta

The University of Akron, Akron 4, Ohio
(April 24, 1925)
President: Robert E. Weaver, 132 Twenty-eighth Street, Barberton, Ohio
Vice-president: Marjorie Goldsberry, 653 Winans Avenue, Akron, Ohio
Secretary: Helen Eckert, 1854 Tenth Street, Akron, Ohio
Treasurer: Mary Dague, 948 Peerless Avenue, Akron, Ohio
Historian-Reporter: Phyllis Opp, 1405 Grant Street, Akron, Ohio
Counselor: Howard R. Evans, 679 Ardleigh Drive, Akron, Ohio

Alpha Iota

North Texas State Teachers College, Denton, Texas
(January 23, 1926)
President: Dorothy Jeanne Smith, Box 5602, T. C. Station, Denton, Texas
Vice-president: Jean Kinzy, Box 5585, T. C. Station, Denton, Texas
Recording Secretary: Wrenna Fortson, Box 5611, T. C. Station, Denton, Texas

Corresponding Secretary: Ouita Taylor, 315 Normal Avenue, Denton, Texas
Treasurer: Mrs. Betty Bender, 309 Fry Street, Denton, Texas
Counselor: Lewis W. Newton, Box 5212, T. C. Station, Denton, Texas

Alpha Kappa

Indiana State Teachers College, Terre Haute, Indiana
(February 12, 1926)
President: Joanne Shepard, 1509 South Tenth Street, Terre Haute, Indiana
Vice-president: William Authis, Parsons Hall, Terre Haute, Indiana
Secretary: Vivian Lovett, Residence Hall, Terre Haute, Indiana
Treasurer: Fred E. Brengle, R.R. 1, West Terre Haute, Indiana
Historian-Reporter: Jayne Beldon, Residence Hall, Terre Haute, Indiana
Counselor: John Shannon, 451 North Eighth Street, Terre Haute, Indiana

Alpha Lambda

University of Denver, Denver, Colorado
(May 22, 1926)
President: Laura E. Fisher, 2816 Vine Street, Denver 5, Colorado
Vice-president: Mrs. Virginia Hardin Stearns, 1615 Madison Street, Denver 6, Colorado
Recording Secretary: Patricia Carson, 1690 Quebec Street, Denver 7, Colorado
Corresponding Secretary: Doris Horney, 260 Grant Street, Denver 4, Colorado
Treasurer: Mrs. Elizabeth Leslie, 1355 Lafayette Street, Denver 5, Colorado
Historian: Verona Flichman, 2065 South York Street, Denver 10, Colorado
Counselor: W. D. Asfahl, 965 South University Boulevard, Denver 9, Colorado

Alpha Mu

University of Wyoming, Laramie, Wyoming
(May 25, 1926)
President: Jessie Mae Halsted, 719 Grand Avenue, Laramie, Wyoming
First Vice-president: John O. Goodman, 511 South Sixth Street, Laramie, Wyoming
Second Vice-president: Beatrice Iverson, 320 South 6th Street, Laramie, Wyoming
Secretary: Frances Ready, 203 South Ninth Street, Laramie, Wyoming
Treasurer: Agnes Gunderson, 719 Grand Avenue, Laramie, Wyoming
Historian-Reporter: Rosemarie Monnett, 809 Grand Avenue, Laramie, Wyoming
Counselor: Clarice Whittenburg, 203 South Ninth Street, Laramie, Wyoming

Alpha Nu

Chico State College, Chico, California
(May 28, 1926)
President: Jean Stewart, Chico State College, Chico, California
Vice-president: Calvin White, Chico State College, Chico, California
Recording Secretary: Rosalie Garaicotecha, Chico State College, Chico, California
Corresponding Secretary: Jean Shepard, Chico State College, Chico, California
Treasurer: Mary Nelson, Chico State College, Chico, California
Counselor: Philip M. Iloff, Chico State College, Chico, California

Alpha Xi

College of William and Mary, Williamsburg, Virginia
(April 22, 1927)
President: Lucy Jones, Chi Omega House, Williamsburg, Virginia
Vice-president: William Council, General Delivery, Williamsburg, Virginia
Secretary: Katherine Rhodes, Box 984, Williamsburg, Virginia
Treasurer: Lois Rilee, General Delivery, Williamsburg, Virginia
Historian-Reporter: Vivian Deford, General Delivery, Williamsburg, Virginia
Counselor: Kenneth Cleeton, College of William and Mary, Williamsburg, Virginia

Alpha Omicron

Franklin College, Franklin, Indiana
(May 12, 1927)
Charter withdrawn

Alpha Pi

George Peabody College for Teachers, Nashville, Tennessee
(May 14, 1927)
President: Dell C. Kjer, Peabody College, Nashville 4, Tennessee
Secretary: Mrs. Willodene Stewart, Peabody College, Nashville 4, Tennessee
Treasurer: Marie Haigwood, Peabody College, Nashville 4, Tennessee
Counselor: Bess McCann, Peabody College, Nashville 4, Tennessee

Alpha Rho

Santa Barbara College, University of California, Santa Barbara, California
(May 20, 1927)
President: Walter Erickson, 613 West Dela Guerra, Santa Barbara, California
First Vice-president: Dorothy Eichelberger, 176½ Prospect Street, Santa Barbara, California
Second Vice-president: Alice Chard, 1129 San Pascual, Santa Barbara, California

Corresponding Secretary: Laura Goetke, 1230 Santa Barbara Street, Santa Barbara, California

Historian-Reporter: Barbara Reid, 530½ "A," West Anapamu Street, Santa Barbara, California

Social Secretary: Virginia Sipe, 515 North Millpas, Santa Barbara, California

Treasurer: Mary Lou Gustafson, 1554 A.P.S., Santa Barbara, California

Counselor: William Hayes, 614 Sierra Street, Santa Barbara, California

Alpha Sigma

San Diego State College, San Diego, California
(May 21, 1927)

President: Neda S. Barisic, 4228 Alabama Street, San Diego 3, California

Vice-president: Herbert L. Minshall, 4409 New Hampshire Street, San Diego 3, California

Secretary: Louise E. Kreiss, 4076 Centre Street, San Diego 3, California

Treasurer: Juanita L. Lowry, 152 North Massachusetts Street, Lemon Grove, California

Historian-Reporter: Noma L. Hodgkiss, 4955 Marlborough Drive, San Diego 4, California

Counselor: Katherine E. Corbett, 3845 Falcon, San Diego 3, California

Alpha Tau

Duke University, Durham, North Carolina
(May 27, 1927)

Counselor: A. M. Proctor, Duke University, Durham, North Carolina

Alpha Upsilon

West Virginia University, Morgantown,
West Virginia
(July 21, 1927)

President: Helen Griffith, 506 North High Street, Morgantown, West Virginia

Vice-president: Martha Rector, West Virginia University, Morgantown, West Virginia

Secretary: Alma Kraus, 109 Kenmore Street, Morgantown, West Virginia

Treasurer: Dorothea Mae Watson, 320 Coburn Avenue, Morgantown, West Virginia

Counselor: Rebecca L. Pollock, 300 Glendon Avenue, Morgantown, West Virginia

Alpha Phi

Alabama Polytechnic Institute, Auburn, Alabama
(January 17, 1928)

President: Fred A. Sloan, Jr., Faculty Apartment 13-A, Hare Avenue, Auburn, Alabama

Vice-president: Lucy Wheeler, Alumni Hall, College Street, Auburn, Alabama

Secretary: Marian Boyd Gray, Dormitory II, A. P. I., Auburn, Alabama

Treasurer: Thomas Gandy, Box 11, Route 2, Opelika, Alabama

Counselor: Joseph Leese, 133 Thomas Street, Auburn, Alabama

Alpha Chi

Madison College, Harrisonburg, Virginia
(January 30, 1928)

President: Rose Marie Pace, Box 555, Madison College, Harrisonburg, Virginia

Vice-president: Gladys Farmer, Box 515, Madison College, Harrisonburg, Virginia

Recording Secretary: Margaret Thacker, Box 447, Madison College, Harrisonburg, Virginia

Corresponding Secretary: Audrey Hinton, Box 452, Madison College, Harrisonburg, Virginia

Treasurer: Rose Marie Mitchell, Box 63, Madison College, Harrisonburg, Virginia

Historian: Jane Staples, 550 South Main Street, Harrisonburg, Virginia

Reporter: Ruth Thompson, Box 454, Madison College, Harrisonburg, Virginia

Counselor: Alfred K. Eagle, Madison College, Harrisonburg, Virginia

Alpha Psi

Heidelberg College, Tiffin 4, Ohio
(February 11, 1928)

President: Fred Schuld, 59 Hunter Street, Tiffin, Ohio

Vice-president: Jane Brown, Williard Hall, Tiffin, Ohio

Secretary: Richard Du Bois, Apartment Y, 124 Hedges Street, Tiffin, Ohio

Treasurer: Adele Shoub, Williard Hall, Tiffin, Ohio

Historian-Reporter: Mattie Mae Klingman, France Hall, Tiffin, Ohio

Counselor: E. I. F. Williams, 277 East Perry Street, Tiffin 4, Ohio

Alpha Omega

Oregon State College, Corvallis, Oregon
(February 15, 1928)

President: Patricia Adams, Alpha Xi Delta, Corvallis, Oregon

Vice-president: Frances Glibert, Alpha Gamma Delta, Corvallis, Oregon

Secretary: Marion Locher, Heather Rae House, Corvallis, Oregon

Treasurer: Martha Lee, 2825 Arnold Way, Corvallis, Oregon

Historian-Reporter: Judy M. Ramsey, Chi Omega, Corvallis, Oregon

Counselor: Riley J. Clifton, Oregon State College, Corvallis, Oregon

Beta Alpha

San Jose State College, San Jose, California
(February 21, 1928)

President: Helen Zuckswarth, 593 South Sixth Street, San Jose, California

Vice-president: Jack Ward, 405 South Tenth Street, San Jose, California
Secretary: Patricia Barton, 1625 Dale Avenue, San Jose, California
Treasurer: Harry T. Jensen, Department of Education, San Jose State College, San Jose, California
Historian-Reporter: Rae Zimmer, 304 South Seventh Street, San Jose, California
Counselor: Roy D. Willey, Department of Education, San Jose State College, San Jose, California

Beta Beta

University of New Hampshire, Durham,
 New Hampshire

(February 23, 1928)

President: Edward W. Crawford, 340 North State Street, Concord, New Hampshire
Vice-president: Roland F. Gray, 12 Granite St., Portsmouth, New Hampshire
Secretary: Florence McCarthy, 22 High Street, Andover, Massachusetts
Treasurer: Doris Tyrrell, 41 Mill Road, Durham, New Hampshire
Auditor: Regina Thornton, 64 Riddle Street, Manchester, New Hampshire
Counselor: A. Monroe Stowe, 35 Mill Road, Durham, New Hampshire

Beta Gamma

State Teachers College, Indiana, Pennsylvania
 (May 14, 1928)

President: Grant Dunham, State Teachers College, Indiana, Pennsylvania
Vice-president: Steve Ferko, State Teachers College, Indiana, Pennsylvania
Secretary: Zoe Ross, State Teachers College, Indiana, Pennsylvania
Treasurer: Marilyn Eckard, State Teachers College, Indiana, Pennsylvania
Historian-Reporter: Richard Miller, State Teachers College, Indiana, Pennsylvania
Counselor: Pearl R. Reed, State Teachers College, Indiana, Pennsylvania

Beta Delta

Southeastern State College, Durant, Oklahoma
 (May 14, 1928)

President: E. M. Haggard, 1312 North Sixth, Durant, Oklahoma
Vice-president: Mrs. Evelyn M. Wood, 609 West Pine, Durant, Oklahoma
Secretary: Mrs. Betty Moran Ward, 1116 North First, Durant, Oklahoma
Treasurer: Bertha Byrns, 416 West Mulberry, Durant, Oklahoma
Historian-Reporter: Mrs. Hazel Morgan, 1122 North Third, Durant, Oklahoma
Counselor: M. K. Fort, 1306 North Sixth, Durant, Oklahoma

Beta Epsilon

State Teachers College, Farmville, Virginia
 (May 21, 1928)

President: Charlotte Grizzard, Box 167, State Teachers College, Farmville, Virginia
Vice-president: Ella Stone Smith, State Teachers College, Farmville, Virginia
Secretary: Betty Bondurant, 504 First Avenue, Farmville, Virginia
Treasurer: Marian Hahn, State Teachers College, Farmville, Virginia
Historian-Reporter: Harriette Sutherland, State Teachers College, Farmville, Virginia
Counselor: Pauline Camper, Box 131, State Teachers College, Farmville, Virginia

Beta Zeta

University of Idaho, Moscow, Idaho
 (June 1, 1928)

President: Peggy Lou Pence, Forney Hall, Moscow, Idaho
Vice-president: Robert Arl Burns, Box 193, University Station, Moscow, Idaho
Secretary: Joyce Cooke, Alpha Chi Omega, Moscow, Idaho
Treasurer: Afton Swenson, Ridenbaugh Hall, Moscow, Idaho
Historian-Reporter: Margaret Jackson, Gamma Phi Beta, Moscow, Idaho
Counselor: W. Wayne Smith, Administration 211, University of Idaho, Moscow, Idaho

Beta Eta

Oklahoma Baptist University, Shawnee,
 Oklahoma
 (June 8, 1928)

President: Murrel Goetz, Montgomery Hall, Oklahoma Baptist University, Shawnee, Oklahoma
Vice-president: Hazel Gray, 652 North Beard Street, Shawnee, Oklahoma
Secretary-Treasurer: Mary Ellen Bridges, Montgomery Hall, Oklahoma Baptist University, Shawnee, Oklahoma
Historian-Reporter: Jacqueline Jones, Memorial Hall, Oklahoma Baptist University, Shawnee, Oklahoma
Counselor: Lenna E. Smock, Oklahoma Baptist University, Shawnee, Oklahoma

Beta Theta

State Teachers College, Oshkosh, Wisconsin
 (January 26, 1929)

President: Jane Hogue, 124 Winnebago, Oshkosh, Wisconsin
Vice-president: Phyllis Treptow, 242 Scott Street, Oshkosh, Wisconsin
Secretary: Elizabeth Rasmussen, 59 West Lincoln, Oshkosh, Wisconsin
Treasurer: Mrs. Bertha Merker, 143½ Cherry Avenue, Oshkosh, Wisconsin

Historian-Reporter: Gloria Ristow, 1516 Oregon Street, Oshkosh, Wisconsin
Counselor: Hulda A. Dilling, Windermere, R. 1, Oshkosh, Wisconsin

Beta Iota

Western Michigan College of Education,
Kalamazoo 45, Michigan
(February 2, 1929)
President: Patricia Whiteside, Spindler Hall, Western Michigan College, Kalamazoo, Michigan
Vice-president: Priscilla Barnes, Walwood Hall, Western Michigan College, Kalamazoo, Michigan
Secretary: Alice Pratt, 801 Davis Street, Kalamazoo, Michigan
Treasurer: Eleanor Carter, 4183 South Westredge Avenue, Kalamazoo, Michigan
Historian-Reporter: Robert Bursian, Arcadia Brook Trailer Camp, Trailer No. 36, West Michigan Avenue, Kalamazoo, Michigan
Counselor: Wm. McKinley Robinson, 1414 Low Road, Kalamazoo 41, Michigan

Beta Kappa

University of Georgia, Athens, Georgia
(May 4, 1929)
Counselor: H. B. Richie, University of Georgia, Athens, Georgia

Beta Lambda

Alabama College, Montevallo, Alabama
(May 24, 1929)
President: Frances Jones, Alabama College, Montevallo, Alabama
Vice-president: Marianna Parsons, Alabama College, Montevallo, Alabama
Secretary: Irene Foster, Alabama College, Montevallo, Alabama
Treasurer: Ann Connally, Alabama College, Montevallo, Alabama
Historian-Reporter: Anna Gayle Nelson, Alabama College, Montevallo, Ala.
Counselor: Katherine Vickery, 100 Nabarr Street, Montevallo, Alabama

Beta Mu

Peru State Teachers College, Peru, Nebraska
(May 25, 1929)
President: Lois Christensen, Eliza Morgan Hall, Peru, Nebraska
Vice-president: Aileen Wheeldon, Eliza Morgan Hall, Peru, Nebraska
Secretary: Claramae Kuhlman, Eliza Morgan Hall, Peru, Nebraska
Treasurer: Louis Graham, Box 82, Peru, Nebraska
Counselor: P. A. Maxwell, Peru State Teachers College, Peru, Nebraska

Beta Nu

Black Hills Teachers College, Spearfish, South Dakota
(May 25, 1929)
President: Richard Haley, Spearfish, South Dakota
Vice-president: Douglas Bell, Spearfish, South Dakota
Secretary: Gean Beets, Spearfish, South Dakota
Treasurer: F. L. Bennett, Spearfish, South Dakota
Historian-Reporter: Estella J. Bennett, Spearfish, South Dakota
Counselor: Ida D. Henton, Spearfish, South Dakota

Beta Xi

Baylor University, Waco, Texas
(May 20, 1929)
President: Jane Young, Burleson Hall, Baylor University, Waco, Texas
Vice-president: Ruby Frances Chiesa, Burleson Hall, Baylor University, Waco, Texas
Secretary: Christine Stephenson, Burleson Hall, Baylor University, Waco, Texas
Treasurer: Dr. Lorena Stretch, School of Education, Baylor University, Waco, Texas
Historian-Reporter: Mildred Posey, Burleson Hall, Baylor University, Waco, Texas
Counselor: M. L. Goetting, School of Education, Baylor University, Waco, Texas

Beta Omicron

State Teachers College, Milwaukee 11, Wisconsin
(April 17, 1930)
President: Willowene Alofs, 3028 North Oakland Avenue, Milwaukee 11, Wisconsin
Vice-president: (To be elected)
Secretary: Lois Schroeder, 2418 A, North Twenty-fifth Street, Milwaukee 6, Wisconsin
Treasurer: Gerald Farley, 2638 North Frederick Avenue, Milwaukee 11, Wisconsin
Historian-Reporter: Gregoria Karides, Milwaukee State Teachers College, Milwaukee 11, Wisconsin
Counselor: John C. Lazenby, 3544 North Frederick Avenue, Milwaukee 11, Wisconsin

Beta Pi

New York University, New York 3, New York
(May 24, 1930)
President: Anita Niebanck, 46 Gautier Avenue, Jersey City 6, New Jersey
Vice-president: J. Dwight Daugherty, 14 Forest Street, Montclair, New Jersey
Corresponding Secretary: Minnie Feldman, 119 95 Street, Brooklyn, New York
Recording Secretary: Mr. Woodrow Van Court, Press Building 26, New York University, New York 3, New York
Treasurer: Mrs. Clara Carr Stallard, 433 South Maple Avenue, Glen Rock, New Jersey

Reporter: Miss Gladys V. Thorne, 137 West 142 Street, New York, New York
Librarian: Miss Muriel Crooks, 438 Seventy-third Street, Brooklyn 9, New York
Historian: Julia Harney, 302 Pavonia Avenue, Jersey City 2, New Jersey
Counselor: Charles E. Skinner, Press Building 26, New York University, New York 3, New York

Beta Rho

State Teachers College, Mansfield, Pennsylvania
(May 27, 1930)
President: Esther Capwell, North Hall, State Teachers College, Mansfield, Pennsylvania
Vice-president: Pauline Levensgood, North Hall, State Teachers College, Mansfield, Pennsylvania
Secretary: Janice Monroe, North Hall, State Teachers College, Mansfield, Pennsylvania
Treasurer: Doris Willson, North Hall, State Teachers College, Mansfield, Pennsylvania
Historian-Reporter: Rena Carlson, North Hall, State Teachers College, Mansfield, Pennsylvania
Counselor: Margaret O'Brien, State Teachers College, Mansfield, Pennsylvania

Beta Sigma

Georgia State Teachers College, Athens, Georgia
(May 28, 1930)
Charter withdrawn, Institutional merger

Beta Tau

LaCrosse State Teachers College, LaCrosse, Wisconsin
(June 3, 1930)
President: Athenial Stuebbe, 226 Main Street, La Crosse, Wisconsin
Vice-president: Cora Forbush, 321 North 21st Street, La Crosse, Wisconsin
Secretary: Maxine Hayden, 1404 Cass Street, La Crosse, Wisconsin
Treasurer: Eugene Guirl, 361 South 21st Street, La Crosse, Wisconsin
Historian-Reporter: Vivian Munson, 925 Redfield Street, La Crosse, Wisconsin
Counselor: E. L. Walters, 215 North 24th Street, La Crosse, Wisconsin

Beta Upsilon

Washington University, St. Louis, Missouri
(June 5, 1930)
President: Richard J. Kohlmeier, 7446 Liberty Avenue, St. Louis, Missouri
Vice-president: Howard Cummings, 7529 Carondelet Avenue, Clayton, Missouri
Secretary: Beverly Grossberg, 318 South Hanley Road, St. Louis, Missouri
Treasurer: Stephen C. Gribble, 900 Greeley Avenue, Webster Groves, Missouri

Historian-Reporter: Gertrude Fiehler, 4543 Westminster Avenue, St. Louis, Missouri
Counselor: Frank L. Wright, 5947 Waterman Avenue, St. Louis, Missouri

Beta Phi

Arizona State College, Tempe, Arizona
(December 16, 1930)
President: John Wolff, No. 90 Victory Village, Arizona State College, Tempe, Arizona
Vice-president: Naomi Polkinghurn, 23 West Palm Lane, Phoenix, Arizona
Secretary: Barbara Balentine, Arizona State College, Tempe, Arizona
Treasurer: Joan Bryant, Arizona State College, Tempe, Arizona
Historian-Reporter: Charles Benner, 1211 East Willetta, Phoenix, Arizona
Counselor: J. D. Payne, Arizona State College, Tempe, Arizona

Beta Chi

Arizona State College, Flagstaff, Arizona
(December 17, 1930)
President: Steve Chevanich, Kinlani Apartments, Flagstaff, Arizona
Vice-president: Leland McPherson, Clark Homes, Flagstaff, Arizona
Secretary: Claire Cochran, North Hall, Flagstaff, Arizona
Treasurer: Marilyn Krause, North Hall, Flagstaff, Arizona
Historian-Reporter: George Martini, Arizona State College, Flagstaff, Arizona
Counselor: Ivernia Tyson, 3 South Beaver Street, Flagstaff, Arizona

Beta Psi

Eastern Illinois State College, Charleston, Illinois
(January 2, 1931)
President: Wilma Guthrie, 870 Seventh Street, Charleston, Illinois
Vice-president: Norma June Lathrop, 1616 Ninth Street, Charleston, Illinois
Secretary: Marianne Bower, Pemberton Hall, Charleston, Illinois
Treasurer: Shirley Middlesworth, 306 Polk Street, Charleston, Illinois
Historian-Reporter: Marian Mills, 1616 Ninth Street, Charleston, Illinois
Counselor: Emma Reinhardt, 859 Eleventh Street, Charleston, Illinois

Beta Omega

Fairmont State College, Fairmont, West Virginia
(January 13, 1931)
President: Betty Robinson, 525 Walnut Avenue, Fairmont, West Virginia
Vice-president: Delaine Travis, Fairmont State College, Fairmont State College, West Virginia

Secretary: Mary Alice Stewart, Hopewell Road,
Fairmont, West Virginia
Treasurer: Frank Hall, 1237 Femimore Street,
Fairmont, West Virginia
Historian-Reporter: Frances Patterson, 1108 Ridg-
ley Avenue, Fairmont, West Virginia
Counselor: (To be elected)

Gamma Alpha

Radford College, Radford, Virginia
(February 7, 1931)
President: Virginia Wall, Cambria, Virginia
Vice-President: Blanche Daniels, Radford, Vir-
ginia
Secretary: Anne Spiers, Radford, Virginia
Treasurer: Ethel Roberts, Radford, Virginia
Historian-Reporter: Jeanne Jessee, Radford, Vir-
ginia
Counselor: M'Ledge Moffett, Radford, Virginia

Gamma Beta

State Teachers College, Bloomsburg,
Pennsylvania
(February 21, 1931)
President: Elroy F. Dalberg, 48 West Main
Street, Bloomsburg, Pennsylvania
Vice-president: Michael J. Reinetz, Teachers Col-
lege, Box 269, Bloomsburg, Pennsylvania
Recording Secretary: Rose M. Kraiser, Teachers
College, Box 97, Bloomsburg, Pennsylvania
Corresponding Secretary: Nancy M. Fisk, 304
West Mahoning Street, Danville, Pennsylvania
Treasurer: Patrick James Rooney, Teachers Col-
lege, Box 242, Bloomsburg, Pennsylvania
Historian-Reporter: Helene Brown, Teachers Col-
lege, Box 100, Bloomsburg, Pennsylvania
Counselor: Nell Maupin, Teachers College, Box
27, Bloomsburg, Pennsylvania

Gamma Gamma

Moorhead State Teachers College, Moorhead,
Minnesota
(May 1, 1931)
President: Norman Carlson, State Teachers Col-
lege, Moorhead, Minnesota
Vice-president: Judith Chilton, State Teachers
College, Moorhead, Minnesota
Secretary: L. H. Steele, State Teachers College,
Moorhead, Minnesota
Treasurer: L. H. Steele, State Teachers College,
Moorhead, Minnesota
Historian-Reporter: Miss Ragna Holen, State
Teachers College, Moorhead, Minnesota
Counselor: Arnold M. Christensen, 1002 8th
Avenue South, Moorhead, Minnesota

Gamma Delta

North Dakota Agricultural College, Fargo,
North Dakota
(May 1, 1931)
(Inactive)

Gamma Epsilon

New Jersey State Teachers College, Upper
Montclair, New Jersey
(May 22, 1931)
President: Alma Lindland, Chapin Hall, Upper
Montclair, New Jersey
Vice-president: Helen Kowalick, Chapin Hall,
Upper Montclair, New Jersey
Secretary: Elsie Courtney, 48 Hawthorne Ave-
nue, Bloomfield, New Jersey
Treasurer: Anne McCumsey, 18 Chesnut Road,
Verona, New Jersey
Historian-Reporter: Henry Van Dyke, 105 Cot-
tage Street, Midland Park, New Jersey
Counselor: D. Henryetta Sperle, 41 North Ful-
lerton Avenue, Montclair, New Jersey

Gamma Zeta

Trenton State Teachers College, Trenton,
New Jersey
(May 22, 1931)
President: Benjamin Garunize, Box 443, State
Teachers College, Trenton, New Jersey
Vice-president: Virginia Hancock, 123 Main
Avenue, Ocean Grove, New Jersey
Recording Secretary: Dolores Craft, 835 E. State
Street, Trenton, New Jersey
Corresponding Secretary: Betty Lou Whittaker,
517 Long Branch Avenue, Long Branch, New
Jersey
Historian-Reporter: Lillian Linski, R.D. 3,
Salem, New Jersey
Counselor: William H. Warner, 398 Stuyvesant
Avenue, Trenton, New Jersey

Gamma Eta

New Mexico State Teachers College, Silver City,
New Mexico
(May 26, 1931)
President: Mollie Cerny, State Teachers College,
Silver City, New Mexico
Vice-president: C. M. Martin, Principal, Ele-
mentary School, State Teachers College, Silver
City, New Mexico
Secretary: Norma Maxwell, Assistant Registrar,
State Teachers College, Silver City, New Mex-
ico
Treasurer: Recene Ashton, State Teachers Col-
lege, Silver City, New Mexico
Historian-Reporter: Mrs. Iola Jursch, 311 F
Street, Silver City, New Mexico
Counselor: H. W. James, President, State Teach-
ers College, Silver City, New Mexico

Gamma Theta

Ball State Teachers College, Muncie, Indiana
(May 28, 1931)
President: Glenn I. Flora, Rural Route 6, Mun-
cie, Indiana
Vice-president: John Fitch, 404 Beechwood Ave-
nue, Muncie, Indiana

Secretary: Jeanne Hower, R.R. 4, Huntington, Indiana
Treasurer: William Harrison Galberack, II, 404 South Hutchinson Street, Muncie, Indiana
Historian-Reporter: June DeWood, 3710 Shady Court, Fort Wayne, Indiana
Counselor: H. A. Jeep, 318 North Talley Avenue, Muncie, Indiana

Gamma Iota

College of the City of New York,
New York, New York
(May 29, 1931)

President: Helen Greenberg, 2262 Strauss Street, Brooklyn 12, New York
Vice-president: Benjamin Klebaner, 604 Pennsylvania Avenue, Brooklyn 7, New York
Secretary: Shirley R. Peterman, 708 West 171st Street, New York 32, New York
Treasurer: Mrs. Esther Herbst, 1143 53rd Street, Brooklyn 19, New York
Historian-Reporter: Nancy Schroeder, 53-16 37th Road, Woodside, Long Island, New York
Counselor: Egbert M. Turner, 124 Lee Avenue, Yonkers 5, New York, or School of Education, The City College 139th Street and Convent Avenue, New York 31, New York

Gamma Kappa

University of Tulsa, Tulsa, Oklahoma
(May 30, 1931)

President: Betty Roberts, 2205 East Second, Tulsa, Oklahoma
Vice-president: Jean Moore Roberts, 802 South Cheyenne, Tulsa, Oklahoma
Secretary: Ione Glover, 3518 East Archer Street, Tulsa, Oklahoma
Treasurer: Dorothy Dean, 239 East Young Street, Tulsa, Oklahoma
Historian-Reporter: Ione Glover, 3518 East Archer Street, Tulsa, Oklahoma
Counselor: Ross Beall, 1632 South Florence Place, Tulsa, Oklahoma

Gamma Lambda

Harris Teachers College, St. Louis, Missouri
(June 6, 1931)
Counselor: Gertrude Bishop, 7728 Suffolk, Webster Groves 9, Missouri

Gamma Mu

New York State College for Teachers, at Buffalo, Buffalo 9, New York
(June 8, 1931)
President: Margaret T. Abbott, 56 Columbia Drive, Williamsville 20, New York
Vice-president: Roberta Howard, 1080 Abbott Road, Buffalo 20, New York
Secretary: Jennie F. Provenzano, 152 Seventh Street, Buffalo 1, New York

Treasurer: Marion W. Brunea, 2230 Clover Road, Rochester 10, New York
Historian-Reporter: Alice Winfield, 552 Highgate Avenue, Buffalo 15, New York
Counselor: Chester A. Pugsley, 666 Auburn Avenue, Buffalo 9, New York

Gamma Nu

Butler University, Indianapolis, Indiana
(June 9, 1931)
President: Helen Carter, 1302 Bradbury Avenue, Indianapolis 3, Indiana
Vice-president: Clara Rose Holmes, 1010 South West Street, Indianapolis, Indiana
Secretary: Betty Keogh, 2836 North Delaware Street, Indianapolis, Indiana
Treasurer: Edward O'Nan, 545 Fletcher Avenue, Indianapolis, Indiana
Historian-Reporter: Betty Jo Morrison, 4024 Central Avenue, Indianapolis, Indiana
Counselor: Frank H. Gorman, 334 West Maple Road, Indianapolis, Indiana

Gamma Xi

State Teachers College, East Stroudsburg, Pennsylvania
(October 17, 1931)
President: Norma Drescher, State Teachers College, East Stroudsburg, Pennsylvania
Vice-president: Theresa Moreken, Portland, Pennsylvania
Recording Secretary: Regina Strzalka, State Teachers College, East Stroudsburg, Pennsylvania
Corresponding Secretary: Dorothy Dawe, State Teachers College, East Stroudsburg, Pennsylvania
Treasurer: Jane Burkert, State Teachers College, East Stroudsburg, Pennsylvania
Historian-Reporter: Betty LaBarre, 723 Main St., Stroudsburg, Pennsylvania
Counselor: Francis B. McGarry, State Teachers College, East Stroudsburg, Pennsylvania

Gamma Omicron

University of Maine, Orono, Maine
(February 15, 1932)
President: (To be elected)
Vice-president: Alice Robinson, 252 South Estabrooke, University of Maine, Orono, Maine
Secretary: Ruth Berglund, 253 South Estabrooke, University of Maine, Orono, Maine
Treasurer: Ruth Berglund, 253 South Estabrooke, University of Maine, Orono, Maine
Historian-Reporter: Eugene Mawhinney, 3-G South Apartments, University of Maine, Orono, Maine
Counselor: Payson Smith, 24 Stevens, South, University of Maine, Orono, Maine

Gamma Pi

State Teachers College, St. Cloud, Minnesota
(April 23, 1932)
President: Adeline Wendt, State Teachers College, St. Cloud, Minnesota
Vice-president: Richard M. Clugston, State Teachers College, St. Cloud, Minnesota
Secretary: Ruth Person, State Teachers College, St. Cloud, Minnesota
Treasurer: Patricia Freeberg, State Teachers College, St. Cloud, Minnesota
Historian-Reporter: Alma Scott, State Teachers College, St. Cloud, Minnesota
Counselor: Herbert A. Clugston, State Teachers College, St. Cloud, Minnesota

Gamma Rho

Municipal University of Wichita, Wichita, Kansas
(May 26, 1932)
President: Richard Elving, 207 South Glendale, Wichita, Kansas
Vice-president: Zellah Dustin, 533 North Crestway, Wichita, Kansas
Recording Secretary: Mary Kay McNair, 1510 Fairmount Avenue, Wichita 6, Kansas
Corresponding Secretary: Gloris Davis, 330 South Volusia, Wichita, Kansas
Treasurer: Cecil B. Read, 425 North Erie, Wichita, Kansas
Historian-Reporter: Jean Shryock, 521 Kelly, Augusta, Kansas
Counselor: Leslie B. Sipple, 3223 East First Street, Wichita 8, Kansas

Gamma Sigma

San Francisco State College, San Francisco, California
(January 13, 1934)
President: Rosemary Trawatha, 340 Euclid Avenue, San Bruno, California
Vice-president: Ruth Fraser, 16 Highland Avenue, Piedmont, California
Corresponding Secretary: Shirley Berceovich, 1440 Golden Gate Avenue, San Francisco, California
Recording Secretary: Betty Lou Ackert, 1760 16th Avenue, San Francisco, California
Treasurer: Eugene Benefiel, 647 Hayes Street, San Francisco, California
Historian-Reporter: Marie Louise Sommer, 350 Buchanan Street, San Francisco, California
Counselor: Cecilia Anderson, 380 Magellan Avenue, San Francisco, California

Gamma Tau

Winona State Teachers' College, Winona, Minnesota
(February 10, 1934)
Counselor: Floretta Murray, 501 Harriet Street, Winona, Minnesota

Gamma Upsilon

Louisiana State University, Baton Rouge, Louisiana
(May 10, 1934)
President: John Anderson Hunter, Box 8684, University, Louisiana
Vice-president: Carrie Lee Hamilton, Louisiana State University, Baton Rouge, Louisiana
Secretary-Treasurer: Jessie Mullin, 1424 St. Rose Avenue, Baton Rouge, Louisiana
Historian-Reporter: Doris Watwood, Louisiana State University, Baton Rouge, Louisiana
Counselor: George H. Deer, College of Education, Louisiana State University, Baton Rouge, Louisiana

Gamma Phi

Northwestern State College, Natchitoches, Louisiana
(May 11, 1934)
President: Mary C. Wilson, 401 New Second Street, Natchitoches, Louisiana
Vice-president: Dorothy Hurley, Box 162, Northwestern State College, Natchitoches, Louisiana
Secretary: Anna Frances Hubley, Box 763, Northwestern State College, Natchitoches, Louisiana
Treasurer: Alice Jones, Box 509, Northwestern State College, Natchitoches, Louisiana
Historian-Reporter: Carolyn Glover, Box 183, Northwestern State College, Natchitoches, Louisiana
Counselor: Mamie Bowman, 300 College Avenue, Natchitoches, Louisiana

Gamma Chi

State Teachers College, Worcester 2, Massachusetts
(March 1, 1935)
President: Mary T. Londergan, 37 Townsend Street, Worcester, Massachusetts
Vice-president: Dorothy E. Dunn, Fisher Street, Westboro, Massachusetts
Secretary: Clara M. Saunders, Charlton, Massachusetts
Treasurer: Dorothy E. Dunn, Fisher Street, Westboro, Massachusetts
Historian-Reporter: Clara M. Saunders, Charlton, Massachusetts
Counselor: Lawrence A. Averill, State Teachers College, Worcester 2, Massachusetts

Gamma Psi

Fresno State College, Fresno 4, California
(April 13, 1935)
Counselor: Francis F. Smith, Fresno State College, Fresno 4, California

Gamma Omega

Central State College, Edmond, Oklahoma
(April 27, 1935)

President: F. Adrian Randle, Thatcher Hall, Edmond, Oklahoma

Vice-president: Thelma L. Lambert, East Seventh Street, Edmond, Oklahoma

Secretary: Frances Lauderdale, Murdaugh Hall, Edmond, Oklahoma

Treasurer: Dorothy Serviss, Murdaugh Hall, Edmond, Oklahoma

Historian-Reporter: Margaret Beadle, Murdaugh Hall, Edmond, Oklahoma

Counselor: Winifred E. Stayton, 222 East Fourth Street, Edmond, Oklahoma

Delta Alpha

Eastern Kentucky State Teachers College,
Richmond, Kentucky

(May 5, 1935)

President: Martha Louise Johnson, College P. O. Box 661, Richmond, Kentucky

Vice-President: Allen Pennington, Mattoxville, Richmond, Kentucky

Secretary: Allene Grubb, College P. O. Box 385, Richmond, Kentucky

Treasurer: Vivian Ratliff, College Post Office, Richmond, Kentucky

Counselor: M. E. Mattox, 380 High Street, Richmond, Kentucky

Delta Beta

Kent State University, Kent, Ohio
(May 15, 1935)

Counselor: A. L. Heer, Kent, Ohio

Delta Gamma

Concord College, Athens, West Virginia
(May 24, 1935)

President: Betty Munsey, Athens, West Virginia

Vice-President: Emily Frye, 512 Fourth Street, Bluefield, West Virginia

Secretary: Ruth Combs, Athens, West Virginia

Treasurer: Cloyd Armbrister, Athens, West Virginia

Counselor: Nancy Lohn, Athens, West Virginia

Delta Delta

Winthrop College, Rock Hill, South Carolina
(May 25, 1935)

President: Emily Wright, Winthrop College, Rock Hill, South Carolina

Vice-president: Molly R. Redfern, Winthrop College, Rock Hill, South Carolina

Secretary: Kathryn Axman, Winthrop College, Rock Hill, South Carolina

Treasurer: Frances Henderson, Winthrop College, Rock Hill, South Carolina

Historian-Reporter: Rebecca Jacques, Winthrop College, Rock Hill, South Carolina

Counselor: Willis D. Magginis, Winthrop College, Rock Hill, South Carolina

Delta Epsilon

Northern Illinois State Teachers College,
DeKalb, Illinois

(May 29, 1935)

President: Muriel Mapes, Northern Illinois State Teachers College, Williston Hall, DeKalb, Illinois

Vice-president: Loraine Marcum, 477½ South Adams, Freeport, Illinois

Secretary: Marilyn Vose, 239 West Locust Street, DeKalb, Illinois

Treasurer: Shirley Carlson, Northern Illinois State Teachers College, Williston Hall, DeKalb, Illinois

Historian-Reporter: Lorraine Petrie, Northern Illinois State Teachers College, Williston Hall, DeKalb, Illinois

Counselor: George Terwilliger, 330 College Avenue, DeKalb, Illinois

Delta Zeta

Northern Michigan College of Education,
Marquette, Michigan

(May 27, 1947)

President: Howard Brown, 420 West Magnetic Street, Marquette, Michigan

Vice-president: Bette Henne, 315 West Ridge Street, Marquette, Michigan

Secretary: Jean Wallin, 316 Fair Avenue, Marquette, Michigan

Treasurer: Howard Hansen, 1107 North Front Street, Marquette, Michigan

Historian-Reporter: Ila Bills, 710 North Third Street, Marquette, Michigan

Counselor: Maude L. VanAntwerp, Northern Michigan College of Education, Marquette, Michigan

Delta Eta

Northwestern State College, Alva, Oklahoma
(January 11, 1936)

President: Luella Harzman, 917 Flynn, Alva, Oklahoma

Vice-president: Bess Chappell, 716 Locust, Alva, Oklahoma

Secretary: Annette Parker, 327 High, Alva, Oklahoma

Treasurer: Harold Huneke, 909 Barnes, Alva, Oklahoma

Historian-Reporter: Wenona Easterly, 822 College, Alva, Oklahoma

Counselor: Wilma A. Ernst, 815 Seventh Street, Alva, Oklahoma

Delta Theta

Sam Houston State Teachers College,
Huntsville, Texas

(May 5, 1936)

President: Mr. Dan Farlow, Jackson Hall, Sam

Houston State Teachers College, Huntsville, Texas

Vice-president: Jean Gibbs, Belvin Hall, Sam Houston State Teachers College, Huntsville, Texas

Secretary: Kathleen Garrett, Annex 1, Sam Houston State Teachers College, Huntsville, Texas

Treasurer: Mrs. Reba S. Griffin, Sam Houston State Teachers College, Huntsville, Texas

Historian-Reporter: Mrs. Reba S. Griffin, Sam Houston State Teachers College, Huntsville, Texas

Counselor: T. S. Montgomery, Sam Houston State Teachers College, Huntsville, Texas

Delta Iota

Southwestern Louisiana Institute,
Lafayette, Louisiana

(May 8, 1936)

President: Nolan Sahuc, 1428 Johnston Street, Lafayette, Louisiana

Vice-president: Katherine Landry, Foster Hall, Southwestern Louisiana Institute, Lafayette, Louisiana

Recording Secretary: Jacqueline Breaux, Foster Hall, Southwestern Louisiana Institute, Lafayette, Louisiana

Corresponding-Treasurer: Hulda Erath, 232 General Gardner Street, Lafayette, Louisiana

Historian-Reporter: George Barth, 112 Edwin Street, Lafayette, Louisiana

Counselor: Hollis M. Long, 703 Taft Street, Lafayette, Louisiana

Delta Kappa

Eastern Washington College of Education,
Cheney, Washington

(May 16, 1936)

Counselor: Obed Williamson, Cheney, Washington

Delta Lambda

Wilson Teachers College, Washington, D.C.

(June 13, 1936)

President: Frances Hurst, 1427 Holbrook Street N.E., Washington, D.C.

Vice-president: Helen Jackson, 5822 4th Street N.W., Washington, D.C.

Corresponding Secretary: Jean Beltz, 234 Tuckerman Street N.W., Washington, D.C.

Recording Secretary: Eugenia Burrows, 2617 Newton Street N.E., Washington, D.C.

Treasurer: Mrs. Ednah Koontz, 7373 Largo Road, Washington, D.C.

Historian-Reporter: Esther Hanson, 205 Rock Creek Road, Washington, D.C.

Counselor: Anna D. Halberg, 1701 Massachusetts Avenue N.W., Washington, D.C.

Delta Mu

Westminster College,
New Wilmington, Pennsylvania

(May 7, 1937)

President: Lois E. Jack, R.D. #2, Bridgeville, Pennsylvania

Vice-president: Alice Mae Smith, 112 Arthur Street, Zelienople, Pennsylvania

Secretary: Kathryn Gehman, Main Street, Perkasie, Pennsylvania

Treasurer: Lois Waite, 2341 McNary Boulevard, Wilkensburg, Pennsylvania

Counselor: E. C. Shortt, Education Department, Westminster College, New Wilmington, Pennsylvania

Delta Nu

State Teachers College, Whitewater, Wisconsin
(January 22, 1938)

President: Virginia Bull, 103½ North Prairie Street, Whitewater, Wisconsin

Vice-president: Ludella Albrecht, 101 Fremont Street, Whitewater, Wisconsin

Secretary: Marjorie Frohmader, 103½ North Prairie Street, Whitewater, Wisconsin

Treasurer: Lois Duckey, 302 South Prairie Street, Whitewater, Wisconsin

Historian-Reporter: Raymond Wagener, 310 Pratt Street, Whitewater, Wisconsin

Counselor: Reuben W. Klumb, State Teachers College, Whitewater, Wisconsin

Delta Xi

Rutgers University, New Brunswick, New Jersey
(January 28, 1938)

President: Dr. Emma Z. Curtis, 2545 Boulevard, Jersey City, New Jersey

Vice-president: Miss Edna Agan, 641 Borden-town Avenue, South Amboy, New Jersey

Secretary: S. Dorothy Stuart, 75 Chatham Street, Chatham, New Jersey

Treasurer: Edna Wood, 494 Church Street, Long Branch, New Jersey

Historian-Reporter: Mrs. Hanna S. Williams (Dr.), 114 Cray Terrace, Fanwood, New Jersey

Counselor: Clarence E. Partch, Rutgers University, New Brunswick, New Jersey

Delta Omicron

Central Washington College of Education,
Ellensburg, Washington

(February 19, 1938)

President: Frances Hoydar, Box 46, Central Washington College of Education, Ellensburg, Washington

Vice-president: Harry Flesher, Box 314, Central Washington College of Education, Ellensburg, Washington

Secretary: Mrs. June Bach Hill, Box 215, Central Washington College of Education, Ellensburg, Washington

Treasurer: Mrs. Ruth L. Woods, 702 East Fifth Street, Ellensburg, Washington

Historian-Reporter: Phyllis Babcock, Box 384, Central Washington College of Education, Ellensburg, Washington.

Counselor: Amanda Hebel, 205½ East Eighth Street, Ellensburg, Washington

Delta Pi

Henderson State Teachers College,
Arkadelphia, Arkansas
(February 19, 1938)

President: Mrs. Ann Dews Ridgeway, Henderson State Teachers College, Arkadelphia, Arkansas

Vice-president: Amy Jean Greene, Henderson State Teachers College, Arkadelphia, Arkansas

Recording Secretary: Nell Jordan, 13th and Pine Street, Arkadelphia, Arkansas

Treasurer: Erwin Garner, Henderson State Teachers College, Arkadelphia, Arkansas

Historian-Reporter: Mrs. Blanche Drake Dews, Elementary School, Arkadelphia, Arkansas

Counselor: Adelpia Meyer Basford, Henderson State Teachers College, Arkadelphia, Arkansas

Delta Rho

Newark State Teachers College,
Newark, New Jersey
(February 19, 1938)

President: Evelyn Dougherty, Ridgedale Avenue, Madison, New Jersey

Vice-president: Nancy Hahn, 105 Coeyman Avenue, Nutley, New Jersey

Secretary: Barbara Bohsen, 75 Washington Street, West Orange, New Jersey

Assistant to Secretary: Valerie Schwartz, 329 Simons Avenue, Hackensack, New Jersey

Treasurer: Shirley Friedman, 175 West End Avenue, Newark, New Jersey

Historian-Reporter: Jane Reed, 305 Whitford Avenue, Nutley, New Jersey

Counselor: Martha Downs, State Teachers College, Newark 4, New Jersey

Delta Sigma

Lock Haven State Teachers College,
Lock Haven, Pennsylvania
(May 12, 1938)

President: Arden Munson, State Teachers College, Lock Haven, Pennsylvania

Vice-president: Phyllis Brumbaugh, Howard, Pennsylvania

Secretary: Evelyn Royer, State Teachers College, Lock Haven, Pennsylvania

Treasurer: June Hutchings, State Teachers College, Lock Haven, Pennsylvania

Historian-Reporter: Ruth Kaler, Star Route, Lock Haven, Pennsylvania

Counselor: A. S. Rude, State Teachers College, Lock Haven, Pennsylvania

Delta Tau

State Teachers College,
Slippery Rock, Pennsylvania
(May 14, 1938)

President: Evelyn Plumb, 250 North Hall, State Teachers College, Slippery Rock, Pennsylvania

Vice-president: Estella Krause, 350 North Hall, State Teachers College, Slippery Rock, Pennsylvania

Secretary: Audrey Laman, 338 North Hall, State Teachers College, Slippery Rock, Pennsylvania

Treasurer: Robert McGregor, Slippery Rock, Pennsylvania

Historian-Reporter: Helen Herr, 354 North Hall, State Teachers College, Slippery Rock, Pennsylvania

Counselor: N. N. Weisenfluh

Delta Upsilon

State Teachers College, Jersey City 5, New Jersey
(June 11, 1938)

President: Helen Krikorian, State Teachers College, Jersey City 5, New Jersey

Vice-president: Jeanne Armstrong, State Teachers College, Jersey City 5, New Jersey

Secretary: Marie Ryan, State Teachers College, Jersey City 5, New Jersey

Corresponding Secretary: Eileen Barry, State Teachers College, Jersey City 5, New Jersey

Treasurer: Gloria Mercaldo, State Teachers College, Jersey City 5, New Jersey

Historian-Reporter: Grace Lionetti, State Teachers College, Jersey City 5, New Jersey

Counselor: Edna E. Lamson, State Teachers College, Jersey City 5, New Jersey

Delta Phi

Bowling Green State University,
Bowling Green, Ohio
(May 13, 1939)

President: Elsie Lodge, 862 Milan Avenue, Amherst, Ohio

Vice-president: Earl Mort, R.F.D. #1, Columbiana, Ohio

Secretary: Pat Hiser, Bradner, Ohio

Treasurer: Charles Young, 715 Wallace Avenue, Bowling Green, Ohio

Historian-Reporter: Mary Brechemacher, R.F.D. #2, Wakeman, Ohio

Counselor: Walter A. Zaugg, 116 Troupe Ave., Bowling Green, Ohio

Delta Chi

Southern Illinois University, Carbondale, Illinois
(May 20, 1939)

President: Lloyd L. Patheal, Jr., 201 South University Avenue, Carbondale, Illinois

Vice-president: Arthur Halfar, Veterans Housing Project, Apt. 2B, Chautauqua Avenue, Carbondale, Illinois

Secretary: Geraldine Shreve, Marion, Illinois

Treasurer: Lawrence E. Green, 909 South Elizabeth Street, Carbondale, Illinois

Counselor: Eugene R. Fair, 402 West Grand Avenue, Carbondale, Illinois

Delta Psi

Shepherd College, Shepherdstown, West Virginia
(May 27, 1939)

President: Agnes Hull, Shepherdstown, West Virginia

Vice-president: Patricia Lynch, Shepherdstown, West Virginia

Historian-Reporter: I. O. Ash, Shepherdstown, West Virginia

Counselor: A. D. Kenamond, Shepherdstown, West Virginia

Delta Omega

Murray State Teachers College,

Murray, Kentucky

(May 31, 1939)

President: Annie Smith, College Station, Murray, Kentucky

Vice-president: Dorothy Brizendine, College Station, Murray, Kentucky

Secretary: June Oliver, College Station, Murray, Kentucky

Treasurer: Vera Head, College Station, Murray, Kentucky

Historian-Reporter: Mary Frances Oliver, College Station, Murray, Kentucky

Counselor: Rubie E. Smith, 1608 Farmer Avenue, Murray, Kentucky

Epsilon Alpha

Maryland State Teachers College,

Towson 4, Maryland

(February 17, 1940)

President: Barbara B. Whitehurst, 3900 Clifton Avenue, Baltimore 16, Maryland

First Vice-president: Franklin P. Galley, 3426 Ravenwood Avenue, Baltimore 13, Maryland

Second Vice-president: Audrey E. Crawford, 5633 Oakland Avenue, Baltimore 27, Maryland

Secretary: Dorothea E. Chenworth, 2007 Brandt Avenue, Baltimore 20, Maryland

Treasurer: Hilda Kestner, Lida Lee Tall School, State Teachers College, Towson 4, Maryland

Historian-Reporter: Ilia S. Leonard, 2068 Linden Avenue, Baltimore 17, Maryland

Counselor: J. Fred Weaver, State Teachers College, Towson 4, Maryland

Epsilon Beta

The Tulane University of Louisiana,

New Orleans, Louisiana

(February 21, 1940)

Counselor: Joseph E. Gibson, The Tulane University of Louisiana, New Orleans, Louisiana

Epsilon Gamma

Florida Southern College, Lakeland, Florida

(May 24, 1940)

President: Lolita Peel, Florida Southern College, Lakeland, Florida

Secretary: Margaret Reynolds, Florida Southern College, Lakeland, Florida

Treasurer: Marguerite Harris, Williston, Florida

Historian-Reporter: S. T. Lastinger, Florida Southern College, Lakeland, Florida

Counselor: Dean J. C. Peel, Florida Southern College, Lakeland, Florida

Epsilon Delta

California State Teachers College,

California, Pennsylvania

(May 24, 1941)

President: Elaine Litton, Box 186, Coal Center, Pennsylvania

Vice-president: Miriam Hicks, 3 Steele Avenue, Brownsville, Pennsylvania

Secretary: Jane Wagner, 201 Arlington Avenue, Charleroi, Pennsylvania

Treasurer: Dolores Latine, Box 232, Denbo, Pennsylvania

Historian-Reporter: Joan Boyd, 2944 Stafford Street, Pittsburgh, Pennsylvania

Counselor: Ruth Dorsey (resigned September 7, 1947)

Epsilon Epsilon

State Teachers College,

Shippensburg, Pennsylvania

(May 25, 1941)

President: Marlin H. Kessler, 124 South Market Street, Elizabethtown, Pennsylvania

Vice-president: Richard C. Austin, 117 South Thomas Street, Bellefonte, Pennsylvania

Secretary: Ethel M. Myers, R.D. #4, York, Pennsylvania

Reporter: Jean N. Henry, 220 North Prince Street, Shippensburg, Pennsylvania

Treasurer: Helen K. Steger 313 Ninth Street, New Cumberland, Pennsylvania

Historian: Velyen Jean Eberts, 119 Hoerner Street, Harrisburg, Pennsylvania

Counselor: Earl Wright, State Teachers College, Shippensburg, Pennsylvania

Epsilon Zeta

State Teachers College,
Kutztown, Pennsylvania

(May 27, 1941)

President: Elizabeth C. Stamm, State Teachers College, Kutztown, Pennsylvania

Vice-president: Christine E. Brown, State Teachers College, Kutztown, Pennsylvania

Secretary: Mrs. Jean Dreihelbis Loos, 124 North 5th Street, Hamburg, Pennsylvania

Treasurer: Mae Kathryn Laudig, State Teachers College, Kutztown, Pennsylvania

Historian-Reporter: Mrs. Louise Kohler Hammer, 112 North Laurel Street, Kutztown, Pennsylvania

Counselor: Paul A. Knedler, State Teachers College, Kutztown, Pennsylvania

Epsilon Eta

Central Michigan College of Education,
Mount Pleasant, Michigan

(June 18, 1941)

President: Ada Mainzinger, Roman Hall, Mount Pleasant, Michigan

Vice-president: Lorine Muntz, Roman Hall, Mount Pleasant, Michigan

Recording Secretary: Ruth Dingman, Sloan Hall, Mount Pleasant, Michigan

Corresponding Secretary: Gerald S. Poor, 1023 South Washington Street, Mount Pleasant, Michigan

Treasurer: Jean Morrison, Sloan Hall, Mount Pleasant, Michigan

Historian-Reporter: Marilla Parfitt, Roman Hall, Mount Pleasant, Michigan

Counselor: Elma Lighter, Central Michigan College, Mount Pleasant, Michigan

Epsilon Theta

Morehead State Teachers College,
Morehead, Kentucky

(May 9, 1942)

President: Merl Fair, 468 Second Street, Morehead, Kentucky

Vice-president: Frank Gallenstine, MSTC 574, Morehead, Kentucky

Secretary: Mrs. Jean Black, East Main Street, Morehead, Kentucky

Treasurer: Mrs. W. M. Wesley, 245 Second Street, Morehead, Kentucky

Historian-Reporter: Mrs. Octavia Graves, MSTC 318, Morehead, Kentucky

Counselor: Hugh M. Shafer, 365 Wilson Avenue, Morehead, Kentucky

Epsilon Iota

State Teachers College,
Bridgeport, Massachusetts

(May 14, 1942)

President: Cynthia C. Jones, Chase Street, West Harwich, Massachusetts

Vice-president: Hortense E. Archambault, 801 Broadway, Haverhill, Massachusetts

Secretary: Mary A. Cronin, 5 Crowes Lane, Hingham, Massachusetts

Treasurer: Hester M. Barnes, 23 Oak Street, Fairhaven, Massachusetts

Historian-Reporter: Anna Gloster, 29 Granite Street, Weymouth, Massachusetts

Counselor: Robert W. Rucker, 39 Pleasant Street, Bridgewater, Massachusetts

Epsilon Kappa

Michigan State College,
East Lansing, Michigan

(May 23, 1942)

President: Janet Fuerstenau, 307 Abbott Road, East Lansing, Michigan

Vice-president: Alex Chabe, 111 Division, East Lansing, Michigan

Secretary: Dorothy Bowen, 505 M.A.C. Avenue, East Lansing, Michigan

Treasurer: Laurene Jones, 123 Albert Avenue, East Lansing, Michigan

Historian-Reporter: Suzanne Coleman, 215 Evergreen Avenue, East Lansing, Michigan

Counselor: Victor H. Noll, Division of Education, Michigan State College, East Lansing, Michigan

Epsilon Lambda

College of Mines and Metallurgy,
El Paso, Texas

(May 27, 1942)

Counselor: Floyd E. Farquhar, 1301 River Street, El Paso, Texas

Epsilon Mu

Teachers College of Connecticut,
New Britain, Connecticut

(April 12, 1943)

President: Beatrice Mallette, Marcus White Hall, Teachers College of Connecticut, New Britain, Connecticut

Vice-president: Mary Louise Casey, 66 Harwich Street, Hartford, Connecticut

Secretary: Philomena Petruccielli, 42 St. John Street, Middletown, Connecticut

Treasurer: Shirley Niles, Marcus White Hall, Teachers College of Connecticut, New Britain, Connecticut

Historian-Reporter: Louis Harper, 203 Carlton Street, New Britain, Connecticut

Counselor: Mrs. Miriam B. Underhill, Teachers College of Connecticut, New Britain, Connecticut

Epsilon Nu

Willimantic State Teachers College,
Willimantic, Connecticut

(April 14, 1943)

President: Jacqueline Heatley, 332 Lydall Street, Manchester, Connecticut

Vice-president: Veronica Frank, Burr Hall, Willimantic, Connecticut
Secretary: Sophie Landeck, Chaplin, Connecticut
Treasurer: Gertrude Minson, Burr Hall, Willimantic, Connecticut
Historian-Reporter: Elizabeth Barber, North Street, Willimantic, Connecticut
Counselor: Harriett I. Patterson, 395 Prospect Street, Willimantic, Connecticut

Epsilon Xi

Danbury State Teachers College,
Danbury, Connecticut
(April 14, 1943)

President: Jonice Schmidt, R.F.D. 5, Danbury, Connecticut
Vice-president: Lorraine Ellis, 15 Grand Street, Danbury, Connecticut
Secretary: Merlyn Merrell, 84 Main Street, Norwalk, Connecticut
Treasurer: Eleanor Blackmer, 64 North Street, Danbury, Connecticut
Historian-Reporter: Miriam Richman, 2 Park Place, Danbury, Connecticut
Counselor: Lewis P. Todd, Ridgebury Road, Danbury, Connecticut

Epsilon Omicron

State Teachers College, Eau Claire, Wisconsin
(May 22, 1943)
President: Marion Fletcher, State Teachers College, Eau Claire, Wisconsin
Vice-president: Jean Whinnery, State Teachers College, Eau Claire, Wisconsin
Treasurer: Harriet Schröder, State Teachers College, Eau Claire, Wisconsin
Historian-Reporter: Alice Berkeley, 950½ Main Street, Eau Claire, Wisconsin
Counselor: Laura E. Sutherland, State Teachers College, Eau Claire, Wisconsin

Epsilon Pi

Keene Teachers College, Keene, New Hampshire
(November 12, 1943)
Counselor: Leonard S. Morrison, Keene Teachers College, Keene, New Hampshire

Epsilon Rho

Rhode Island College of Education,
Providence 8, Rhode Island
(May 25, 1944)
President: Louise Holland, 158 Pine Street, Pawtucket, Rhode Island
Vice-president: Madeline Walsh, 96 Pavilion Avenue, Rumford 16, Rhode Island
Secretary: Kathrynne Brady, 116 Fairview Street, Providence 8, Rhode Island
Treasurer: Jane Francis, 166 Burgess Avenue, East Providence 14, Rhode Island
Historian-Reporter: Theresa Tedeschi, 14 Wallace Avenue, Natick, Rhode Island

Counselor: Bertha May Bell Andrews, Rhode Island College of Education, Providence 8, Rhode Island

Epsilon Sigma

Oneonta State Teachers College,
Oneonta, New York
(May 31, 1944)

President: Jessie Felsbury, 67 East Street, Oneonta, New York
Vice-president: Helen Gilbert, 6 Maple Street, Oneonta, New York
Secretary: Gene Fowler, 15 Jackson Avenue, Oneonta, New York
Treasurer: Helen Secor, 58 Center Street, Oneonta, New York
Historian-Reporter: Mrs. Betty Miller, 55 Maple Street, Oneonta, New York
Counselor: William Bruce, 152 East Street, Oneonta, New York

Epsilon Tau

State Teachers College, Geneseo, New York
(May 31, 1944)
President: Alice R. Quinn, 32 Wadsworth Street, Geneseo, New York
Vice-president: N. Joyce Perry, 10 Park Street, Geneseo, New York
Secretary: Phyllis N. Mastellar, 10 Park Street, Geneseo, New York
Treasurer: Jean E. Lyon, 32 Wadsworth Street, Geneseo, New York
Historian-Reporter: Louis M. Wittig, 31 Wadsworth Street, Geneseo, New York
Counselor: Gerrard R. Megathlin, State Teachers College, Geneseo, New York

Epsilon Upsilon

Potsdam State Teachers College,
Potsdam, New York
(June 8, 1944)
President: Jon M. Batcheller, 12 Pierrepont Avenue, Potsdam, New York
Vice-president: Agnes Bilow, 55 LeRoy Street, Potsdam, New York
Secretary: Shirley McConnell, 41 Bay Street, Potsdam, New York
Treasurer: Hertha Hackl, 45 Waverly Street, Potsdam, New York
Historian-Reporter: Rita Panghorn, 41 Bay Street, Potsdam, New York
Counselor: F. Roger Dunn, 46 Pierrepont Avenue, Potsdam, New York

Epsilon Phi

Jacksonville State Teachers College,
Jacksonville, Alabama
(December 1, 1944)
President: Barbara Cayley, 622 Church Street, Jacksonville, Alabama

Vice-president: Marie Hodge, Daugette Hall, Jacksonville, Alabama
Secretary: Sarah Cox, Daugette Hall, Jacksonville, Alabama
Treasurer: Mildred Bailey, Daugette Hall, Jacksonville, Alabama
Historian-Reporter: Charlotte Kerr, Daugette Hall, Jacksonville, Alabama
Counselor: L. W. Allison, Jacksonville State Teacher's College, Jacksonville, Alabama

Epsilon Chi

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THE EDUCATIONAL FORUM

VOLUME XII
NUMBER 2, PART 1

THE CONTENTS OF THE EDUCATIONAL
FORUM ARE INDEXED IN THE *EDUCATION*
INDEX FOUND IN PUBLIC LIBRARIES AND IN
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THE EDUCATIONAL FORUM: Two dollars a year; Seventy-five cents a copy; Foreign, Two dollars fifty cents a year. Published during November, January, March, and May, by Kappa Delta Pi, an Honor Society in Education. Requests for change of addresses must be received not later than the twentieth of the month prior to publication.

PUBLICATION OFFICE

George Banta Publishing Company
Menasha, Wisconsin

GENERAL OFFICE

E. I. F. Williams, Heidelberg College
Tiffin, Ohio

All business correspondence should be sent to the General Office.

Manuscripts and books for review should be sent to the Editor at
277 East Perry Street, Tiffin 4, Ohio

Entered as second class matter at the post office at Menasha, Wisconsin, under the Act of March, 1879. Acceptance for mailing at a special rate of postage provided for in the act of February 28, 1925, paragraph 4, section 412 P. L. & R.

VOLUME XII, NUMBER 2, PART 1. This issue is published in Two Parts, Part 2 being chapter news and feature material that could not be accommodated in the magazine proper.

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THE EDUCATIONAL FORUM



Publication Office: George Banta Publishing Company, 450 Ahnaip St., Menasha, Wis.

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Behind the By-Lines

The leading article, *A Matrix Theory of Higher Education*, is by George D. Stoddard, President of the University of Illinois. Dr. Stoddard was made a Laureate member of Kappa Delta Pi on February 22, 1944. Formerly Professor of Education and Dean at the University of Iowa, and then President of the University of the State of New York and Commissioner of Education for New York, Dr. Stoddard was installed as President of the University of Illinois on May 16, 1947. His article is based on his installation address.

The articles, *The Educational "Center,"* by Frank G. Black, and *Child Centered Schools or Self-Centered Scholarship*, by James Marshall, present different points of view on philosophy of education. Mr. Black's article criticizes a paper written by Mr. Marshall in 1944 for the *Saturday Review of Literature* with the title, *Wars Are Made in Classrooms*. After reading Mr. Black's criticism Mr. Marshall wrote his reply which is published in this issue. Mr. Black is a member of the Department of English in the College of Liberal Arts, University of Oregon. Mr. Marshall is a member and former President of the New York City Board of Education and a member of the United States National Commission for UNESCO. He has contributed frequently to scholarly magazines and his volume "The Freedom to Be Free" was reviewed in *THE FORUM*. He is senior partner in the law firm of Marshall, Bratter, Seligson and Klein.

Euthenics, A Design for Living discusses an important theme in education. It has been prepared for us by Carl E. Seashore, Dean Emeritus of the Graduate School of the University of Iowa. He was Dean of the Graduate School for twenty-nine years. He is the originator of the famous *Seashore*

Measures of Musical Talent. He was elected a member of the Laureate chapter of Kappa Delta Pi in 1945. Last year he wrote the Laureate article for the March issue of *THE FORUM*.

J. K. Stoner, author of *Vocation or Vacation (without pay)?*, is an instructor in the Business Education Department of the State Teachers College, Indiana, Pennsylvania. He has written articles for several magazines.

To Be- or Not to Be-Little is a short reflection by Gladys Vondy Robertson, a member of Beta Chi chapter. A former teacher and past president of the Poetry Society of Colorado, she is now a housewife. She has frequently contributed poetry for our columns.

New information concerning the work of one of our greatest American educators is contained in an article by Edgar W. Knight in his *More Evidence of Horace Mann's Influence in the South*. Many letters are quoted to show the national influence of this Massachusetts educational leader. Dr. Knight is Kenan Professor of Education at the University of North Carolina. He is the author of more than a dozen volumes, chiefly in the history of education of the South. He has also written a volume on Education in the United States, and another entitled "Twenty Centuries of Education," covering the general field. He wrote the fourteenth volume in the Kappa Delta Pi Lecture Series in 1942.

Freedom in the Library, by E. J. Humeston, Jr., Librarian of Kansas State Teachers College, Pittsburgh, is a practical article about the conduct of library reading rooms which will be of interest both to faculty and students.

(Continued on page 256)

THE EDUCATIONAL FORUM

VOLUME XII

JANUARY



NUMBER 2

1948

A Matrix Theory of Higher Education¹

GEORGE D. STODDARD

I SHALL develop briefly what may be called a matrix theory of higher education—a theory that contains little that is new but much that has not been put into practice.

A characteristic of a matrix is that something grows within it and something comes out of it. In college what we expect to grow is a fundamental interest in learning and in social responsibility.

I

The educational matrix centers in an area of specialization. It needs stimulation. Intellectual interests that are derived from reading or from contact with professors may be as firmly established as those crystallized early in child life. A passion for academic learning in a given field may have wedge-like beginnings.

In the past twenty years I have had contact with pupils at all levels from the preschool child at the University of

Iowa to tottering graybeards at the College de France. While they were learning they had one thing in common, namely, an urge for new experience. Recently I extended this range to over ninety years by witnessing the sputtering of a Japanese physicist so ancient that he had to be carried by his son, himself an old man. This redoubtable character was brought in for an interview a year ago to aid the work of an educational mission to Japan. His field was phonetics and he had been laboring for sixty years to reform the primitive Japanese written language. He brought us reprints of papers he had given before the British Association for the Advancement of Science. This little rubbleheap of a man, living in isolation for ten years, supremely indifferent to war or peace, had emerged from voluntary confinement to pronounce once more with clearness and vigor on what was evidently the last fling of a scholar's life.

This is the spirit of the play in search of its characters; this is the transforma-

¹ Based on Installation Address, Urbana, May 16, 1947.

tion that all teachers seek in their students. It may come to a young person who had previously simply added one bit of knowledge to another. It is something that the fragmented curriculum may completely miss.

A matrix theory of education does not imply that there is nothing beyond the central core—quite the reverse. About this central section there can easily be placed a pattern of related studies. In some fields such as history, the core itself is a derivation from the co-ordinated pattern. In music, art, drama, mathematics, physics, chemistry, geology, physiology, or foreign language, what is central and what is ancillary can be determined by analysis.

A geologist presumably will want to study archeology, anthropology, psychology, and sociology, since he may become interested in the effect of earth structures on the life of people. A volcano, for example, carries an irresistible appeal; it is a vivid reminder of the planet which is our home. Is there any scientific loss, however, in showing man's reactions to these eruptions and the fate of cities, ancient and modern, that got in their way? A volcano, like an earthquake, is at once a destroyer and a preserver. It helps to shake men from their wordiness, restoring a sense of the three dimensions. It kindles a feeling of awe rarely found in human relations, restoring at a stroke the grandeur and the primacy of nature.

There is no sharp dividing line between the specialized core and related subjects. The student should feel equally at home in both. In fact, this feeling

of "at homeness" is crucial to the plan. An engineer studying English has not left the field of engineering. Poetry is not written for other poets; it is written for everyone.

This brings us to the third concentric circle—the area of common knowledge, the area that forms the basic content of elementary and secondary education. It is clear that common knowledge needs to be refreshed at the higher levels. In certain areas that were begun early in school, but not followed through, student and professor alike may demonstrate arrested development.

If I were to distribute to a college audience a sheet of paper and a stick of charcoal with the single assignment: "Draw me a picture of a man," the results would be revealing, if not hilarious. Many persons who can give a precise account of behavior under complex conditions—instructors, for example, who can rate a student's knowledge of subject matter down to a point or two—would draw some very primitive men. If asked to draw a person who is angry, fearful or serene, or to put down in graphic form the essential differences among their friends, they would retire in confusion. We can imagine a society in which some of us would be regarded as graphic illiterates, to be treated with the scorn usually reserved for verbal illiterates.

The same confessional exercise can be set up, let us say, for mathematics, physics, chemistry, botany, or Hindu. All we know is a little bit in a closed little world.

Perhaps we should take another look

at the areas regarded as conducive to personal enrichment or social exchange. We may be wrong in expecting so much from twelve or sixteen years of English, layer upon overlapping layer, without a complementary experience along scientific and artistic lines.

Everything deteriorates under disuse. Unless we have a sense of what is common or could be common, we shall save for the non-specialized areas of study only the time that rightfully belongs to relaxation. As I see it, the area of curricular involvement that surrounds the core of specialization must be regarded as important; it is not so much inferior as different. It may occupy less time although, in the long run, we cannot be sure. The total life of a mathematician seems to carry more words than symbols, more sentences than formulas. He, too, needs to know language and literature, psychology and philosophy, economics and government, science and the arts, foreign affairs, child development, human behavior, and the social structure. Today there are few high ranking mathematicians in continental Europe; they have come to America and their reasons for coming had little to do with mathematics.

Of course I am using the mathematician only by way of illustration. The mathematicians I have known take on these learnings, either as related subjects or as common knowledge, more readily than the student of commerce or journalism takes on mathematics.

Every field should have its common or general attributes which can be transferred to other fields. The mathema-

tician should tell us what he expects a student of commerce or of journalism to know about quantitative relations, as a least common denominator of cultural exchange. In a sense, all departments of knowledge would go on a double standard, alarming as that prospect is to some keepers of the seals. Recently the nuclear physicists have taken the lead. They have been helpful in revealing to a wide audience the nature of their discoveries, the essential difference between science and technology, and the political implications of their work.

We can safeguard the process by having all exports from a field reviewed by internal authorities. If goods marked for export are exactly the same as those available to students majoring in the subject, this coincidence should be checked in a pragmatic way. It is useless to send out material that nobody receives, likes, or understands. Instruction is a two-way process.

If the field is so esoteric as not to permit of any transfusion at the college level, let us come to agreement on this through committee action. Let us say flatly that a student need never know anything about a certain field, for such knowledge is reserved to the expert.

The fourth area in the matrix scheme of education is given over to recreation. It is really a form of general education, for recreation is a common factor. On the college campus it relies heavily on skills that can be matched competitively with the skills of others. Team play predominates. However, all recreation involves participation. The common sports of football and basketball involve so

much participation on the part of the spectator as frequently to leave him limp and lacking in blood sugar. What happens to a few players happens vicariously to tens of thousands who watch and to millions of others geared to the situation by radio, press, or motion picture.

Recreation in its larger sum has to do with periods of reconstruction within the individual. A man is not a machine and he does not behave like one. He changes under exercise and in response to the expectation of others. When persons play together against others, there is formed at once a partnership that is one of the better human traits. By including opponents within a larger social circle, enjoyment is enhanced. Similarly, music, debating, dramatics, and the numerous clubs that dot the campus serve to round out a student's life. To know birds, fields, woods and streams is to subtract nothing at all from the life sciences but to gain a little through pleasant association.

II

I use the term matrix not to imply a rigid sense of form, but to express a doubt that these things will come to pass unless the curriculum is somewhat pre-arranged. To crowd a curriculum with specialties is to guarantee that the other three areas will be neglected; to fail to develop a single specialty, following it through to advanced levels of understanding, is to sell the student short. In some fashion—in a new fashion perhaps—we should explore the matrix idea to see if it contains practical implications for university programs.

At present there are practical blocks to the registration of students in related or general areas. The University of Illinois offers a good example. The only work that Illinois men are sure to have in common is the elements of rhetoric, hygiene, military science, and physical education. Within an area of specialization there is indeed close harmony; across departmental lines no common tongue is spoken. Engineers who later will hold positions of leadership in business and government may lack contact with history, economics, or political science. The student of commerce generally is weak in science; he may lack psychology and sociology. The graduate in agriculture, although he may plan to leave the farm, has little contact with the social sciences and humanities.

The fault lies neither with the student nor with the individual professor; it is in ourselves. Every large university in the country has suffered from it. In the past the liberal idea prevailed at most colleges. This led to a cloistered tradition wherein a college graduate, while pleasant and refined, was not expected to know much about anything in particular. He went to work in a modest way, not infrequently in his father's business.

Now, as we know, the liberal ingredient is fighting for its life, or, more accurately, it is fighting for something that is good in the lives of everyone. The aim of education is to develop a structure of thought and to improve human relations. A university is not a dictionary, a dispensary, or a department store; it is more than a storehouse of knowledge and more than a community of scholars. University life is essentially

an exercise in thinking, preparing and living.

Certain ingredients useful to other enterprises are to the university its reason for existence. Advances along a measured continuum of learning will give satisfaction to any employer, but in numerous occupations the demand ceases in a few months. When the skill is perfected, differentials in rate or quality drop out. Not so in college: a student will take a breather occasionally, but the air is saturated with intellectual competition. His mind is never safe from outside stimuli. Tests and examinations are landmarks along the way; the daily give-and-take in the classroom, while not so massive, is to the alert student the chief indicator of academic progress. A student who is confused, bored, or frustrated is already on his way out, although the process is often delayed by other considerations. Such a student at least discovers what he does not like; he may, through revelation and humiliation, become a sounder human being.

The matrix theory does not demand that the curriculum be built up in Neapolitan slices, nor prepared as an emulsion. We are concerned with the human brain—a plastic, growing, changing organism, in no sense a muscle to be flexed or a receptacle to be filled. The essential element of the educational matrix is curiosity. Irrational postponement or dilution may lead to incalculable loss in motivation.

The new and exciting learning device, especially valuable in higher education, is the project—the task force concept, if you will. We begin where we are. We recognize a need, a problem, a duty. We

exploit the human desire to deal in clusters of emotionally tinged experiences. We cherish a system of knowledge and we seek to develop it by keeping the student on the alert.

Students unconsciously erect a wall against the dull, the useless, and the fragmentary. Everybody has read the professor's lecture, but how many have read the account of what happened in the student's mind? From the standpoint of college teaching, it would be better to give a lecture a mark of A, B, C, or D, without disclosing its contents, while reporting in detail the facts, ideas, original deductions, and other material not easily classified, to be found in a pile of examinations.

The area of common knowledge should stress a few generalizing principles that the informed person will think about to the end of his days. With new experience they will change, for of all principles the certainty of change is the most fundamental. In the words of Howard Mumford Jones:

One difficulty with educational programs is that they are never built for time but are always built for eternity. Each pedagogical reformer, convinced that he has found at last a changeless and enduring way of educating human nature, announces his program as a series of timeless absolutes. Every curriculum has an air of being built upon the impregnable rock of holy scripture; and, since academic institutions are highly conservative, the new curriculum, once alive and vital, when it becomes moribund, either changes slowly or changes not at all. Thus in the British Isles a curriculum for the public schools that had real vitality for the Renaissance lingered spinelessly into the eighteenth and nineteenth centuries, nor could all the wit

and wisdom of persons as gifted as Sydney Smith, Thackeray, John Stuart Mill and Thomas Huxley easily effect a change. So in American schools and colleges what has been, by sheer power of endurance, takes on a patina of wisdom and must, in the minds of teachers, forever be.²

Happily, not all teachers are so constituted, either in England or America. Much of the English ferment is found outside the public, that is to say, private schools. Kenneth Lindsay³ writes of it with enthusiasm:

The English method is to learn by experiment and practice. One former is worth a dozen reformers at this stage. There are scores of things young people want to do together outside the subject-ridden classroom. They want to learn to swim, to use maps, to undertake surveys, to make and build things, to climb, to cook,

² Howard Mumford Jones in *Education and World Tragedy*, Harvard University Press, 1946, pp. 88-89.

³ Kenneth Lindsay, M.P., "The Children's Charter," *The Observer*, March 30, 1947.

to talk a foreign language, to keep accounts, to argue logically, to take the chair, to write English—to mention only a few normal and jolly accomplishments still outside the School Certificate. Above everything, they want their curiosity aroused, their interests stirred, and the most careful vocational guidance on the imaginative lines so long familiar in Birmingham, where parents and industrialists play a large part in co-operation with the schools. They will be better citizens if they have enjoyed the years when they were young.

It is easy to analyze problems and hard to take action. It is easy to glorify the past, passing along the torch to light the new journey. We need such light, but taken alone it is not enough. It is easy to develop a theory or to write a report. What happens thereafter is the true bench mark of progress. Educational ground is commonly lost by default or, more simply, by a shuffling of names and materials. To be meaningful the matrix theory must be given the severe test of faculty acceptance.

"... 'tis one of the silliest things . . . to darken your hypothesis by placing a number of tall, opaque words, one before another, in a right line, betwixt your own and your reader's conception. . ."—LAWRENCE STERNE

The Educational "Center"

FRANK G. BLACK

UNDER the attractive guise of support to the democratic way of life, Mr. James Marshall some time since argues in the leading article of the *Saturday Review of Literature*¹ for what is commonly called the "child centered" school. His contention is superficially so plausible, and he so carefully refrains from indicting the full implications of his educational philosophy, that many public-spirited but unreflecting readers, as well as the rank and file of the school-of-education people, will readily subscribe to it.

I

In the teaching world today there are—as regards the organization of the classroom, two views of education—that held by teachers trained in the disciplines of some body of subject matter and that held by a preponderance of educational specialists free from ties to any particular subject-matter field. The latter is the group which has instituted and argued for the "child-centered" school, implying deceptively that those not of their faith would have the school "teacher

centered" or "subject-centered." The child has always been the good teacher's first concern; the school exists for him and his welfare, and the teacher is a means to an end. Every teacher worth his salt believes himself an expert in understanding and aiding the child in his development. To this inaccurate pair of designations Mr. Marshall now adds, for the same discrimination, "democratic" and "authoritarian," occasionally varying the latter with "autocratic." One looks next to encounter "Nazi" and "American"! Name-calling and transfer are well-known propaganda techniques, not confined to the democracies.

Mr. Marshall opens his discussion by what I believe to be a misrepresentation of what is typical in America. He writes: "The autocratic classroom is not peculiar to the autocratic nation. It still exists in many a schoolhouse right here in the U.S.A. It is a natural carry-over from the early days of schools which considered it to be their function to tell children rather than develop them; in which the schoolmaster had the knowledge and assumed that education was no more than an imparting of his knowledge. That children could be led to knowledge in such a way that they would desire to learn was rarely conceded." Personally, in almost a quarter of a century of experience with teaching, I have encountered the view that education is "no more than an imparting of knowledge" only in the charges hurled

¹ Wars Are Made in Classrooms. *Saturday Review of Literature*, November 11, 1944.

Editor's Note: The above, and the article immediately following, represent divergent views on fundamental educational philosophy. Mr. Black's article criticizes the paper written by Mr. Marshall in 1944 for the *Saturday Review of Literature*, to which the reader is referred. Mr. Marshall's reply was written after he examined Mr. Black's discussion.

by one educator against another, and I would challenge the implication that children are necessarily led any more willingly to knowledge under the "child-centered" plan than in others. No one believes that education is *merely* an imparting, but many would contend that the imparting of knowledge should still be a part of the process. There have been abuses under primitive teaching conditions and with intellectually unsound teachers; over-positiveness has exceptionally produced regrettable frustrations; but the abuse is no inevitable consequence of instruction that "speaks as having authority."

That the pupil should be held in respect as a fellow mortal, a future citizen, a mind in its formative stage, is a truism with which every intelligent teacher, however subject-centered, would gladly agree. A teacher lacking sympathy for the child mind is sadly out of his calling. The student's own knowledge should of course be brought into play, his reactions be invited. Occasionally it may even be well for him to reach his answer, as the race did, by trial and error. But the gross want of economy in that method should preclude it from general use, and the present large employment of the project and report, which turns from the authority of teacher and text to that of encyclopedia and the *Reader's Guide to Periodical Literature* is subject to objections.

II

Young people, strangely like their elders, like to be told; they desire to be addressed by an authority. You may re-

call that when the small youngster was asked by the board-of-education gentleman how he made his dog do tricks, his response was, "You see, if you are going to teach a dog tricks, you have to know just a little more than the dog, Mister!" We know of schoolrooms to-day where the teacher relegates his authority to a class-selected chairman and thereafter enters the discussion at his peril. Tricks learned in this fashion are likely to be few and unprofitable. A number of those who have come as products of this plan have complained to me bitterly that they had been allowed to waste their high school years without obtaining the fundamentals they needed. Mr. Marshall believes that the teacher's contribution to discussions of the class should be "diplomatically" insinuated, rather than positively asserted. The alert American boy or girl will give him small thanks for his diplomacy. There is something about the policy which is surreptitious and clandestine, almost indecent.

The logical absurdity of reducing the teacher to the level of the pupil would be apparent to any mind but that of a theorist. Who ever questioned the equality in the term's true sense—equality in right to the pursuit of life, liberty, and happiness? But how can they be veritably equal, with wide discrepancies in age, experience, knowledge? The term as Mr. Marshall employs it is without meaning. Either the teacher possesses knowledge which the pupil lacks and requires, or he does not; if he does not, he should resign; if he does, why put an impediment in the way of his offering it?

There must be telling-and retelling. "Fust I tells 'em what I'se goin' to tell 'em; then I tells 'em; then I tells 'em what I don' tole 'em," explained the successful colored preacher, and his psychology was correct. The best way to elicit original thought is by the stimulus of sound information. The true relation between teacher and pupil is one that recognizes difference in attainment levels and leaves the direction of the learning process to the more advanced mind.

It would be worth while examining the educational philosophies of some of our national leaders. Franklin is cited by Mr. Marshall. As I recall the *Autobiography*, Ben profited greatly from intellectual disciplines which he imposed upon himself, and the institutions he founded were not "pupil-centered." Jefferson had ideas about education which were liberal, but he believed profoundly in the discipline obtainable by a rigorous training in Greek life, literature, and thought. An extended examination would, I believe, show that our most distinguished leaders have been subjected to authoritarian education—learned the three R's and memorized their Latin grammar—without incurring inferiority complexes and with no other disqualifications for life in a democracy, and possibly with some positive benefits ascribable to their firm schooling.

The attack upon authority gains countenance because authority in the political world has been greatly abused. The obvious reaction is to turn mechanically in the opposite direction in all fields of thought. But it is clear that

authority means the same thing in the sphere of politics and in, let us say, science, history, or literature? And even in politics, are we ready to cast aside *all* authority? Bacon tells us that "Nature to be commanded must be obeyed"—science rests upon an authority higher than that of a dictator, and the most democratic of us cannot question the authority. Admittedly much in science is yet to determine, our historical facts are subject to re-examination, and literary fashions are given to change—yet all is not flux. The beginner in whatsoever field must learn before he can investigate. The twelve-year-old or the sixteen-year-old "research" student is often made to utilize methods above his capacities, and is required to judge without criteria. Professor John E. Hankin of the University of Kansas, writing in the *American Association of University Professors Bulletin* (Autumn, 1944), notes in this connection: "An irritating result of our present emphasis on 'independent thinking' is the self-assurance with which so many callow fledglings pass their ignorant verdicts on the accumulated wisdom of the ages. Respect for the opinion of other men, living or dead, does not preclude a refutation of their errors and is more conducive to genuine wisdom than an attitude of assumed superiority."

III

Some of the consequences of the emphasis in non-authoritarian education deserve scrutiny. Educators promoting the concept desire method-trained teachers and are indifferent or hostile to substantial subject training. The master of a

subject will naturally desire to teach rather than watch a floundering investigation in well established facts. This stress in teacher preparation is far-reaching and points towards an ultimate distrust of knowledge, towards obscurantism.

Another concomitant of the emphasis upon the pupil as center is the appeal to present interests, and by consequence, to the practical and the contemporary—at the expense of the cultural and the permanent. The present will be out of date tomorrow, and the truly practical is that which molds the whole man. Mr. Marshall attacks the classics as dangerous because they seek to represent life as complete. The attack was prepared for long since by the educator who first uttered the falsehood that the disciplinary theory had been exploded. All the statement can mean is that the value of disciplines cannot be measured by neat tests—nor, one might add, can any of the primary values in life. No doubt there is a sanctity sometimes attached to the classics which needs calling in ques-

tion, but this fact does not justify a neglect of “the best that has been thought and said,” and we have still a need “to see life steadily and to see it whole.”

We face a new Philistinism backed by professional educators. Ancient languages, ancient literature, and ancient history are largely gone from our schools; our modern classics are following rapidly. In the history-literature-social science combination courses of the high schools the past and its culture rarely find place, except when they illustrate some “practical,” “contemporary” study. Literature that is topical, every serious student knows, is commonly of the least literary worth.

To my observation, the emphasis for which Mr. Marshall stands leads inevitably to “busy work” for the majority of the students and to misguided and deceptively pretentious pseudo-research for the better ones. What the results of this misapplication of our young people’s time may produce in a generation, one fears to think.

At what point then is the danger to be expected? I answer if it ever reaches us it must spring up amongst us; it cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of free men, we must live through all time or die by suicide.—ABRAHAM LINCOLN

Child Centered Schools or Self-Centered Scholarship

JAMES MARSHALL

I

DR. BLACK's criticism of my article, entitled "Wars Are Made in Classrooms," could best be answered by a republication of the article itself. But a reprint being impractical, I can perhaps summarize the basic thought by several quotations.

Domination, characteristic of a dictatorship, is made possible by the attitudes of people who are ready and willing to be dominated. Such attitudes are certainly encouraged by an education which is authoritarian in its methods; which attempts to indoctrinate by teaching that such and such is the only possible right thing; which will not permit of disagreement or variation in the expression of views. It is natural, therefore, that the general rule in the schools of authoritarian nations is the teacher-dominated classroom. In such a classroom the teacher's knowledge and the teacher's mistakes are alike truth and he does not risk his dignity in the rough and tumble of free discussion or assume that the pupil has much that is good to learn from his classmates or that he has capacity to form his own judgments.

Further along in the article it is stated:

In many ways, authoritarianism and paternalism have survived, without apology, in fields of intellectual life and education longer than in the political field. Your authoritarian scholar and educator treat the words of the teacher and the

writings of the dead as more important than the living student. They love the yes-men of the classroom, the boys and girls who can repeat to them their own repetitions of classical thought. They have little patience with teaching which treats the classics themselves as no more than experiences. They accept visits to zoos, the use of tools and experiments in laboratories as being varieties of experience, but there is to them a mystical something about somebody else's experiences reduced to writing which makes of books not common experiences but a sort of fetish.

The question is asked: "How can we hope for peace if nothing is done to break the cycle of authoritarian classrooms turning out every year around the world millions of little robots ready to accept authority on any terms, for any miserable little promise of reward—and millions of little bullies ready to play the authoritarian in home, in school-room, in industry, in scholarship, or in government."

The article was addressed not so much to education in colleges and universities as to education in elementary and secondary schools. It is at those educational levels and in the home that the basic attitudes and habits of young people are established and where they make their principal adjustments to the culture of the community in which they live and to each other. Long before the minority who go into the colleges reach those

Editor's Note: This was written as a reply to the article immediately preceding.

institutions they have formed the patterns in accordance with which their aggressions are canalized for constructive or destructive ends or left floating at loose ends. That is why it can be said that wars are made in classrooms.

The method of education which I believe will make for better inter-relationships between people individually, between their organizations and their nations has been described, as Dr. Black describes it, as the "child centered school," also as the new method, the activity program, undisciplined, self-disciplined, democratic, anarchic, communistic and in many other ways. The very variety and conflict of description are themselves instructive.

As I understand it, the new method is based on the theory that children learn better by doing things, by investigating and experimenting, by learning with and from each other, by being allowed to develop each at the pace of his own capacities and as much as practicable along the lines of his own interests than when the teacher dominates all classroom situations, when the teacher lectures and asks most of the questions and expects children to learn at approximately the same pace from the same text books. Instead of requiring the entire class, when not at the blackboard, to keep its seats arranged by traditional aisles and rows, the teacher using the newer method may sit in one corner of the room doing mathematics with a group of children while other children may be reading at their desks; still others may be writing or drawing or helping each other solve some problem or in a group build a model or feed the

fish in an aquarium. Everyone is not doing the same thing at the same moment. The teacher guides the work, leads the class along the road of the curriculum without engaging in the daily minutiae of directions and restrictions so common in classrooms.

Study has shown that as between children educated by this method and those educated by the more traditional method, there is little difference of statistical importance to be found in scholastic achievement. They master the three R's and use the educational tools to substantially the same extent. But those studying under the newer methods have been found to have greater social capacity, to work together better, to have more interest in and understanding of their environment and the things that are happening in the world. They also tend to be more interested in finding solutions to the problems that challenge them than the group taught in the more traditional manner.

II

It is not, as Dr. Black suggests, that I regard "the classics as dangerous because they seek to represent life as complete." Nothing of the kind. The classics do not seek to represent life as complete. They represent the esthetic and intellectual experiences of their respective ages and carry those messages to us today. That is not dangerous. It is the classicists who are, for it is they who would represent the classics as life complete, as containing the gamut of wisdom if not all beauty for all time.

Personally I have no quarrel with those who believe that the classics have

educational value *as experiences*. I believe that for intellectually capable pupils Latin is more valuable as an educational experience than modern languages, which few of them will ever use. With Latin they have, however, a good base from which to commence the study of the Romance languages and from Latin they will gain a finer appreciation of the more delicate shadings of meaning in the English language. Nevertheless, I cannot go along with those who urge that any study is in *itself* important. It is only important as it develops self-discipline and sympathetic understanding, as it helps to give a sense of security and well-being to the student and thus to stabilize society.

As stated in the article **WARS ARE MADE IN CLASSROOMS**, "It is a mistake to think that people fail to understand one another merely because they speak in different tongues. Far more critical is their misunderstanding of the aims and purposes, hopes and fears of other peoples." Those who are acquainted with the findings of dynamic psychology appreciate that the method of teaching rather than the content is what brings about understanding, co-operative attitudes, independence and self-discipline.

Let us approach the classicist from another angle. In his "Adventures Of The Mind," Castiglioni says: "The possession of the bones, and particularly of the skulls, of one's ancestors was believed to endow the holder with extraordinary strength because it placed at his disposal all the powers that had belonged to the dead man." When one reads impassioned pleas such as those of

Dr. Black, one has but to substitute "words" and "ideas" for "bones" and "skulls" and one finds the same fetishism, the same contagious magic. But we are not going to get the strength and powers of the great deceased. We are only going to acquire our own strength and power and that will be determined by the satisfactory character of our adjustment to our modern culture and each other.

We live in a society which demands of us considerable freedom and considerable initiative and a capacity to work together. Educational methods which develop in our young people the capacity to operate in conditions of comparative freedom, to use initiative and to work with others is an education which will condition them to the demands of their culture. If, however, they are trained to subservience, discouraged from taking initiative and punished for working with others, as so frequently happens, there is then a discord between their conditioning and the demands of society and out of this contradiction instability is created.

III

In the original article it was suggested that a logical aspect of democratic life would be to let people (including the young) do things for themselves or together rather than have others do things to them or for them, and that in the classroom this requires teacher and student to take part "on a basis of equality—that is, on a basis of mutual respect and consideration although the teacher has more knowledge and experience and must guide the program diplomatically towards educational goals." This does

not say or contemplate that the teacher's experience or knowledge are ignored. However, the use of the word "diplomatically" has upset Dr. Black exceedingly. "There is something about the policy which is surreptitious and clandestine and almost indecent" he says.

If Dr. Black insists on interpreting the word "diplomatic" as surreptitious, clandestine or indecent he is entitled to his quirk. But however much one may regard some diplomacy as stupid and disingenuous, there is no more reason to condemn a diplomatic approach than there is to condemn a loving approach because some people read love and filth as equivalent or to condemn all law because some people interpret law and corruption as being synonymous.

Dr. Black believes that there is a "gross want of economy" in the method of trial and error as an educational process and that the project and report method turns from the "authority of teacher and text to that of encyclopedia" and guides to periodical literature, to which he objects. Dr. Black is no scientist or he certainly would not so easily dismiss the method of trial and error as an important part of education in our scientific world. The method of trial and error is the method of straight thinking. Where is the waste if a child learns straight thinking rather than right answers?

IV

Certainly experiment by the child in the course of his learning in the classroom will tend to stimulate his executive abilities rather than merely distend his absorptive capacities. And why

should the use of encyclopedias or periodical literature or other reference works be any less educational than the use of the average textbook? This position is especially odd in view of Dr. Black's statement that "the best way to elicit original thought is by the stimulus of sound information." Certainly if this were true, sound information should be obtainable from other sources as well as from the teacher and the textbook. And a more creative method of learning would seem to be the collection of sound information by the student rather than by a process of quasi-memorization of the words of teacher and text. But is the stimulus of sound information the best way to elicit thought?

Modern concepts of education are founded on experimentation of dynamic psychology, the best of the traditional concept on *a priori* reasoning. Often they touch the same truths but there is a value difference in the approach itself. Alchemy and atomic physics have skirted some of the same truths but the results are different and we would not, if we could, discard the method of the atomic physicist for the mysteries of the alchemist's philosopher's stone. The solid wooden oxcart wheel of the third millenium B.C. may have done more for civilization than the spinning coil in the electro-magnetic field but the future is with the science of electro-dynamics and the method which produced it. The time has come to pay equal respect to the methods of dynamic psychology.

The language of psychiatry and of experimental psychology is not well

known and is strange to the academician. It is, however, no more alien to the ears of men and women today than was that of Cartesian logic, Bacon's essays and Galileo's experiments to the men of their times. Nevertheless, those men speaking in the novel tongue of science opened up a new world, so that people who are neither magicians nor scientists live today in their light.

We must sympathize with those who would retreat to the protecting arms of Ceres, the great mother—or perhaps to the affectionate arms of Venus—for this in most of us is a deep emotional pattern. But such retreats will not stop the marches of the Hitlers and the Stalins. They will not silence the throaty cries of destruction. They will not produce the attitude through which to create or recreate our American dynamic answers to these threats. Our strongest answers are of course of the ancient seedbed which Dr. Black so devotedly treasures. But they have outgrown that bed. We are asking that our children emphasize in their study not the germination or some past flowering of our cultural tree but that they concentrate on the process

of growth itself, the great dynamic process of which they are a part.

Where economic machinery can produce plenty, the next move in civilization must be social adjustment. In this we have greatly failed of accomplishment because heretofore the attempts at social adjustment have been through political and economic devices and verbal fetishism, without regard to the fact that more often than not such approaches tended to create social disequilibrium and psychological tensions rather than social stability and psychological harmony.

Authority is conservative. It does not foster growth. It resents the new and is jealous of youth. Let us not worry too much about a "new Philistinism." Let us rather look with troubled eyes on each fresh attempt of authority to smother the young and create in them anew punishing tensions.

The question in the final analysis is not between scholarship and the child centered school. They are not incompatible. Rather it is between self-centered scholars and socially oriented education and these are incompatible.

The biggest reason for overworked teachers is paper work, which consumes almost a third of their time and, in the main, is of no earthly use. What we need is a thorough overhauling of educational techniques to simplify teaching methods. This would permit teachers to devote less time to bookkeeping and more time to teaching.—ALVIN JOHNSON

International Anthem

WILSON MACDONALD



Join hands, ye nations,
this is the last call:
join hands, or the Play ends,
and the curtains fall.

Gun and bomb and sword
have had their day:
now for the living Word
and the King's way.

Let Peace be the bridegroom;
if he is denied
Death will take his place,
and Earth will be the bride.

It is yours to say.
This is the last call:
join hands, or the Play ends,
and the curtains fall.

Euthenics, A Design for Living

CARL E. SEASHORE

THE PREPARATION for permanent peace must be sought through the cultivation of socialized knowledge for international good will. That will come through the global training for literacy, which is now emerging with gigantic strides among backward peoples throughout the world, and will be followed by universal education for world citizenship. Education is the world's major weapon in the atomic age. Throughout the civilized world the entire educational systems, from childhood to old age, are being revamped to provide training for leadership in the now-waging world struggle for permanent peace. In our own country, the most promising training-ground for world leadership lies in the secondary schools.

The Nature of Euthenics

The dominant objective of the American high school has been the preparation for college, a purely academic aim and attitude. But in recent years, cognizance has been taken of a larger objective, the wider training for a wholesome and useful life. This is taking the form of guidance programs and the introduction of specific courses having a euthenic bearing. These are reproducing in a prolific and topsy turvy fashion under the pressure of the present peace movement and the urge to vitalize education.

As educators we are now in the process of revising our American educational philosophy and psychology to meet the

needs in the interest of development of personality and preparation for service and citizenship during the adolescent years in secondary education. To implement the objective stated realistically, I venture to recommend *an integrated course in Euthenics in training for the good life in the senior year of the high school as a capstone of secondary school arts and sciences covered in the four years.*

Euthenics is the logical sequel to Eugenics which now has scientific and practical status as a normative science. Eugenics deals with the science of being born well; euthenics deals with the science and art of living well. Euthenics is a comprehensive term for a merger of a variety of courses and contents now prevailing and capable of promising development. It covers the integrated treatment of such topics as mental and physical hygiene, educational and vocational guidance, citizenship, socialized living, health, morality, and in general, motivation for living as well as we know how. It thus includes the normative aspect of such fields as psychology, hygiene, ethics, logic, esthetics, history, government, and general science—all integrated into a single course. The concept of the term euthenics is already well standardized and it may now be predicted that gradually it will become popular as a designation of a unified normative science and art pertaining to the good life. The scientific term as such

will commend itself to students and will furnish the matrix for standards in logical curriculum-building. It applies to all ages. In childhood it usually goes by the name of Child Welfare¹ and in old age by the name of Gerontology, the science and art of growing old.

As a scientific term it gives unity and meaning to the problems of personality and character-building and tends to organize practical insight and wisdom which gradually crystallizes into a commonsense and habitual view of the good life. It implements the idea that school life is not only a preparation for living, but is a period of worthy living right here and now. Progressive realization of truth, goodness, and beauty in life is the evidence of euthenic values.

Courses within this general field are now given in numerous high schools, both large and small, under a variety of names and with hit or miss objectives—some very good. They are generally given by the principal, the Deans of Boys or Girls, the social science and health departments or by a specialist. It is hoped that the concept of euthenics may become the carry-all for such efforts insofar as they conform to the objectives

here defined and thus coordinate and justify this comparatively new unit in educational and social economy.

Such a plan will, of course, be developed gradually as an elective in the light of suitably trained teachers, facilities, and community needs and may take a variety of forms both as to content and method. Each leader may have freedom to build in accordance with his own qualifications and faith in the undertaking and will begin the course as an elective. The procedure should change with educational progress and should develop gradually as co-operation is established. To amplify the above description of the course operationally by an example, let me indicate some of the steps that might be taken if I had the privilege of organizing and conducting it now.

A Workshop in Euthenics

The workshop is organized to fulfill the following aims as educational objectives (1) To build a comprehensive euthenic program as a capstone to the four year high school curriculum. (2) To operate the course inductively as an exercise in social democracy. (3) To facilitate extensive and well-planned reading for a purpose. (4) To facilitate the study of self and to place nondirectional self-guidance on a high scientific and artistic plane. (5) To make the course student-centered and build habits of learning by doing. (6) To keep each student busy at his natural level of successful achievement. (7) To crystallize the concept of euthenics as a guide to the good life. (8) To radiate a love for the good life in the entire school. (9) To develop

¹ In drawing up the charter for Iowa Child Welfare Research Station 30 years ago we proposed to call it "The Euthenics Laboratory," which would have been a very appropriate name but we had to appeal to social groups for aid in presenting the case to the legislature and were therefore unfortunately forced to talk the language of the day and call it Child Welfare. If we had not had the social and legislative hurdles to cross at that time one branch of euthenics might have been given a great boost as a designation of the scientific study of the welfare of the normal child.

ambition, good taste, and a sense of value in learning.

The general plan calls for the use of *books, experiments, reports, discussions* and *logbooks*. The course is divided into about 30 units, each dealing with specific problems in euthenics. For each unit there is a handbook with supplementary reading material. The student is expected to read all the handbooks during the year and to select 15 for intensive study and report. For each week in the course there is an experiment measuring ability, aptitude, talent, skills, and achievement as a basis for educational and occupational self-guidance. Each student makes a biweekly report. These reports are made the basis for the weekly discussion. The student also keeps a logbook, a running account of euthenic progress, with files of the experimental findings and a complete set of the reports. The workshop is designed as equivalent to a major course throughout the year. Thus the training at the workshop derives from reading, experimenting, writing and speaking in an intensive study of self and environment. It implements the Greek "Know thyself" with the modern personnel principle "Guide yourself."

The workshop has two aspects which we may designate as the subjective and the objective; the self and the environment; or figure and background. The

provisions for extensive reading, writing, and discussion herein provided take care of the background, the world in which the student lives. The experiments provided and their interpretations and discussions deal with the figure, the student himself as a person in his self-orientation.

The content of the course is determined by the relative importance of the topic, the best coverage of the course by selected samples, the availability of superior handbooks and experiments, prevailing issues in the high school or community, and by the pressing national or world issues. Since we cannot cover the entire field, the choice of handbook and title or topic for each unit becomes a living issue from year to year. Anyone conversant with problems of adolescence can easily think of a hundred good topics dealing with euthenic problems in the period of adolescence.

One class experiment is administered to the class as a whole each week.² These are group tests, answering the needs of the class as a whole; such as, various forms of college qualifying examinations, general ability analyses, occupational interests, personality analyses, vocabulary, current information tests, emotional stability, intelligence and achievement tests. Supplementing these, other tests are available for use in voluntary groups; such as, standard qualifying examinations for each of the learned professions, for types of occupational services, individual skills and aptitudes. Although time for these voluntary tests is limited, the mere awareness of their existence leads the student to utilize the

²"*The Mental Measurement Year Book*," Oscar Burros, Editor, Highland Park, New Jersey, gives a full description with technical evaluation by experts for each test now available. There are several publishers of tests and measurements, but most of the material can be obtained from The Psychological Corporation, 522 Fifth Avenue, New York 18, New York.

opportunities for such tests as they are offered elsewhere in rapidly growing facilities. These tests are standardized and validated and norms and principles of interpretation are given. They are relatively inexpensive and safely administered. The performance is usually checked by the students themselves, from the key given out by a monitor. The students preserve these records, file them in the logbook and gradually build up graphic profiles throughout the year. A physician's report on a general physical examination should head this list. A moving picture or other demonstration may sometimes be substituted for an experiment.

At the present time great help comes from *The Public Affairs Committee*, 22 East 38th Street, New York City, which publishes a monthly series of pamphlets called "*The Public Affairs Pamphlets*" now in their twelfth million. This Committee of a score of our leading men in public life headed by Mr. Ordway Tead is a non-profit corporation which prepares and publishes social and educational material much of which is in the field of eugenics. Each pamphlet is written by an outstanding authority on the subject and approved by the national societies devoted to the issue under consideration, such as health, medicine, education. The pamphlet is a concise, authoritative, and readable guide to further reading. It furnishes a list of the best books current on the subject, is limited to 32 pages and sells for twenty cents. Complete sets of 70 pamphlets now available may be kept on the reserve shelf or purchased by the students

individually. The price of a set of 70 is seven dollars and the annual subscription is one dollar and fifty cents. From this set many topics with their respective handbook may be chosen to advantage on such subjects as Food, Money, Education, Health, Marriage, Eugenics, Children, Vitamins, The Blue Cross, The community, Veteran's guide, The races of mankind, The census, Jobs, Labor, Freedom, The American way, Public health, Sanity, Alcoholism, Life insurance, Wings over America. One of the best services of these pamphlets is, however, in the general selection of euthenic books. There are other guides of a similar nature, notably the series called "*Building America*," 2 West 45th Street, New York City.

A certain number of units are assigned to and named after experiments such as those listed above where there are excellent descriptive and interpretative handbooks available. Other topics with handbooks may be chosen in the light of current issues, local, national or global. Biography and autobiography have an effective place among the handbooks. From year to year the vote on class topics for the next year should be helpful. More than one unit of time may be assigned to large subjects such as Health, Guidance, Citizenship. Many of the books selected overlap in a very profitable way.

At the reference desk there is a contribution box for the deposit of criticisms and constructive suggestions about the course from day to day and special recommendations for current magazine and book reading which each student has

found helpful and wishes to pass on to the class in a co-operative spirit. This collection is placed in the hands of a steering committee elected by the class for periodic reports.

The biweekly report required of all students for each of the 15 topics they elect will take any one of a variety of forms; such as, the summary of a book in the student's own language, a book review, a playlet, a poem, provided that it gives an adequate indication of mastery of reading assigned. It may deal with the whole or any part of the problem. It may take a negative or a positive stand. It may be factual or imaginative. But the student is advised to take a personal point of view in a forward-looking attitude. Thus, if the topic is "Vocation" the report may be headed "My Choice of a Vocation," "Tests of Fitness for My Vocation," "What I Want to Be Doing Ten Years from Now," "The Best Job in the World for Me, and Why." Each report is limited to ten minutes of reading time. The selection of a class sentiment or slogan, for example, "Our Tenth Class Reunion," or "Our Ten Year Plan" running as a general theme throughout the year can do much to focus reports and discussions upon the immediately practical nature of the issues raised. The idea is this: What kind of a person would I like to be ten years from now?

The topics are intentionally listed in a scrambled order by chance; no particular sequence is advised. Each student may select topics biweekly in the order of his personal interest after a preliminary survey of the material available.

These reports are the real meat of the course, they take into account the student's free thinking, the readings, and relevant experiments. When the biweekly reports are turned in, they are immediately graded tentatively by the staff. At each of the two following weekly meetings three of these papers are read by their authors and each is followed by a free and critical discussion, advanced notice being given of the topics for discussion.

Voluntary groups for further discussion are encouraged in hull sessions. Informal group and individual provisions are made for those who need first aid in regard to the required work. Personal conferences are welcomed. Out of these reports should come material and personnel for the rendering of services such as the high school student's assembly, community programs in local societies, churches, service clubs and other community activities. Competition and co-operation develops power for leadership and the students are led to feel that they are now participating in the exercise of citizenship. New interests, new insights, and new powers will emerge from participation in such services and these will be reflected in the euthenic activities of the school as a whole, the community, and home life. Some of the reports may lead to creative writing and publication.

The plan of this workshop can be adapted to a high school of any size by dividing the class into appropriate sections commensurate with the size of the school. Ordinarily groups of 30 or 40 students are desirable for the weekly re-

port and discussion. Larger sections up to two or three hundred can be provided for the experiments conducted by the staff. There will be no significant conflict in the schedule in the large schools if they operate three sections listed at different hours of the day. One set of books may serve the group of 30 or 40 in view of the fact that the free choice in the order of topics serves to spread the use of books. The standard tests are supplied with a recording sheet so that the test material may be used over and over again.

Since the course is scheduled for five periods a week and the students meet in class or sections only two hours a week for which no separate preparation is required, there is a large block of time available for the preparation of the report where each individual works uninterrupted along his own line of interest and at his own natural speed of achievement. This achievement on the free time is the outstanding feature of the workshop and ordinarily constitutes a new opportunity, a new challenge to the student. The workshop becomes a sort of honors course. It requires a certain degree of natural ability and power of application to make the grade in this work. This is no place for the loafer, the snap-course hunter, or the bluffer. Since the admission to the workshop is elective there will be a natural selection on the basis of ability for the work, but let the main test of right to be in the course be willingness to work. The immediate grading and checking on quality of the reports will serve as a whip and a means of motivation in the form of praise or

blame from unit to unit from the very beginning. The workshop will appeal to students who "have a mind, and have a mind to work." For students not fit to do independent work courses in euthenics should be devised at their level.

Among the merits of this particular method of conducting the course are the following: The student builds a self-portrait through the test profiles, his reports, and a logbook and thus accumulates factual information as a systematic base for self-guidance. He gets away from spoon feeding and cultivates a scholarly attitude of initiative which is exercised in the development of taste, habits, skills, ambition, and ideals. Lectures, preachments, quizzes, and examinations are eliminated. Economy in the use of books and time of a staff is achieved. The student lays logical foundations for development of the art of leadership and the art of being led. He has shared in the most vital systematic contribution American education can make at this stage of maturation in training for leadership and co-operation in the fight for world peace.

In recapitulation, the issues involved in this procedure are basically the following: (1) The systematic application of the arts, sciences, and humanities in the adolescent period to the development of the good life. (2) Training of our American youth for global leadership toward peace in the atomic age. (3) Gaining insight into the euthenic program by integrating the fields of operation empirically. (4) Acquisition of the art of learning by doing instead of

by mere receptivity to ready-made knowledge. (5) Vitalization of the high school by activating (to use a chemical term) the arts, sciences and humanities.

(6) An attempt to put into practice the second commandment that Jesus gave, Love Thy Neighbor, or the educational goal, the art of putting oneself in the place of another.

In the above I have really presented two issues or propositions: first, the need and nature of a course in euthenics; and second, a tentative method of conducting the course. It would be quite feasible to adopt the first proposition without tying

it up with the second. Indeed, that might be the way of wisdom especially since, at the present time, good work has been done in the development of the method of conducting comprehensive courses. The implementation of the concept of euthenics is a timely educational issue in itself and should stand on its own merit, and, the idea of the workshop as a sort of laboratory represents a forward movement in many fields of learning but it seems to be uniquely fitting in the training for self-orientation by putting self-expression into practice.

There are too many people in authority who fail to appreciate the importance of art in a society like ours, do not realize what a lift it can give to the spirit, and cannot understand that it may have some connection with the problems they are finding it so hard to solve . . . the true artist in the man who is staring harder, seeing and remembering more, feeling more keenly, getting closer to reality, and using up more vital energy, than other men are.—J. B. PRIESTLY in 'The Arts Under Socialism

Priestly considers that art is "far more like the yeast in the dough" than "like icing on the cake."—EDITOR.

Portrait of Peter

GERHARD FRIEDRICH

Not as the picture here, in lifeless art:
I knew the world behind those bluebird eyes.
This is at best an outline or a chart,
But not the space where wren with redbreast flies.

No so-called likeness can revive the good
Maine chuckle and his wild and wind-blown hair.
By colt and collie he was understood;
Rain on the hills seemed infinitely fair.

I used to watch him as he strutted out
Into the stillness of a starry night.
Where there so many things to think about?
And with what answer did the stars requite?

To paint his face is futile and absurd:
There was a heartbeat in his every word.

Vocation or Vacation (without pay)?

Look to Your High School for Professional Counsel!

J. K. STONER

I

IN spite of the increased opportunities that will be found in the post war high school, there still will be no system devised by which the child can be completely educated without the influence of his parents or some other mature member of his household outside of the school. When you stop to think of it, a student is only under the direct influence of his instructors from six to nine hours out of approximately twelve to fourteen active hours per day; and 180 to 200 days out of 365 days per year. This means that more than one-half of a child's time is spent outside of the direct influence of the school and therefore places upon the parent or other mature member of the household, the responsibility of carrying on the process of correct teaching and training that the school is attempting. Some parents have shunned this responsibility entirely, either through disinterest and neglect or through a lack of understanding of the aims of the school and the learning process. I prefer to feel that the latter is the case and will base my entire discussion on this premise.

There will undoubtedly be more emphasis placed on vocational guidance, school-home conferences, parent-counselor discussion groups, aptitude testing and exploratory courses for more and more high schools throughout the coun-

try, although to many schools this is not new. The influence of the Army and Navy in testing and selecting certain men and women for training in specialized fields will have a strong carry over and may help parents to see that the school is trying to place their children in school curricula for which they not only have an interest, but also an aptitude. If the parents can understand this effort on the part of the school, it will eliminate the mistakes made by the short-sighted mother who has insisted that her Mary be allowed to continue in the commercial course, even though she is failing shorthand and typewriting, simply because the girl had an older sister working as a stenographer in the city and making a good salary. The same well-meaning mother would probably have liked to tell the Navy that her son Joe was not a washout as a pilot and insist that he be allowed to fly an aeroplane. However, her son Joe made an excellent navigator because his abilities lay in that direction, even though to begin with, learning to fly was his sole interest. Thousands of students have been failures in one field but have become experts in another because they did have abilities and were able to find them, although perhaps too late in life to render the service they once might have been capable of rendering had their aptitudes been discovered earlier in their

school career. It can be said with a great degree of certainty that parents have been to blame for some of these maladjustments because they did not cooperate with the school in attempting to guide their children into the proper fields of endeavor.

Even though the opportunities for higher education after the war will be increased, there will still be parents who will not be able to send their children to college or who will find it essential for their children to follow a course of study in high school which will prepare them for some trade or business immediately upon being graduated.

Thousands of veterans entered the service before high school graduation and are now finishing their high school work. These men and women have a serious purpose and an amazing determination. Most high schools have set up special counsel for these people who want to enter college or prepare for a trade or vocation and are unwilling to submit themselves to membership in the 52-20 Club. The VA Guidance Centers located on college campuses throughout the United States are doing an excellent job in helping men select the courses, professions and schools which best suit their individual interests and abilities.

High school graduation has almost become the absolute minimum educational qualification that is accepted for employment in vocations having an assured future. In the post-war world, the competition for employment will step up this minimum to junior college or perhaps university level and the

parents who are not able to take immediate advantage of higher education for their children should see that their offspring are properly advised and guided in making a choice of the proper course of study to follow in high school which will prepare them for their chosen field of endeavor. The present emphasis and demand for specialized and highly-skilled technicians may be offset during the period of readjustment for a more leisurely and well-rounded education, but America's young men and women are still going to have to work for a living and that means being trained to do some particular type of work, and do it well.

The high schools throughout the country have done well in supplying the various government agencies and expanded businesses with stenographers, clerks, machine operators, and bookkeepers. The supply has become practically exhausted and in scraping the bottom of the barrel, we have uncovered some workers who would sooner rust out than wear out. This type of worker is representative, for the most part, of those students who were in the lowest quarter of their graduating class in high school, or who were not graduated at all, but who were fortunate enough to get work. These will be the ones who will be released first when the demand for workers lessens.

II

Some parents have looked with great disfavor upon any courses in high school which are not strictly academic or college

preparatory. This included the so-called "frills" of music and art as well as the "personal use" courses in homemaking, woodworking, recordkeeping and typewriting, all of which could lead to vocational occupation. As a result of prejudice and misguidance, children have taken strictly college preparatory courses, but have not gone to college; girls get married, but cannot hem a dress, or prepare a well-balanced meal, or balance the budget; boys mature without knowing the joy and pride of building something out of wood or metal and not knowing how to make minor repairs to household appliances.

Why then all of this maladjustment? Most schools make an honest attempt to adjust the child to his interests and abilities and most parents are interested in the welfare of their children to the extent that they want to see them properly educated for future living. These misguided students then may be the result of two or perhaps three things: (1) the *school*, through lack of personal teacher interest due to over-crowded conditions or the failure on the part of the school to provide a functional guidance program with properly trained counselors. It must be pointed out at this time that the failure of the school to provide a competent teaching staff is due, for the most part, on the reluctance of the taxpayers to support an adequate program of education; (2) the *home*, due to the lack of understanding on the part of some parents regarding the aims of the school and proper home training necessary to supplement the school, plus the

instinctive impulse on the part of parents to defend their children, right or wrong; and (3) *their own dispositions*, which may be inherent or acquired.

All of us who are parents know that it is easy for us to err in favor of our own children. Although not apparent at the time, this may be eventually to their disadvantage. Parents are the first to criticize their neighbor for spoiling his children and last to realize that they are spoiling their own. It is most difficult to explain to some parents why their children are not getting along well in school. Naturally, then, it is easy to understand why the school has had such a problem on its hands when it attempts to place John in one course rather than another in an effort to get him properly adjusted, when his parents are insisting that he is going to be a doctor in spite of the fact that all evidence, as determined by subjective and objective diagnosis, points in another direction and indicates that John's interests and capabilities lie in some other field.

Some parents have attached a certain stigma to the so-called practical arts offered in high schools. Some authorities may differ as to the interpretation of this term, but we can generally think of them as those curricula which train a student for a trade, business or vocation in which he can profitably engage upon completing the training or upon being formally graduated from high school. These practical arts include business education, industrial education, vocational agriculture, homemaking, nursing, art-craft and many others. In the larger

metropolitan schools you will find vocational high schools, business education high schools and specialized training for beauticians, dieticians, interior decorators, printers, arc-welders, accountants and mechanics.

Some employers and parents are prone to criticize the products of the school, especially those graduated from the practical arts courses who are locally employed but who have failed to "pull their own weight." The critics fail to realize that there will always be a few who are misfit and that the resultant products of the school can be no better than the raw material (recruit) with its ability or lack of ability; willingness to learn or lack of interest. They also fail to realize that in training boys and girls in skilled work, a ninety per cent efficiency on the typewriter or calculator would mean ten errors out of every one hundred words or problems, whereas most schools arbitrarily set a passing grade of around seventy per cent. This means that even though a student is not doing perfect work in a skilled subject, he is maintaining a higher degree of efficiency than a seventy per cent student who will receive a diploma and perhaps eventually be employed. However, these same critics would not approve a minimum ninety per cent passing grade for students in highly skilled subjects because this would leave a small number of students who would be unable to qualify for any but the semi-skilled or laboring jobs such as driving a truck, running an elevator, working in a filling station, ushering in theaters, acting as a waiter in restaurants, bell

hopping hotels and doing all kinds of handiwork around offices and factories. It is, of course, impossible for the school to attempt to train boys and girls in all of these occupations, but both the school and the home must realize that these jobs are essential as well as profitable and will continue to be filled by some of our high school graduates. Very little criticism is voiced against the schools by those parents whose children took the college preparatory course and then never went to college, or failed at college, or finished college but never were gainfully employed.

A student taking history or literature who makes a grade of eighty per cent is assumed to have learned four-fifths of what is considered to be a basic knowledge of American History or English Literature. This will at least give the boy or girl a broad understanding or an acceptable foundation in these subjects. Consider the student, however, who learned to run a lathe and was eighty per cent efficient; he would be acceptable as an apprentice in industry, but he could not be expected to hold his job if he spoiled two pieces of work out of every ten, yet he would be doing what would be termed eighty per cent work. How many of us would like a meal that was only ninety per cent cooked, or spinach that was only seventy per cent clean?

There was a time when the policy in some secondary schools was to place any student taking the academic or college preparatory course who could not do passing work, into the business or vocational courses. If the student had no interests or aptitudes for these practi-

cal arts, his only alternative was to leave school and probably end up learning to do something in which the school might have been able to provide training. As long as these practical arts courses were the dumping grounds for the failures from other courses, it was impossible to build an efficient program. In schools where the rate of selectivity for the commercial courses or the shop courses is as high as for the college preparatory courses, you will find no such thing as "dumping" from one field to a lower field, but rather an adjusting period in which the student has a chance to "sample" or "explore" the field which he or his parents think he should follow. The fact that your boy or girl just cannot get chemistry or Latin and therefore does not qualify for the college preparatory course, does not mean that he cannot do mathematics and mechanical drawing which qualifies him for the industrial arts course.

III

When parents arbitrarily decide for their offspring that they are going to go to college to study to be teachers, doctors, or ministers, they are forgetting to consider the following things: (1) whether the child's own interests and desires lean toward these professions, (2) whether the child's personality and abilities lie in those directions, and (3) whether the child's progress in school, as determined by the school, is sufficiently rapid to justify his continuing in the field for which his parents have chosen.

We have a right as free-thinking

mothers and fathers to insist that our children be given a well-rounded education which means that in addition to being trained for a specific trade or profession, we will want them to have a sound understanding of literature, science and the arts. They must not be so engrossed in the pursuit of their vocation that, as one psychologist has put it, "they are not able to see the forest for the trees." It is not necessary to take the college preparatory course or to enter liberal arts college in order to get a well-rounded education. The courses in practical arts that I am advocating are courses which not only include the skilled subjects, but also include courses in English, literature, social science, history and political science. The liberal arts college along with the state supported colleges and universities lays the ground work or prepares men and women for the professions of law, medicine, dentistry, the ministry, teaching and allied arts. In addition to these schools, we also have the professional and technical schools which prepare their graduates for the numerous fields of engineering, agriculture, architecture, business economics, business management, statistical research, accountancy and dozens of others.

Fortunately, college entrance requirements have been broadened to the extent that admission is not always by written examination or rigid prerequisites so that high school graduates may enter college even though they did not take the college preparatory course in high school. However, this is not a wise policy to follow, since it does not make

for good planning in the home and efficient school guidance. It is true, of course, that children of thirteen are usually incapable of knowing what they want to do when they finish high school. Most boys at that age want to be ball players, policemen or aviators and most girls will want to be nurses or movie actresses. The school must provide a program which will give the students an insight and exploration into the future so that they will have some basis for making a decision—this decision must be made only after a thorough discussion of the problem in the home and then only after the parents are familiar with what the high school has to offer. Our democracy is full of successful men and women who never went to college and by the same token, we have scores of college graduates who have never been able to hold a decent job. Let us not set as a goal for our children the mere graduation from high school or college, but rather an objective in which the graduation is the first vital step.

Avocational interests in children cannot and should not be ignored. Many a hobby has turned into a profitable business and many a hobby has helped to keep people on an even keel. We cannot ignore the personal-use value which certain courses have. How many times have you wished that you could type-write, keep accurate personal records, play the piano, make a dress, bake a cake, make a book rack, fix the radio, and solder the coffee pot?

Whether it be liberal arts or practical arts, the parents must co-operate with the school and depend on the school for

counsel. As is usually the case, the parent or teacher who will take time to read an article of this kind will also be the parent or teacher who takes time to study and advise his children. Nevertheless this article is an admonition to those mothers and fathers who encourage their Mary to take up nursing just because her best friend is taking it; or fathers who insist that the vocational agriculture course has nothing to offer their sons who were cut out to be lawyers; or to those parents who insist that their children take shorthand and typewriting when their abilities lie in the field of retail selling; and, finally, to those indifferent citizens who are first to criticize the products of the school, but are last to take an active interest in the welfare of their children as shown by a failure to guide and direct their own sons and daughters who spend more time at home under parents' observation than they do at school under specialized supervision. It would be amazing to learn the results of a street corner poll of parents with children in high school in which the following questions were asked:

1. What course in high school is your son or daughter taking?
2. What are the names of the subjects they are taking?
3. What part did you have in making the selection?

Strange as it may seem, not all parents would be able to answer the first question and a still smaller percentage could answer the second question. The third

question will bring a variety of different answers and the tabulated results of this survey, assuming it represented a reliable sampling, would astound you.

As parents we must be teachers, but more especially must we be models, and remember, whether we send our children from high school or college, we want them prepared to face a com-

petitive world properly armed with the tools necessary for earning a respectable livelihood and with a feeling of responsibility which will enable them to take their places in the community as future parents and loyal citizens. Are we sending our children into the world with a VOCATION or for a VACATION, without pay!

While we despise Hitler's exhortation to German youth, "Think with your blood," we must bear in mind that it is a proper part of any educational process to help the student to harness his emotions. If by any weird whim of fate we were faced with choosing either first-class brains and second-class characters or second-class brains and first-class characters, surely there could be no doubt about our selection. A weak character not only unfits a man for living in a free society but it also warps the thinking of the most brilliant intellect. I must add that I would be one of the first to oppose strenuously the replacing of tough intellectual effort by evangelistic fervour.—PRESIDENT SIDNEY E. SMITH, University of Toronto

Of Eternities

ROBERTA M. GRAHAME

I think of beauty free from time,
Straining to seize eternities;
Then tired at nightfall, from sublime
Imaginings, come home to these—

Sandpiper by a rocky lake,
Spider casting her net for rain,
Black-eyed chipmunk I saw take
A fallen apple—these remain

While white eternities of dreaming
Melt from the mind like clouds or snow,
And everlastingness comes streaming
On these dim souls. I do not know

Whence comes the sense of the unfleeting,
When time's own children, quick to die,
Unarmored, on soft moth-wings beating,
Storm the terror of the sky.

Only I know the glad forgetting
That the dark stone of time is great,
And drags away, in woeful setting,
Beauty's sun beneath its weight.

To Be- or Not to Be-little

GLADYS VONDY ROBERTSON

LITTLE" is a trite, overworked word. It is dangerous for all its size and meaning. It can be lifted as high as Mount McKinley. It can be dragged as low as the nadir. It can be endearing and charming. It can be mean and hateful. The Spanish language uses the diminutive to add beauty and grace to the spoken word: *estrellita*, little star; *Manuelita*, feminine for "little Manuel." The English language can do as well.

But "little" dripping from every comment is insidious. The green-eyed monster raises its ugly head. "How is your *little* business coming along?" interpreted correctly means, "I have to ask you for politeness sake but I hate to see you making a go of it."

"I just love your *little* hat. Did you whip it up yourself?" may be sweet chit-chat for the bright quarter-size who knows she isn't clever enough to whip an egg to a froth. She is not generous enough to admit talent in others.

Some wise old Chinese said, "Wise man call self fool." He didn't tell the other fellow to call you a fool, or to imply it, did he? "Little" parallels the words of the wise one.

When some smart thing says, "I just

adore your *little* house," one feels impelled to answer, "Darling, I just adore that dear little thing you use for a brain."

Little is a devastating word. Hyperbole is effective when properly used. But "little" is belittling although it is emphatic. There can be no doubt about it. "Little" belittles the one who uses it as well as the one to whom it is directed.

It shows a shameful dearth of words. It displays a limited vocabulary.

It shapes the pattern (not a pretty one) of the individual using it as distinctly as if that person has presented you with a replica of herself.

Most of all, there is an absence of bigness of spirit, broadness of intellect in those who use the overworked "little." Such ones are consumed with envy and jealousy which show in the very way they persist in their inflection and inflection of the diminutive.

Such persons usually can not do a job adequate or equivalent to the one done by the person they seek to belittle. They rationalize by belittling their fellowman in the disguised form of so-called clever smart talk.

It may be smart to belittle. It is smarter not to.

A gentleman blames himself, while a common man blames others.

—CONFUCIUS

Parables

EVELYN J. SMITH



I

A young student,
Seeking to increase his knowledge,
Curved his back over many large, silly sounding volumes,
And searched out every babbling tradesman
To listen to.
He came away surfeited
With emptiness.
Being sad and alone,
He paused for a moment
At the shore of his own thoughts
And the tide rose to great heights
Bearing upon its waves
A mighty cargo
Of ever to be unspoken
Wisdom.

II

A youth, eager for knowledge, said:
"Father, I would know."
He was counselled:
"One does not know
Until he has experienced."
"When shall I experience?"
"After you have practiced knowing."

More Evidence of Horace Mann's Influence in the South

EDGAR W. KNIGHT

I

THE HIGH and extensive reputation as educational statesman earned a century ago by Horace Mann on his own character, ability and efforts, has been generally recognized and often applauded in biographies of Mann and in social and educational histories of this country. In these biographies and histories appears the story of his life and labors during the period of "Jacksonian Democracy" in which so many movements for economic, political, social and humanitarian reforms now seem to have had their roots. But Mann's reputation in the advancement of such movements seems to grow in lustre as the years since his time have passed. Everything considered in the sharp issues he faced and what with the "momentum of inertia"—economic, political, social, humanitarian, and especially theological—which stood as stubborn obstacles to his proposals and efforts for educational and other reforms in social progress, Mann continues a conspicuous figure in the history of this country; and as fresh evidence comes to light on this extraordinary thinker and worker in the "realm of mind and morals" the more prominent he becomes. Some such evidence,

in examination admittedly long overdue, shows for example, that the light of the influence of this educational leader in the hustlin', bustlin' 'Nawth" extended a century ago even to the dark recesses of the sleepy ol' South.

That evidence appears in his correspondence with people in the Southern States who knew about his work, were reading his reports and speeches, and who sought his advice on educational issues. Between 1839, two years after he began to serve as Secretary of the State Board of Education in Massachusetts, and 1850, two years after he had resigned that influential position to accept in the Congress of the United States the seat left vacant by the death of John Quincy Adams, Horace Mann received many letters from many people and from at least two fraternal organizations in the Southern States who sought from him information on education in New England, especially in his own native State of Massachusetts, and on other educational matters. These letters came from every Southern State except Arkansas and Texas—more from Mississippi than other State except Virginia—and disclosed that, long before the days of Senators Tillman, Long, Bilbo and Claghorn, a few people in what later was to become Mr. Henry Mencken's, "Bible Belt" or "The Sahara of the Bozart" could read and write.¹ Limitations

¹ The originals of these letters to Horace Mann a century ago now are the property of the Massachusetts Historical Society and are here used by its permission. Photocopies of such letters

of space do not allow full publication here of the letters now under discussion—and apparently never yet published. But all of them are to find proper places in a documentary history of education in the South now in preparation at the University of North Carolina.

Before the substance of most of these letters from individuals is introduced, it should be noted that the Grand Lodge of Odd Fellows of North Carolina, which had a "deep and abiding interest" in education and had, through Cape Fear Lodge No. 2 (Wilmington), established "a male and female school" in which the "Prussian System" had been adopted, in 1846 passed a resolution on education and sought the advice of Horace Mann on Normal Schools:

"Resolved, That the Grand Secretary be instructed to address a communication to Horace Mann, Esq., of Boston, Massachusetts, he having made this subject the ob-

have recently come to the library of the University of North Carolina. Unfortunately, only a few of Mann's replies to his admirers in the South have been located. These, as students of history can well understand, are urgently needed if the whole story of this subject is to be told; for, if all the letters to Mann and also his replies were available for study it would be possible for the student of American educational history to note whether the people in the West and in the South were more or were less interested in the work of this eminent American educator than the people of his own section and also whether Mann furnishes another case in proof that "A prophet is not without honour, save in his own country, and in his own house," as the Good Book puts it. Certainly, if contemporary records can be trusted, few if indeed any educational leader of his generation was ever so arrogantly scorned and so stubbornly resisted as was Horace Mann either by the proud schoolmasters of Boston because of his educational views or by the supercilious and intolerant clergymen of Massachusetts because of his forthright defence of religious toleration.

ject of a mission to Prussia, and while there no doubt obtained all possible information with respect to their system of teaching and the principles upon which are based the Normal Schools of that Nation." The Grand Secretary complied with the resolution and October 1, 1846, wrote to Mann, reported favorably on the school in Wilmington and said that "a Female School upon the same plan" had been opened in Fayetteville the previous January and "thus far fully realized the expectations of its founders." That Mann replied to the request of the Grand Secretary appears in the report of the Grand Treasurer in 1847 which showed that a check for ten dollars had been sent to Mann "for much valuable information on the subject of Schools."

The work and influence of Mann also attracted the attention of the Masonic Lodge of Selma, Alabama, which wrote to him July 21, 1848, that the fraternity had there erected a three-story brick building for a school to open the following October, with a nine months' term for boys and girls, and saying that the organization desired to make its "Female Department of the very first character." Mann was requested to suggest "suitable Teachers, . . . a male President—and three assistant Female Teachers in the Literary Department." For the presidency the requirement was for a married man of middle age, pleasing manners and "as indispensable [*sic*] qualification that he should be a finished scholar; have experience in teaching—be industrious and energetic, have a good temper, and above all exception [*able*] in his moral character." The lodge would rely entirely upon the recommendation of Mann who thus could

"do the cause of Education in our State" a great service.

II

More interesting, however, than the communications to Mann from these fraternal organizations in North Carolina and Alabama are the personal letters which he received from Southerners. The largest number of such letters came from Virginians. William H. Gray wrote from Leesburg, Virginia, August 31, 1845, to say that the people of his county were then discussing "the propriety of adopting, in lieu of the present, the Common School system" and asked Mann for information on the subject. Gray had seen some of Mann's reports and desired others, especially the famous Seventh Report: "I mean the one which has given rise to your present controversy—I wish to know the advantages and defects of your system that they may be corrected in our bill." On November 7, 1845, John W. Forbes wrote from Fredericksburg to say that on the tenth of the following December a convention would be held in Richmond to consider the best means for promoting the education of all classes in Virginia. The convention would be composed of representatives "appointed by primary assemblies of the people of most if not all of the counties of this Commonwealth." Forbes said it would be "eminently desirable to have as much and as accurate information in regard to the school systems in other states as possible," and knowing of no one better qualified than Mann to furnish such information, Forbes asked for a copy of the law which had established the public

school system in Massachusetts, and the various amendments subsequently made to the law, together with any suggestions and any publications which would be of assistance to the people of Virginia.

The next day (November 8, 1845), R. B. Gooch, who was active in the movement for the convention in Virginia to which Forbes referred and who served as one of its secretaries, wrote Mann at length from Richmond. Later he was appointed a member of the convention's committee to devise and recommend a system of education for Virginia.

Gooch sought suggestions from Mann "on the subject of popular education, to be laid before a convention which will meet in the city of Richmond on the 10th of December next." He had heard of Mann's reputation "on the other side of the Atlantic" and this fact constituted his apology for calling on Mann for help. Gooch said that the people of Virginia were determined to meet "in a deliberative assembly contemporaneously with the meeting of the State Legislature, and . . . they have many opponents and apathy to contend with," besides the stubborn obstacles of the sparsity of population and conflicting views among the people about the best way to establish a common school system. No plan had yet been presented to the central committee of the Richmond convention; but the system then in operation, "if system it can be called, merely provides for the education of as many poor children as the school commissioners will find out and the fund, of \$70,000 per annum, *pays for teaching*

(?) at 4 cts per day." Anything from Mann's pen, "whether of argument or of fact, will receive the attentive ear of the Convention." Gooch also asked for advice on starting in Virginia an educational journal similar to that conducted by Mann in Massachusetts.

Fortunately, the reply to Gooch is one of the few letters available from Mann to southerners.² Writing from Boston November 15, 1845, the New England educator said that he had received many letters from "gentlemen of Virginia" who had inquired about the public school system of Massachusetts and he had replied to them "with as much particularity as could conveniently be done by letter," and he deemed it unnecessary to go over the same ground in answer to Gooch. But he did urge Gooch to urge *state* rather than *county* taxation for educational purposes, arguing that those who needed "an improved system least, would be the only ones which would adopt it, while with those who need it most, their indifference would be proportionate to their need. As in the body, if the healthy parts do not aid the diseased, the latter will soon run to corruption." Mann also pointed out how "selfish considerations" generally array themselves against educational improvement, how "ignorant" places cease to be terrified or "alarmed at their ignorance"

and how "the continuation of their ignorance is a just punishment for their indifference," but was not "this punishment inflicted upon the innocent quite as much as upon the guilty?"

In this significant letter, which has been slow to find its way into American educational histories, Mann discussed also the "relative importance" of the lower schools and those that then and some of those that even nowadays may go under the euphonious name of higher educational institutions. Gooch could "depend upon it as a law of nature," Mann wrote, "that colleges and academies will never act *downwards* to raise the mass of the people by education; but on the contrary, common schools will feed and sustain the academies and colleges. Heat ascends, and it will warm upwards, but it will not warm downwards." Mann also urged for Virginia a state superintendent of the common schools and provisions for the education of teachers. "All the money in the world, without a higher grade of teachers than you can now command, will never raise your schools to any elevated standards" a statement perhaps no less true now than it was a century ago.

As for an educational journal, Mann told Gooch that only an able editor and subscribers who were willing to pay for and read the journal would guarantee its success; but unless prospects in Virginia were brighter than in Massachusetts, Mann could offer no encouragement. He had edited the *Common School Journal* of Massachusetts "for now seven years as a labour of love—that is, for nothing; and it has hardly

²This may be found in *The Journal of the House of Delegates* (Virginia), 1845-46, Doc. 16. It also appears in *School and Society* (Edgar W. Knight, "Some Evidence of Horace Mann's Influence in the South"), Vol. 65 (January 18, 1947), 35-36. The report of the Richmond convention was presented to the General Assembly of Virginia December 15, 1845, and may be found in Document 16, noted above.

defrayed the printer's bills." He wished that he could send Gooch "a complete copy" of the publication which contained all the laws, reports, accounts of the normal schools, and other materials, "but I should have to buy it for the purpose, and therefore you must excuse me." He regretted also that he could not write further at that time. He had been absent for several weeks, attending "Teachers' Institutes"—that is, meetings of the teachers, who assemble and spend a fortnight or more together in reviewing under more experienced instructors, all the common school studies, and in hearing lectures, oral communications, &c. on the art and science of teaching and governing," and he would be in the city only a few hours, before starting "off again on the same errand. . . ." But he wished Gooch and his associates "all possible success in the noble enterprise you have in view" and offered to help in any way he could.

A. B. Blakey, of Madison Court House, Virginia, wrote to Mann December 17, 1845: "We are now engaged in a struggle . . . to reform our wretched system of common schools. . . . Will you be so good as to forward me any statistical or other information upon this subject . . . which you conveniently can." Blakey especially wished Mann's reports. He said it was necessary that the people of Virginia "agitate this subject . . . that they may be induced to *command* their representatives to give us something deserving the name of a system. The lack of money and the sparsity of our population are two great difficulties that we have to encounter."

Henry Ruffner, father of William H. Ruffner, who was Virginia's first state superintendent of public schools and the state's wise and energetic educational leader from 1870 to 1882, wrote Mann from Lexington, August 13, 1848. The elder Ruffner had presided over an educational convention in Clarksburg in the autumn of 1841, when he was president of Washington College (now Washington and Lee University), and had prepared and presented to the Legislature of Virginia a report that pointed out the defects of the State's public educational arrangements at that time and proposed remedy through advanced principles in public educational organization, administration and support, and normal schools and other provisions for the education of teachers. It now appears that the school system established in Virginia by legislation of 1869-70 was set up by William H. Ruffner on principles outlined in his father's report nearly three decades earlier.

The elder Ruffner thanked Mann for "copies of your Speech & Report on Education," agreed with the sentiments which those materials expressed and wished that he "had a thousand copies" to distribute in his state and Kentucky.

Thomas J. Kirkpatrick wrote to Mann from Lynchburg, Virginia, October 10, 1848, felicitating the New England leader on the "very general admiration of this State" which his recent report had received and requesting Mann to provide further information on systems of education in different states so that it could be made useful in the Old Dominion. John B. Minor,

prominent Professor of Law in the University of Virginia, wrote Mann from Charlottesville, February 13, 1849, as "the indefatigable friend of popular education in Massachusetts" who could not be "indifferent to its progress in Virginia." Minor applied to Mann "with confidence" for information on the public educational system of Massachusetts and stated that Albemarle County (in which Charlottesville was located), "one of the central counties of the State, and not the least intelligent," had a plan of "free-school education," to be voted on by the people of that county; and the writer, "in common with many friends of the cause," was eager to get from Mann information which would "illustrate to my countrymen the value and advantages of general primary instruction." He stated two principles proposed for a public school system for his county of Albemarle: that the schools should be "maintained at the *common* charge, for the *common* benefit" (taxation on all for the education of all) and provision for some form of inspection and supervision "by a competent & responsible authority." Minor then outlined the details of the plan and asked Mann for "direct and authentic information" on sixteen points concerning public educational practices in Massachusetts which "would exert the most persuasive influence upon our people. . . ." Among these were the amount expended in Mann's state for public

education, the method of raising the funds, who paid the taxes, the authentic valuation of property, the cost of buildings for schools, how the schools were superintended, the cost of the schools, salaries of teachers, the subjects taught, the trouble, if any, of admitting "vicious children of corrupting influence" into the public schools, how co-education was getting along in those schools, the "satisfaction of the people with the burdens of the system" and the relative efficiency of "*free-schools* open to all without distinction, and of schools to which the poor have free access, whilst the rich pay fees." And the final point or topic on which information was needed was the "relative efficiency of public free-schools, as a system established and maintained by law, and of a system of private schools, in no wise subjected to the surveillance of public authority. . . ." Minor also asked Mann concerning district libraries, the relation between popular education and crime as observed in Massachusetts and in New England generally, the relation between popular education and wealth, and the sources "of most direct and practical information upon the subject of public primary education. . . ."³

B. W. Herbert of Jefferson County, Virginia, wrote to Mann February 22, 1849: "It may surprise you to receive a communication from a Virginian on the subject of *Education*." He said it was true that the people of Virginia were "far behind our Sister-state of the 'Old-Bay,' & it is owing to many causes, the chief one being our want of a Mann, this is not the idle phase of adulation, but an honest feeling of truth." Herbert

³ Minor helped to revise for an educational system of Virginia a bill that became law in 1870 which provided for state, county and local supervision of schools and under which plan William H. Ruffner became the first superintendent of schools in that state.

had spent from 1839 to 1843 in Cambridge as a student of the law and had received in that subject a degree from Harvard; and while there he had had opportunity to watch "Your agency, in the glorious work of Education. Your Tour to Europe & the Report. . . I recall with great pleasure & interest." He was now requesting Mann's latest report and any other "such documents Educational as you may find convenient." He wished also to know the "terms" of Mann's journal of education.

B. F. Stem of Fredericksburg wrote and thanked Mann March 17, 1849, for the eleventh and twelfth annual reports of the schools of Massachusetts "which you had the kindness to forward to me" and reported that the "subject of common school education" was being widely discussed "in many portions of this state" but also "most boldly opposed by many." He observed that "Mind is the lever, by which the physical resources of a country must be moved, but when that lever lies hid and imbedded, deep as the resources itself beneath its soil, how can we expect any motion, activity or life? No doubt the great incubus weighing upon us here, is that institution, which too many defend as being actually necessary for the Southern States. This is fundamentally wrong, it is error, and I hope the day may soon come when that subject may be viewed in its proper light. . . ." Stem's purpose in asking for Mann's reports "was to circulate portions of them through the papers" of Virginia. He was especially anxious to see that report of Mann which presented "The argument for introducing the

Bible into the common schools. This is often made a stone of offence. I have it in my schools, but mine is a select school and no one has a right to dictate to me."

III

Mississippians showed much interest in Mann's work in Massachusetts. William H. Bruner wrote from Natchez, March 4, 1839, requested "a few favors, which I hope you will have the kindness to grant." Bruner was searching for information on education, but said that in Natchez he had little opportunity to get it, and believed that for three reasons Mann would supply it: Mann as editor of the "Common School Journal" showed that he was deeply interested in education; "because I believe you are possessed of much valuable information; and 3dly Because I believe you are willing to communicate that information to others; provided it will be the means of doing good." Bruner requested "pamphlets & addresses" that would show "the best methods of governing colleges, and especially those that defend a complete and thorough education, particularly as it regards the study of Ancient Languages & Mathematics." He desired also "the greatest amount of information on the subject of Common Schools," copies of the educational legislation in all the New England States; evidence from Mann himself of the benefits which had resulted from the adoption of the common school system in Massachusetts, especially its moral influence; information on "the best plans of Female Education" and the soundest arguments for the education of

women. Bruner apologized for intruding as a stranger on Mann, "but I trust that in your anxiety to spread abroad the benefits & blessings of education, I have a guarantee that my communication will not pass unnoticed." And as a sort of postscript: "If I could send the money I would gladly become a subscriber to 'The Common School Journal.' I would send \$5.00 were our money good in Boston." And, for reasons not at all clear to this writer, Bruner added: "Pleas Sir, not to make this communication public."

H. M. Bacon wrote November 15, 1845, from Pine Grove, Mississippi, where he, a former student in Williams College, Massachusetts, was teaching a school in "a dark corner so far as edu-

* Mann's famous "Seventh Report" which dealt largely with his observations on education in Europe and reflected his approval of the Prussian educational system, especially its arrangements for the education of teachers, aroused the ire of the schoolmasters of Boston and led to a controversy that must have irked and fatigued Mann but doubtless enhanced his reputation and prestige.

* Reference seems to be to Victor Cousin (1792-1867), French philosopher and educator, member of the faculty of the University of Paris, member of the Council of Public Instruction in the Cabinet of Francois Pierre Guillaume Guizot, and minister of public instruction in France and director of the Normal School. He studied the school system of Germany in 1831 and published his observations and conclusions under the title *Rapport sur l'etat de l'instruction publique en Prusse*, which is among the most important of all reports on educational conditions in Europe in the second quarter of the nineteenth century. It was largely because of this report that the French educational law of 1833 was enacted. The report was translated into English and published in England in 1834, reprinted in New York the following year, and had considerable influence in this country, especially in Massachusetts and Michigan. See Edgar W. Knight (Ed.), *Reports on European Education*, 114-22.

cation is concerned & I am desirous of accomplishing as much good as possible." As a student at Williams College he had heard of Mann's "efforts in the cause of education," was eager "to make myself an excellent teacher, and am resolved to oppose [*sic*] no expense & pains to bring about such a desirable result." He was sure that such a great friend of education as Mann would give advice. "I am particularly anxious to see your account of the modes of teaching in Europe.⁴ Also any of your annual reports which could be of any advantage to me in my profession. I would be very much obliged to you if you would send them to me. My P.O. address is China Grove Pike County Missi, where any thing you might be kind enough to send me, would be sure to reach me."

"As a teacher of youth, and having charge of a Female Academy at this place," wrote E. H. Kennedy from Pontotoc, Mississippi, December 27, 1845, "I feel a deep interest in all that pertains to the cause of education." Mann's name was "intimately and honourably associated with the improvements of the day" which led Kennedy, "altho a stranger to you personally, to apply to you for any reports, . . . relating to the progress of 'pedagogy' in New England." Other professions required much study and he saw no reason "why the science of education should stand still." There was so much room for improvement and he was "decidedly of Mr. Cousin's" opinion, that this, 'like all other departments of Science, has need of being surrounded by the light of experience.'

"Our profession is 'looking up' in Miss., and we wish to keep pace with all that is new particularly that, which will embrace the improvement of our young people." And Kennedy asked Mann to consider "me as a standing applicant for all that is published *pro bono publico* in this good cause."

Mann seems to have been attentive to *punctilio* in his correspondence.⁶ He replied January 10, 1846, to the above letter by Kennedy who wrote him again January 31 and said: "You and I are strangers; but the gentlemanly attention you have shown me, both in sending the pamphlets and in your polite letter, makes me to feel that you are my friend; and as we are friends of a common cause, I accept your offices of kindness and thank you for them."

Kennedy's profession was "that of physic, but being of a slender constitution and unable to endure the exposure of that occupation, I have partly ex necessitate, but more con amore taken to pedagogy." He was in charge of a "Female Institute" in Pontotoc with thirty-five students and prospect of increased enrollment. His wife assisted him, presumably with the younger girls who, "if not kept busy will be noisy and mischievous." He had taught for some years and felt that he was becoming "au fait," but the "utter want of system throughout this Southern Country in schools, as in everything else, forced upon my own ingenuity, the necessity of reform." He was especially interested in reading and laid "great stress upon

the cultivation of *Composition*" and the use also of "*pictorial primers*." He requested that Mann send him the "Journal" and asked if back numbers could be had and at what price.

"A desire to be useful has made me to become a teacher," Kennedy added; "a somewhat zealous temperament urges me to pursue it in accordance with the spirit of improvement characteristic of the age. I find the more I study into 'ways and means,' the better I like my profession. Why should the teacher be exempt from such duty, when professions require assiduous labor and care?"

County superintendent of schools A. Newton, of Hinds County, Mississippi, wrote Mann July 4, 1848, asking for documents and periodicals that would be helpful in his work. "We are just beginning to take hold of the cause as we should." He had "been appointed *Superintendent* for this county, and greatly desire to secure the Common School Journal, if it is still published. Please have it forwarded to me—also any documents, or other periodicals which would be useful to one who is rather *green*. Perhaps it would be sufficient to send me the Common School Journal for four or five years back, and for me to subscribe for it now." He would forward the money as soon as he received the materials, and as evidence of fiscal faith he gave Mann references.

The next day, William H. Watkins, of Woodville, Mississippi, wrote Mann that at a recent session of the Legislature provision had been made "for the establishment of Public Schools in some of the counties of the State; but, with us

⁶ See note to "Dearest" on the letter from Ramsay below.

it is an *experiment*, and in order to enter upon and conduct the enterprise with a prospect of success, we will need to avail ourselves of the observation and experience of others." Watkins knew of none more competent than Mann to provide the proper advice. "Your devotion to the cause of Education will I trust be a sufficient apology, for the Liberty I have taken in addressing you."

Joseph Grant wrote February 2, 1849, from Aberdeen, Mississippi, and thanked Mann for "your kind favor of Jan. 8, containing the information I desired. I shall shortly have an opportunity of sending on to Boston to Mr. Fowle for those reports or rather the entire series of the Common School Journal while edited by you."

IV

Besides the call from the Masonic Lodge of Selma, Alabama, Mann received other requests for information and advice from that State. Mary Ann Hill wrote from Lafayette, Chambers County, November 13, 1846: "Your Seventh Annual Report clothes the subject of education with new interest, with additional sacredness." She asked for the names of the best female boarding schools in Connecticut or Massachusetts "in which the physical mental and moral powers are symmetrically and conjointly developed, one conducted by Episcopalians or Presbyterians, in which a young lady is treated with kindness and in which she may acquire easy and un-

¹ One of the numerous arguments being made in the South at this time against the education of Southern youth in Northern schools was that "evil communications corrupt good manners."

affected manners," in connexion with good intellectual progress."

From Talladega in the same state William Johns wrote January 15, 1848, sent Mann a dollar for a year's subscription to his educational journal, asked him for the remaining numbers for that year, and thanked him for the first number, which he had received in advance. Johns said that he had read Mann's writings "for the last six years, and for the last two years, I have been an attentive reader of your Journal, and allow me to say that nothing has had so much influence, in determining my plan of business and activity as your writings." From these he had learned what a teacher should be and what he should do; and so deep an impression had Mann made upon Johns that he "was induced to abandon a lucrative business and devote three years to a preparation of the duties of a teacher." Johns was then trying "to establish an independant [*sic*] school at this place," and said that he spent much time in examining textbooks in an effort to get the best and to learn about "the most approved methods of teaching." He requested a catalogue of textbooks suited for his school and a plan for its organization, "including course of study, textbooks, apparatus and everything needful." Apparatus he needed immediately and asked Mann to assist in having it selected in Boston. This Mann seems to have done; a note at the bottom of the letter showed that the catalogue and apparatus were sent to Johns February 1, 1848.

On March 1, 1849, William B.

Wood, of Florence, Alabama, wrote Mann for the educator's reports. Wood had "an earnest desire to be useful to my country fellow beings in the promotion,—as far as my humble abilities enable me of the great cause of Education." He said he had devoted many years of his life to enlightening and improving "the minds of American youth, by proper mental and moral instruction." Mann's reports, Wood believed, would be beneficial to the people of Alabama "and thus give the youth of this State the benefits you would doubtless be willing to extend to the world."

Several Georgians wrote to Mann. On March 8, 1847, H. V. Johnson, of Milledgeville wrote and thanked Mann "for your kind favour of the 27th ult." Johnson had seen that issue of the "Common School Journal" which contained "your address to the children of New York. I consider that article worth the whole subscription price of the eight years of the back number of the Journal. I intend to read it to my children and require them to read it, until they shall become familiar with its every sentiment & thought. The simplicity and beauty of its style, the elevation of its sentiments, and the felicity with which its illustrations bring down the sublimest truths to the comprehension of childhood are all inimitable and exquisite. I shall endeavour to have it copied into some of our political Journals.

"At your suggestion, I have this day deposited with the Post Master of this City \$10 to procure a complete set of

the Common School Journal. As it contains all the Reports which I requested & much other valuable matter, I prefer it to the original documents themselves.

"You are kind enough, to say, that you would like to forward me some documents on the subject of Common Schools in Massachusetts, but intimate that the burden of postage is an obstacle. I am anxious to get everything I can on the subject, and if the postage will not exceed \$5.00 I say send them. . . ."

F. W. Greenleaf wrote from Savannah August 10, 1848, to Mann in Washington that a "Mrs. Girard—a lady who has been for some time successfully engaged in teaching French in this city—is now at the North in quest of a Teacher of English. I have recommended to her Miss Hannah M. Damon, a daughter of the late Rev. Mr. Damon of West-Cambridge, who is now in one of the public schools in Boston.—Miss D. is an intimate friend of your Niece, Miss Rebecca Pennell,⁸ & is also a graduate of the Normal school of Lexington.

"Upon the strength of these circumstances I have ventured to refer Mrs. Girard to you, for Miss D's qualifications &c.—thinking it not improbable that you may know her—or may be able to speak for her from the fact of her having been educated at the Normal school. It is however, somewhat uncertain if you are applied to."

V

Owen Minor Avery wrote from Pensacola, Florida, September 24, 1847, and thanked Mann for his "welcome letter

⁸ Miss Pennell was a teacher in the West Newton Normal School.

of the 7th inst. together with nine volumes of the common school journal and eight other documents" which afforded additional evidence "that your labor in the cause of education has been indeed 'a labor of love.'" Eleven years had passed since Avery had left his native state of Connecticut when he was twenty-one years of age. His opportunity for receiving an education "had been confined to such as could be obtained from the kind of common schools then in existence—a few weeks attendance at a private grammar school—and to receiving instruction in geometry trigonometry and surveying under a private teacher." He had been "brought up to a mechanical employment (that of building) in a section of the State in which there was no *High School*." He knew by experience the defects of the common schools "then in existence in Conn.—and presumed the system in operation in Mass. at that time was not much superior. . . .

"You have much cause for rejoicing—and not you alone but the friends of

education throughout our wide spread and glorious union. . . . We have here but first commenced the work of establishing a school system⁹ . . . with a heartfelt wish for your continued success in the noble-Holy work in which you are engaged—"

The letter referred to in footnote 6 above was from Andrew Ramsay, Edgefield Court House, South Carolina, December 11, 1848. Ramsay a few days before had been "favoured with the reading of an orration [*sic*] of yours delivered in Boston July 4th 1842¹⁰ which in my estimation far surpasses any address of the kind I have ever read before That I have taken the liberty to ask of you to favour me with a copy—or if you have none of them with you you would greatly oblige me by letting me know where I can find one or more South Carolina would do well to put a copy in the hands of every one of her Legislators perhaps it might arouse [*sic*] them to a sense of there [*sic*] danger and stimulate them to do Something for her Free Schools which are verry [*sic*] defective." At the bottom of this letter Mann, then in Washington, had written, presumably to his wife, "Dearest, In the small book-case at the corner of the Library, on the upper shelf at the right hand side, you will find a few copies of the Oration. Please do one up, & send to Mr. Ramsay."

On April 7, 1841, J. Baldwin, wrote to Mann from the Recorder's Office in New Orleans that the council of that municipality was about to establish public schools, "in conformity to an act of the Legislature, & desirous of having all

⁹ Some efforts had been made by the Legislative Council of 1839 and others in the early 1840's to establish a public school system in Florida, which came into the Union in 1845. Its first constitution made some provisions for schools, and the General Assembly of 1847-48 enacted additional educational legislation; but the first substantial educational legislation after Florida was admitted to statehood was passed in 1849.

¹⁰ This oration was given "before the authorities of the city of Boston" may be found in Horace Mann, *Life and Works of Horace Mann*, Vol. IV, pp. 341ff. In it Mann quoted from the annual message of Governor Campbell of Virginia January 7, 1839, who made to the General Assembly of that state a strong appeal for free schools. *The Journal of the House of Delegates . . . of Virginia*, 1839, pp. 7-14.

the aid which experience confers, I am induced to call upon you, (as a friend and benefactor of such enterprise,) for such Reports & Lectures on the subject, which you may deem calculated to assist in the establishment & organization of Public Schools here." Any charges for such materials would be promptly paid. On August 28 of the same year Baldwin wrote again, this time at the request of E. Yorke, president of the New Orleans Board of Education, to say that the people in that city were aware of the importance of public schools and wished to see them established under the most favorable conditions, "both as to buildings & teachers. But for the latter we are dependent on the North, and it is believed the chance of obtaining such in your section of country equal to any other." Mann's friendly aid was solicited in finding out "whether a person suitable to organize & superintend these public schools, can be found there, willing to come here to organize & superintend them & on what terms. A gentleman with a wife, also competent & willing to teach, would be preferred. . . . We would require no more, but would not be satisfied with any less, than is required in Boston. But you are aware of our peculiar Institutions, and with what tenacity southerners cling to them, & of

¹¹ Barnard was graduated from Yale in 1830. He was offered the superintendency of the New Orleans public schools but declined the post. He also declined similar offers from Boston and Cincinnati.

¹² Mann's report for 1842 emphasized the importance of teaching health in the schools. Of frail physical constitution himself, Mann never ceased to give emphasis to the importance of physical vigor.

course of the impropriety of engaging any one entertaining objections to Slavery." Baldwin enclosed check for \$50 to pay a bill for books which had been sent from Boston, and added "Please consider me a Subscriber to the Common School Journal." Mann seems to have been tardy in replying to Baldwin who wrote again October 15 saying that he had received no reply to his earlier request for "a teacher for our Public Schools" and requested Mann to help find a married man "whose wife is competent and willing to engage in Teaching also. . . . At the same time I enclosed a check for 50 dollars to pay for Books."

While visiting a classmate¹¹ in Baton Rouge, Henry Barnard, another energetic "missionary of popular education," wrote his friend March 26, 1843, about education in Louisiana. Mann's report, "a most welcome document" had reached Barnard who had read it with "great interest and profit— The views presented are of immense, immediate & practical importance to the whole community, and ought, & will modify the course of instruction of every teacher who reads [it].¹² In this letter Barnard urged Mann to take a rest, "rejoiced to learn that you have formed the project of going to Europe— Go by all means and go immediately—but remember you must give an account of your pilgrimage on your return." Barnard meant to visit England as soon as possible and would "go this summer if I had the means." In this letter Barnard gave important information on the schools in New Orleans. Those in "the First & Third Municipalities are a perfect farce, or worse

a decided cheat—those in the second will compare favorably in point of discipline, thoroughness, & methods of instruction, regularity of attendance & with the schools of the East. They never knew what it was to have discipline in the larger schools of N Orleans till Mr. Shaw effected it.

"The appropriations for public education in Louisiana, by the Legislature, including colleges, academies & common schools, have been larger in proportion to the population, than in Massachusetts or Connecticut—and yet money never was more profusely, wastefully applied. The State can not show, buildings, apparatus, libraries, endowments, professorships or scholars, as the monument of her liberality—and wisdom." Barnard offered his services during Mann's absence, "in reference to your Journal in any way you please, 'without money & without price.' " He requested Mann to write him at Charleston, South Carolina.

J. H. Ingraham, who was author of many books, including *The South-West* and *The Sunny South: or, The Southerner at Home*, and was principal of an academy for young ladies, wrote Mann from Nashville June 27 and November 1, 1848, concerning plans for a public school system for that city. He sent several items from the newspapers in regard to the plans and requested from Mann any documents best adapted

to inform the "Mayor & City Council & all the influential men in the city." These had "warmly taken up the subject and say they must carry the school at the Municipal Elections in September. . . ." In the first letter Ingraham asked for plans for the two buildings proposed, with estimates of costs, and "the names of some of your Northern liberal donors who *have given* that it may help inspire the rich men here to like deeds. There are two gentlemen here who, it is probable, will give \$10,000.00; if they do not the sum we need will be made up of seven or eight. We have already \$4500.00, and need \$15,000.00 more for the edifices." It was important that the documents be in Nashville by August first. In his next letter Ingraham informed Mann that the election had been successful by a vote of "6 to 1" and asked his help in organizing the school system. A central high school building to accommodate fourteen hundred children was to be erected on a "five acre lot lately presented to the city by a deceased gentleman" and two primary schools were to be built. Ingraham had "Mr. Barnard's book which is of great value, and has been of service to me."¹³ Ingraham also asked Mann to send him "an outline of the best mode of setting the school going, beginning at the *lowest* round of the ladder, if you please, and name all the steps. Your name here, Sir, will be sufficient alone to ensure the unanimous adoption of any system for the city you may suggest. Please let me hear from you as early as convenient, and as fully as your leisure will permit."

¹³ It may be recalled that Henry Barnard was among the first writers on school architecture in this country. See appendix to his *Fourth Annual Report* as secretary of the Board of Commissioners of Common Schools of Connecticut, 1842.

VI

John Stafford, Snow Camp, a rural settlement in Alamance County, North Carolina, sent Mann a petition January 6, 1848, on slavery on which subject Mann's strong views were widely known. The petition had been "hastily got up in this vicinity for the purpose in part of showing that the people of North Carolina are much misrepresented by both the southern press and members of Congress as respects their views in relation to slavery the signers are but few though none of them live more than about six miles from this post office and I have no doubt that four out of six of the voters within that distance would sign it if it was presented to them we are anxious that it should be presented to Congress in the House of Representatives or the senate and fearing it might not come to light there we send it to you hoping that if neither Mr. Venable¹⁴ or Mr. Dockery whose constituents the signers are or Mr. Badger of the senate will not present it that you will have the kindness to do so and show that the voice of the South is not as the voice of one man on the subject of slavery.

¹⁴ Abraham Watkins Venable represented the fifth North Carolina district in Congress 1847-53; Alfred Dockery represented the third district 1845-47 and 1851-53, and George E. Badger who had served as Secretary of the Navy in 1841 represented North Carolina in the United States Senate 1846-53.

¹⁵ The public school system of North Carolina had been established under legislation enacted in 1839.

¹⁶ During his congressional career, Mann made several speeches against "the introduction of slavery into the territories, the Fugitive Slave Law, and slavery and the slave trade in the

"None but voters have signed the petition."

Mann received at least three letters from Nereus Mendenhall, of Guilford County, a prominent Quaker leader, teacher in New Garden Boarding School out of which developed Guilford College, and the guiding genius in the early life of that institution. Mendenhall wrote from Jamestown, Guilford County, December 28, 1848 "Respected friend Horace Mann:

"Knowing something of the interest which thou hast taken in the subject of general education—I take the liberty of asking thee to furnish me with a list of the publications—periodical or others—which give information thereon,

"I desire those works which will in the plainest & briefest manner give the state and advantages of popular education in different countries—the best methods and means of introducing improvements &c.

"As thou are aware, no doubt, we have a system of Common Schools in this State—as yet in its infancy.¹⁵ A few of the greater difficulties with which we have to contend are the large number of pupils sometimes in attendance, thus crowding the schools, rendering it impossible for the teacher to do full justice to all, if any—the shortness of the terms for the want of more ample means, the subscription schools measurably broken up from dependence on the public money—incompetent teachers &c." Mendenhall added: "Some of us have read thy speech on the subject of slavery, the Mexican territory &c with great interest."¹⁶

On May 7, 1849, Mendenhall wrote Mann:

"I herewith send thee a number of a little periodical¹⁷ which has been commenced for the purpose of diffusing information on the subject of Education.

"If it would not be taxing thee too much, I would be glad to have for publication in a month or two, an article from thy pen on the *New England System of Public Schools*.

"The Journal and Reports forwarded to me were received. Any publications of the sort, old or new, would be acceptable."

In July, 1850, Mendenhall wrote Mann from New Garden a very different kind of letter. He wished to know how one could work so hard without impairing his health:¹⁸

"Since I have seen the account of thy labors in the cause of Education, and particularly thy own statement in the appendix to thy last report, I have been somewhat desirous of knowing by what methods, a man of a constitution not originally strong, could endure the labor of ten or twelve years for fifteen hours each day, and that without taking in the whole time, one day for relaxation.

District of Columbia." E. I. F. Williams, *Horace Mann*, 298.

¹⁷ *The Common School Advocate*, Mendenhall's "only venture into educational literature." This, a monthly publication at fifty cents a year, was discontinued after twelve issues in 1849. See Dorothy Lloyd Gilbert, *Guilford: A Quaker Colony*, 84.

¹⁸ Mann was very much interested in what today may be called "health education." His sixth report (1842) dealt mainly with the teaching of health and physiology and to this subject he gave heavy emphasis in his final report (1848) to which Mendenhall referred.

¹⁹ Quoted in Williams, *op. cit.*, 155.

"If this should be thought improper inquisitiveness, let it be treated as such. But I should be glad to know what were thy hours of labor, rest &c. meals and precautions for preserving health. Perhaps, if thou thinks it right to give me a reply, it might be thrown under the heads of appropriation of time, Diet, Exercise, Bathing &c, or it may be that the term Hygiene would include all for I can readily understand how such labor may be performed for a short time, but the query is, how can it be done for years together and yet the health preserved?

"I should be glad also to receive a copy of Webster's letter and also of thy reply—of which I have as yet seen only extracts.

"I think the progress of Education in this State is onward—though slowly. Our representatives are beginning more and more to make it a subject of investigation and to discuss it before the people."

Mann's final report, prepared and issued after he had resigned his office as secretary of the Massachusetts Board of Education to go to Congress, like most of his other reports attracted wide attention. Henry Barnard, Mann's distinguished contemporary in public educational pioneering, wrote that Mann's reports dealt "in a masterly fashion with topics of universal and permanent interest, and not only mark, but make, an era in our educational writing and literature."¹⁹

On February 24, 1849, Edward Lee Winslow wrote Mann from Fayetteville, North Carolina: "Though a stranger to you, may I take the liberty of request-

ing you to send me a copy of your report, the 12th annual report to the Legislature of your State on the subject of Common Schools."

Robert C. Winthrop²⁰ wrote to Mann from Washington March 28, 1844, to say that a member of the South Carolina delegation, a Mr. Simpson,²¹ desired the best information on the improvement of "Our Common School System." Winthrop thought that Mann's journal of education would answer his purpose and requested Mann to send any materials that were "best calculated to enlighten him. You will, of course, not involve him in much expense; or exceed the *two ounce* limit of my frank in sending anything by mail. The State of South Carolina is beginning to wake up on this great question of

Education, & I know that you will not decline any little service of this sort in her behalf."

Francis Lieber, the distinguished professor in the University of South Carolina, wrote from Columbia February 26, 1849. He had read Mann's twelfth report and requested additional copies which would "go into hands where—I cannot say for certain they will do good, but where they will be as likely to do good as anywhere here—and is this not, after all, the whole that any sower can say of his seed when scattering it on the field?" On August 4 of that year Lieber wrote Mann on a different subject. He hoped to attend a scientific meeting at Cambridge, wished to transmit "to Dr. Henry a paper on the Vocal Sounds of Laura Bridgman,"²² to be read, if he thinks fit, to the Society," in case Lieber could not himself get to the meeting. He wished to know whether the manuscript could be transmitted by Mann through his Congressional frank. "If you have the least objection, I know you will frankly say so."

VII

Daniel Webster, while yet on good terms with Mann,²³ wrote the New England educator from Washington, March 29, 1847. Webster was "about commencing a visit to the South to return by way of Cincinnati" and a speech, probably on popular education, would be expected from the senator from Massachusetts who hoped "modestly to set forth" such an address; but he had been so hard pressed by business in Washington that he had not had time to read Mann's reports for that year. He

²⁰Member of the House of Representatives from Massachusetts for many years, Speaker in 1847-49, conservative on slavery and allied issues; when Daniel Webster was appointed Secretary of State in 1850, Winthrop was appointed to Webster's seat in the Senate.

²¹Richard Franklin Simpson represented the second South Carolina district in Congress 1843-49.

²²Laura Dewey Bridgman (1829-1889), the American blind deaf-mute whose case attracted wide attention because of the success which Dr. S. G. Howe, of the Perkins Institution for the Blind at Boston, had in teaching her.

²³Later Webster got on very bad terms with Mann and Mann with Webster. Mann was crushed by Webster's famous "Seventh of March Speech" in 1850 and wrote his wife that the senator from Massachusetts "is a fallen star! Lucifer descended from Heaven." He attributed Webster's speech of compromise to his presidential ambitions and predicted: "Mr. Webster can never be president of the United States; never, never! He will lose two friends at the North where he will gain one at the South." Mann issued a lengthy letter to his constituents setting out in detail the political conduct of Webster who, with his friends, "swore vengeance against him and determined to punish him by preventing his return to Congress the ensuing term." Williams, *op. cit.*, 302-05.

would be grateful for "a short & comprehensive abstract" and some "statements or facts" which would enable him further to "waken up the good people of Ohio."

One of the most interesting letters received by Mann from Southerners or about the South was written by W. Medill, of the Office of Indian Affairs, War Department, July 31, 1848, concerning the Chickasaw Indians who planned to place at schools "within the United States" a dozen or more of their youth, "some of whom have been at the Choctaw Academy in Kentucky, and will leave that institution for the East on the first of August. It is desirable to select proper schools for them as early as possible." These Indians had set aside some of their own funds for this purpose, had placed their management and arrangements for the education of the boys in the hands of the government, "and it is therefore all important that the strictest economy shall be used consistent with a due regard to the interests and improvement of the boys." Medill thought it desirable to place the youth at preparatory schools in the East and asked Mann for the names and addresses of proper schools "for these unfortunate but interesting people." The system of education Medill thought desirable "will be such as is in practice

at the common schools, embracing all the branches of a thorough English education; and if any, or all of the boys should exhibit the proper talents and qualifications to fit them for colleges, it is then the intention to put them there, so as to place them on a footing with the most privileged whites of the country." The full expense of the education of these boys—board, clothing, washing, books, stationery, medicine and medical attention—was to be borne by the institution and accounts sent to the Office of Indian Affairs for payment. Nothing extravagant in clothing was desired, "but it is expected that the boys will be clothed in a manner similar to those with whom they are associated."

It is unfortunate that Mann's replies to his correspondents in the South seem to be lacking. To make even fairly complete the story of his influence it would be necessary, as suggested in footnote 1 above, to have access to the letters he wrote as well as to those he received. If one should ask why his replies are not available, the answer is that Mann was a prominent public figure who kept his papers and the letters he received, even if he may not have kept copies of the letters he wrote; but many people who received letters from him were probably not in the habit of preserving them.

It is easier to denature plutonium than it is to denature the evil spirit of man. We will not change the hearts of other men by mechanisms but by changing Our hearts and speaking bravely.—ALBERT EINSTEIN, New York Times, June 23, 1946

Freedom in the Library

E. J. HUMESTON, JR.

THERE are more things taking place among books, Horatio, than are dreamt of in your philosophy." After the proper bow to Shakespeare has been made, it must be admitted that this is, alas, only too true. Poor Horatio would very likely be quite as bewildered by the modern public or college libraries as are many of their patrons. For perplexed and confused these often are, and certainly as much so on the question of freedom in the library as on anything else.

Whose is the library? What rights have those who run it and those who use it? And what is freedom in a library? Let us leave the definition until later and suppose for the moment that Horatio has returned to our troubled planet. Behold him wandering through a college library to watch students, faculty, alumni, and other members of the community as they severally use or try to use the various facilities that are available. What greets his ancient eye?

One thing stands out immediately above all others. The library is not: "Some forlorn and naked hermitage, remote from all the pleasures of the world." Generally speaking it does lack the noisiest aspects of the Grand Central Station, but for variety of costume, for types of faces, and even in languages, the modern college or public library is not far behind the railroad terminus. Steinbeck or Norman Rockwell would revel in such inspiration. Here are the

young and old, here the quick and slow, the neat and sloppy, some dreamy and poetic, some businesslike, others youthful and eager, and a few too young and quite indifferent.

Like the people, so the hustle and bustle or rapid turnover of the library of today is a reminder of the train or bus depot. With the sharp notes of the hourly bell hundreds of the college library's patrons are up in a welter of hats, coats, caps, rubbers, packages, notebooks, texts, freshman paddles, and library books. For ten minutes the rush continues; then gradually the newcomers thin out, until again the room suggests a place for reading and study. In the new reign of comparative quiet Horatio is able at last to focus his attention on some of those who come to the reference desk. (Like the new janitor just off the farm, he had to spend a little time just looking—it is all pretty exciting!) As he begins to suspect, their questions and problems and their attitudes are as varied as their appearances. Is there a question of freedom here?

Emphatically so. Horatio soon learns, for example, that some feel free to ask for help. This is not always, however, the unmitigated good it might at first glance appear. Oftentimes the student does not really know what he wants and must be drawn out, led gently but firmly to some positive statement of what is desired. To reference librarians, of course, this is nothing new, and they

welcome any opportunity of showing the neophyte another step in the process of helping himself.

Are there ideal patrons, Horatio? Indeed yes, and more of them than you might suppose. They are the ones who know fairly well what they are looking for, whether or not the leads suggested are helpful, and when they have a finger on the right page. With each visit they learn more about tracking down their material. Most of them are gracious in attitude, understanding, and appreciative of any assistance they may receive. Librarians rejoice in them.

But there are birds of another feather—people who are too free. These feel at complete liberty not to ask but to demand—and demand imperiously. They question every rule, flaunt every courtesy, and are loud, arrogant, and disagreeable. Bluntly, they are out and out rude, thoughtless, and selfish. Those that are totally so, it is true, are exceptions, but there are still many distinguished more by the presence than the absence of some of these traits.

Fewer in number but still ever-present are the meek. Trembling and hesitant they stand before one or the other of the library service desks, so apologetic, so sorry to interrupt the librarians and assistants. Horatio, old man, that's what librarians and assistants are for—to be interrupted so that they can serve. Of course they have other things to do, and they can invariably find other library business which will more than fill their time. But the *raison d'être* of the library is the library's patron. Sidle up to those meek creatures, Horatio, and

in your loudest spirit voice "give them the word." We're here to serve.

The librarian who does not feel this, who believes himself imposed upon by anyone with a sincere request, is in the wrong business. Even if he is ready and eager to serve, however, and the patron is rude or unfriendly, the librarian's reaction is justly that of any other normal human being. Good thought, Horatio! Tell them we're human; that's right—just like other people!

So much for the initial approach to the library. There are other times when barriers again seem to confront the new patron. Within the building itself the card catalog is to some an impenetrable mystery. So, too, are the periodical indexes, the files, the Dewey system, and the size of the stacks and the numerous collections. At some places (we are still talking primarily about college libraries) a solution to this has been found in courses designed to introduce the student to the various facilities. At others, however, either the student enrollment does not permit such wholesale instruction, or so much of the material is presented under the hectic conditions that prevail during college opening that the returns on the investment of librarians' and teachers' time are low.

There is another method perhaps better suited to large institutions, that of providing students with a library handbook. The advantages of this type of publication are too obvious to require enumeration even for our visitor from the past, but there remains a disadvantage he might not understand: too many patrons will not avail themselves of a

copy or read it carefully enough to derive any benefit from it. You don't believe that, Horatio? A positive fact, old boy; they just won't, you know! It's so much simpler to ask someone else to tell you, to do it for you. That way you don't have to learn anything new. That such learning can be as satisfying as a number of other things is only infrequently discovered, for *the other things* seem always to come first, to militate against the use of the library in general.

Modern life is full beyond measure: too much to learn, see, talk about, hear, write of, or to read about. This is as true for adults as for students. The former, however, are supposed at least to be aware that they must discipline themselves in the matter of selection. The student on the usual college campus, on the other hand, finds himself pulled this way and that by from fifty to a hundred or more organizations all competing for his time, loyalty, and money. These are activities approved and even sponsored by the administration, and as such do not begin to include intercollegiate games, or movies, or dances, picnics, speeches, dinners, and concerts provided either or both by the college and the community. Add still one more factor, new to the American campus, the business of family life. Where does the list end? There's the rub; it doesn't. It never will. All these things widen the gap between the patron and the library. By association they are the negation of freedom in the library.

There is a last point that must be made—one which, though not properly

speaking a question of freedom, is nonetheless part of the over-all picture of the use of college libraries. Probably most people believe that the use of books in the college library is the normal and even necessary practice for those who wish to make average or better-than-average grades. Librarians know different! A few years ago (1940) was published the now classic *Teaching With Books*, by Harvie Branscomb, at that time Director of Libraries at Duke University and now Chancellor of Vanderbilt. Many would be as surprised as Horatio to read in the chapter on undergraduate use of the library that: "The mass of undergraduates make very little use of the main book collection . . . one finds from a fifth to nearly a third of the students making virtually no use of the reserve collection . . . it seems evident that college faculties are making only a very limited use of the library in their teaching work."

Although *Teaching With Books* is getting on in years, it is easy to believe it still describes rather accurately more than a few colleges of today. From the library point of view, no solution for this problem is found in the library, any more than it is possible for the library to eliminate or minimize the factors which outside the library directly affect its use. On their own ground librarians can do much to reduce the difficulties which greet the patron, but what chance have they against conditions prevailing outside the walls of their building? There the fight is—and will always be—the individual's alone. He must see for himself some of the profit to be gained from

struggling against these influences: the excitement of new skills, a new assurance, a new sense of power stemming from increasing acquaintance with books. Who feels these things are to be won will move into the range of the librarian who can and is eager to help him. For those without this foresight or faith, the world of books—the wealth not of a nation but of the world itself—must remain largely unknown. It is a quiet world, without the strident voice of jazz, minus the glitter of sports palace lime lights. It has little of the appeal of the myriad other elements that present themselves throughout the days of college years. Yet what a generous world to the one who knocks, what a variety of riches!

It is not the intent of these remarks to include answers to the problems that confront the patrons of our libraries. Their purpose is rather to stress the existence of some of these problems and remind ourselves and others (teachers, administrators, students) that not too many of them can be solved by library personnel alone. The business is two-sided, and the attitude of the patron vitally influences the general result of each visit. Is the contact to be pleasant and beneficial or disagreeable and disappointing to both parties? That depends on both parties—the librarian and the patron.

This whole question of the personnel approach is important, Horatio, but so also is another—deportment. Don't bring up manners, you say? And why not? There's room enough for improvement. Is it insulting to point out that a reading room of a library is as much "indoors"

as a classroom or the living room of a home and that most persons remove their hats in such places? Does it smack of the moralist to suggest that it is better taste to reserve demonstrativeness for less public places, that chairs are provided in sufficient quantity for all, so that it is quite unnecessary for two patrons to occupy the same seat? If it is old-fashioned to view with some distaste the practices of slovenliness occasionally met with, then librarians are admittedly old-fashioned. It's a little difficult for them to believe that certain patrons must sit on the backs of their necks or litter floors and tables with tiny shreds of paper and park acres of gum beneath table tops. Only a fraction of a second and a fraction of energy are required to push a chair up to the table so that some semblance of neatness and orderliness is maintained in the room.

But hold, Horatio! Think you now we are misunderstood by our good readers? Are we being just a little stiff-necked about this whole thing, taking it too seriously? After all, they say, it's their library. Precisely!—and why can't they treat it as if it were? Thoughtlessness, of course, is the answer. The *worst* offenders would hardly behave as they do if they thought only a little, if they felt the library were really theirs. Administrators want them to feel that way, to use the library for study, for research, for general reading, for browsing. Yes, even occasionally as a place to find a date. But administrators of colleges and college libraries do not look upon their libraries as the proper places in which to *have* the dates or to carry on loud bull sessions or public seminars on the next

day's assignment. No one who thought twice about it would expect them to.

In its libraries our country provides free access to the accumulated wisdom of the world. Nothing could be more democratic than the manner in which these libraries are supposed to operate. If, then, a library is not democratic, the fault lies either with those who operate it or those who use it, and the problem is one of freedom in the library.

Dēmokratia means "the people to rule." In a literal sense, of course, the patrons of a library do not rule it. By extension, they do, in that the administrators are elected to provide the service that will be the best for the greatest number. Freedom in the library is conformity with practices found through experience to be most beneficial to the majority. Minorities exist and have their rights. As in other democratic processes they can suggest changes that are desirable and often necessary. But until such changes are effected, the members of the minority should be guided by the principles set up for the benefit of the majority. This is the concept of physical freedom that must be held if the library is to present a united front to its patrons, if the majority of the latter are to have any assurance of finding the atmosphere and attitudes they have a right to expect in a public or educational institution.

Librarians, Horatio, make no claim to perfection or near-perfection. They are quite as fallible, quite as gay or depressed and—this is the word so often forgotten—as *human* as those who use the libraries. The country and world over librarians are doing their jobs earnestly, in an honest effort to pro-

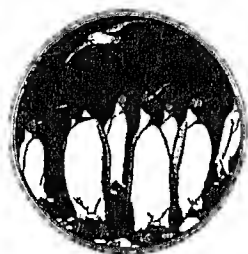
vide fine service. Somehow, rather many of those who use libraries are not co-operating with a spirit which they would in thinking moments recommend for themselves or other library patrons. On their own jobs they know the value of courtesy and thoughtfulness. In their homes and college rooms they take, most of them, some pride. But this sense of pride is sometimes along with politeness and consideration left at the doors of our public and college libraries.

Wriston, in "The Place of the Library in the Modern College," defines liberal education as consisting "not in the acquisition of a polish but in the reconstruction of one's outlook upon life, in the reorientation of one's habits of thought and expression, in the refinement of taste and appreciation, and in the achievement of something like philosophical coherence in the interpretation of life experience." And the liberal college, he says, "should be an example of physical, intellectual, emotional, and spiritual living upon an urbane and significant level."

That's nicely said, Horatio, but may appear remote from the question in point. It is not. As with education, so with the library (public or college); we must not think of it as an isolated experience or as merely a stage of preparation. The library should and must have a place in the life of any thinking people. It is part of the experience of living and developing—among books as well as people, in the midst of great thoughts and little thoughts, at the side of kindred spirits seeking, whether or not they call it that, some "philosophical coherence" in their lives.

Isolation

MATTHEW KRIM



For lost, grieved days of hope, nostalgia's taunt;
For some frontiers of thought unprobed, regret;
For dreams I still in idle mood beget,
Harsh treatment ere this gloomy void they haunt.
Dust of my once proud wisdom, will it daunt
Sturdier souls than mine who'll ponder yet
These same unknowns that still my faith beset;
Cold world—ungained, whose warmth they loudly vaunt?

Too soon o'er darkly plain the wind blows chill;
Too late I find 'tis loneliness to know.
Last faint murmurings in my heart, be still;
Too keen perception lauds your passing so.
Since from this dim, bleak plane there's no return,
Within this breast a cynic's torch will burn.

Two Schools of India

FRANCIS GRIFFITH

I

City School

RISHRA HOWRAH is typical of the many municipalities which surround the sprawling city of Calcutta. Most of its ten thousand inhabitants work in the local British-owned jute mills nine hours a day, including Sunday, for an average salary of two dollars a week, with one free day every ten days. The mills employ women at a somewhat smaller salary than men, and children as young as ten years at an even lower rate.

The Grand Trunk Road, a narrow serpentine way winding fifteen hundred miles from Calcutta to Delhi and intended more for military convenience than for commercial purposes, is the only paved street in the entire bustee. The other streets are little better than alleys, rutted and noisome, lined with filthy bazaars, water buffalo stables, and windowless dwellings of mud and brick. The walls of the houses are plastered with dung cakes which, after drying in the sun, are used as fuel. The usual stinks of an Indian city hang over Rishra Howrah like a miasma—the pungent smoke of the dung patties, human ordure, cattle, sweaty human beings, stagnant water holes, and rotting jute.

I picked my way through the congested alleys, avoiding the mud and manure as well as I could and ignoring the persistent cries of "Baksheesh,

sahib!" emitted by a horde of half-naked children and deformed beggars who dogged my steps. A skinny old man, sunning himself on his charpai, turned over on his rope mattress, and a street barber squatting in front of his customer stopped his shaving to watch the strange sight of a white man walking through the native quarters. The barefooted passers-by and the groups gathered in front of the stalls moved to one side, for the average Indian is courteously servile to whites.

The school is unmarked by a sign. It is a one-storey brick building badly in need of whitewash and distinguished only by being slightly larger than the other squalid buildings in the area. A brick wall in which there is no connecting door or window divides it into two rooms, one used by Muslims and the other by Hindus, so that there are really two distinct schools in the one building. Tuition is free but education is not compulsory in Rishra Howrah or, for that matter, anywhere else in India.

My first visit was to the Mohammedan section. As I entered the low door I was struck by the turbulent disorder of the youngsters and the indifference of the barefooted munshi who sat at a rickety table chatting with his assistant and smoking a cheap coolie cigarette. He rose and greeted me in English and insisted that I sit in his chair, the only chair in the entire room. The tails of his dirty shirt hung over his lungyi, a skirt-

like garment reaching to his ankles.

Above the bedlam he explained that the school comprised only the first two grades and that it numbered sixty pupils, forty-five of whom were in Grade I and the remainder in Grade II. The small number of pupils in the second grade was caused, according to Mr. Murtaza, by failure in examinations. There were only six girls in the entire group because, he explained, "girls do not need to know how to read or write, and I can't spare the time to teach them to sew." However, to prove that he was capable of teaching sewing he dispatched a little girl to fetch a half-finished soiled sampler depicting an English cottage and bearing the legend "God bless our home."

The children wore customary Moham-medan dress, lungyi or pajamas, and sat tightly packed on crude backless benches. There were only two desks in the class-room, both reserved for the second grade. The grimed walls were undecorated. The room was windowless. Ventilation and light were obtained by opening the doors to the road outside. A piece of painted wood about two feet square served as a blackboard.

Most of the children had crude slates on which they wrote with a metal stylus. One child proudly produced a small broken American slate from which the frame had been stripped. Only a few had textbooks, all paper-covered, cheaply printed, and dilapidated. A glance at the first and second grade English texts revealed that they were old-fashioned and difficult, too difficult probably even for children whose native tongue is Eng-

lish. A typical exercise from the second grade book may serve as an illustration.

From Carts to Aeroplanes

1. In days of old, when men did not know the use of carts, they tramped through jungles with burdens on their backs. But bullock-carts are now largely used in the villages in India. They are used by the rich and the poor alike. A journey by bullock-cart often seems long and tedious, and, when it is possible to travel faster, and by other means, we do not, of course, use the conveyance.
2. A swifter and more convenient mode of travelling is the carriage. It is drawn by horses. Good roads are necessary both for carts and carriages.
3. It is, however, far more interesting to travel by rail. The railway train is drawn by the engine, and it consists of a large number of carriages. The train moves fast on rails, gives us a sense of speed, and makes us feel that we are the lords of all we see. Houses and trees go whizzing by, a mile of a journey by rail being travelled in a minute or two.
4. On the river, the boat is a sad contrast to the steam-ship. The latter plies merrily up and down, far more easily and swiftly, and has rendered communication by water very convenient. Huge ships which may be better described as floating cities, pass across the seas. Watts and Stevenson invented the steam-engine. It has gone a long way towards changing the face of the earth.
5. But, surely the swiftest mode of travelling by land and by air are respectively the motor-car and the aeroplane. Huge buses and motor-lorries carry loads as well as passengers. There are motor-cars which

run more than a hundred miles an hour! And there are aeroplanes and huge air-ships which can go much faster by air!

6. The modern means of travelling have killed distance and saved a lot of our time. The people of the various parts of the earth have been brought far closer together than before. These have surely helped to increase our progress and to add to our happiness.

School is held from 10:30 to 3:30 six days a week. During the year sixty-five holidays are observed, the two most important being the one month's summer vacation and Ramazan, the lunar period during which all faithful Mohammedans fast daily from dawn to sunset.

Golam Murtaza, the munshi, had no special training for his position. He had had a total of nine years schooling plus six years teaching experience. His monthly salary was about twelve dollars, slightly more than that of an illiterate laborer in a jute mill.

"Would you like to hear a song?", Mr. Murtaza asked. When I assented, he called upon two youngsters to sing a song which, he told me, was about a hungry crow looking for corn, bread, rice, and other food. The boys started to chant in high-pitched Oriental style.

"Stop!" yelled Mr. Murtaza, his face apoplectic. Then turning to me he declared, "The crow says he is hungry."

The youngsters sang another line. "Stop!" yelled the teacher again. Once more turning to me he remarked, "The crow says he wants some corn."

This procedure was continued for the duration of the interminable chant, Mr.

Murtaza even explaining that the crow was saying "Caw! caw! caw!", though a crow's yawp sounds much the same in any language. Two more seemingly endlessly chants followed before I could decently escape to the Hindu class next door.

The Hindu school was superior to the Muslim in almost every respect. The physical conditions alone were identical, aside from cheap little oleograph of the ten-armed goddess Durga on the wall. The children rose as I entered and saluted in response to a signal given by the teacher, Ram Charitra Lal. Evidently preparations had been made for a visitor, for the teacher's dhoti was spotless and the children's faces were shining.

"There are three classes in this room," said Mr. Lal, "one for infants and the others for the first two grades. There are forty children, aged four and five, registered in the infant class. Five of them are girls. The first grade contains thirteen pupils and the second grade twelve. All the pupils in these grades are boys."

He went on to describe the subjects taught in each grade. The infant class curriculum included Hindi, writing, mental arithmetic, and the multiplication tables. The first grade added reading and religion to the infant course of study. The complete second grade syllabus comprised Hindi (reading and writing), arithmetic, hygiene, geography, mental arithmetic, religion, and English. The pupils in the first two grades were between six and eleven years of age and included all castes as well as members of the unscheduled

castes, popularly known as untouchables. The Hindu pupils observe some Christian and Muslim holidays as well as their own, a total of 75 in the course of the year.

Neither Mr. Lal nor his assistant had any professional training for their work. Each had completed only eight grades of education. Mr. Lal had, however, forty years of teaching experience.

Before I left the children sang a song. It was brief, fortunately.

The schools of Rishra Howrah are typical of elementary schools throughout the larger part of India. In nearly every case, it is safe to say, there is the same appalling economic and social environment, combined with governmental and parental apathy. Teachers are untrained, for the most part, and their salaries are uniformly low, in some cases as low as three dollars a month, a miserable compensation even for India. The buildings and equipment are generally dilapidated and crude. Curricula are devised with no regard to psychological principles. Free public education is limited to the beginning grades of the elementary school and amounts in many cases to little more than alphabet training. The percentage of illiteracy is 86%. The one ray of hope in this sordid picture is that the new government of India may be able to carry into effect a fifteen year plan for education, drawn up by a committee of Congress Party members, under which Indian illiteracy would be stamped out in fifteen years. But that, as Kipling used to remark, is another story.

II

Country School

When the barefooted Hindu walked into the tent and handed my native clerk a letter I paid no attention to him, thinking he was just another unemployed Indian looking for a job.

Instead of voicing the customary refusal the clerk arose and laid the letter on my field desk. Written on a sheet of paper torn from a notebook and phrased in the elaborately polite style of a century ago, it was a plea for financial assistance and an invitation to visit Nalua village school.

The headmaster, who bore the letter, spoke little English but with the aid of an interpreter I made arrangements to visit the school the following day.

The next afternoon the headmaster came, clad in a clean dhoti, and we set out by jeep. After riding for a mile or so along a road ankle-deep in dust, which gangs of coolies ineffectually tried to allay with little of tins of water, we arrived at a broad and muddy river. Leaving the jeep on the bank, we boarded a dinghy poled by a cadaverous boatman and upon arriving at the opposite side trudged through a cluster of bashas and stagnant water holes. A couple of women hurried inside their bashas at our approach, for the custom of purdah or seclusion of women is rigidly practiced in this section of Bengal. As we passed some native bazaars, filthy and dark, a bearded Mussulman saluted us with a dignified "Salaam alechim."

About a mile past the village the road

ended at another stream. The wreckage of a small bridge lay in the water. My guide explained that although the monsoon rains had washed away the bridge some years ago the government had not as yet restored it. For two pice (about one cent) a ferryman took us across in a dugout.

We stumbled along a raised path between barren rice paddies, most of them about the size of a city backyard, for the Indian custom of dividing land equally among the children of a deceased landowner has resulted in excessive fragmentation of holdings with subsequent uneconomic land cultivation. The use of any farm implement more modern than a wooden plow drawn by bullocks is almost unknown.

After walking a mile or so we reached Nalua village school, a building approximately one hundred feet long and twenty feet wide made of bamboo and chattai. The bamboo poles which supported the structure were decorated with branches of royal poinciana.

The staff, a group of five men and one woman, came down the path to extend a welcome and were introduced by the school secretary, Dr. M. P. Das. It was evident that preparations had been made for the visit. Each of the teachers was dressed in clothes of good quality. All were Hindus, as I could discern from their dress and greeting. The men wore loose-fitting dhotis and when they stepped forward to be introduced, pressed the palms of their hands together at forehead level, bowed their heads, and murmured, "Nomaste." The woman was dressed in a peach colored sari bor-

dered with blue, and on her forehead she bore the customary tikka. With the exception of Dr. Das, whose dress was European, none wore shoes.

The schoolhouse was divided into six rooms separated by bamboo partitions. With one exception the rooms were small and narrow. The largest room, used by the two beginning grades, was situated at one end of the building and had three windows; each of the others had only one. There was no artificial lighting.

Dr. Das led me into his office and after offering fruit and tea talked about the history and present status of the school. Nalua, he said, was a typical Bengal village with a population of about three hundred. Most of the people were farmers or laborers and all of them were abjectly poor. Until six years ago Nalua had no school. Requests to the government to establish a school had always been refused. In 1939 some of the villagers under the leadership of Dr. Das contributed funds to buy a small patch of land and erect a schoolhouse.

At present the school comprises six grades and has a pupil enrollment of 140, 35 girls and 105 boys. No distinction is made with respect to religion or caste. Muslim and Hindu sit side by side and the son of a Brahmin rubs elbows with the child of a sweeper. During the eight-month term the school is open daily from 10 A.M. to 2 P.M. with a half-hour recreation period from 12:30 to 1 P.M. Class periods are fifty minutes in duration for all grades.

Monthly tuition rates range from twelve annas (24 cents) in the first four

grades to Rs. 1-4 (about forty cents) in the fifth and sixth grades. Since the average daily wage of an unskilled laborer in this area is about thirty cents, it can be readily understood why all the villagers cannot afford to send their sons or daughters to school. The tuition fees are used to purchase textbooks and equipment, and to provide for the maintenance of the building.

The salaries paid by the government to the instructors are fantastically low. The headmaster receives a monthly compensation of forty rupees (about \$12.00) while the other instructors receive twenty-five rupees (about \$8.00). Even when allowance is made for the lower standard of Asiatic living, these salaries are below existence level. Coolies in the same region are paid at the same rate as the headmaster. To supplement this miserable pay the teaching staff solicits aid from nearby villages. Outside aid is limited because the inhabitants of the neighboring towns have their own serious financial problems. Dr. Das serves as secretary of the school without compensation.

In company with the headmaster and an interpreter I visited each of the classrooms. In the sixth grade, the highest in the school, there were eight pupils, all boys. At my entrance they rose and their leader called out, "One, two!" At this signal the pupils saluted, and remained standing until I motioned to them to be seated. This procedure was repeated in every class. The youngsters sat on backless benches before which were placed narrow tables. There were only two small blackboards for the entire school,

each about a yard square and made of painted wood.

The sixth grade subjects include English grammar and literature, English history, geometry, Bengali literature, and penmanship. The study of English is started in the fifth grade in Nalua, though in some Indian schools it is begun as early as the first grade. I discovered by questioning that the sixth grade boys already had a rudimentary knowledge of English conversation. One bright youngster undertook to explain a geometry proposition in English and did very creditably, with only a little assistance from the instructor. The headmaster emphasized that the boy's knowledge of the language had been obtained solely in school.

Aesop's Fables was the prescribed text in English literature. At the request of the teacher one of the pupils read "The Fox and the Grapes" in understandable English, although the intonation patterns were definitely Bengali.

The study of Bengali literature was limited to a collection of biographical sketches of Indian, European, and American personages, among whom were Rabindranath Tagore, Akbar the Great, Ram Mohun Roy, Napoleon, Shakespeare, Edison, and Washington.

The fifth grade and succeeding classes were numerically larger. In each room there were the same crude backless benches and unplanned tables. The arithmetic taught in the fifth grade dealt with problems of mensuration. The Bengali reader comprised prose and poetry from various Bengali authors, including Mohammed Iqbal, the author of the na-

tionalist hymn, "Hindusthan Humara." The children could understand only common English salutations. I was impressed by the neatness of their notebooks, written in round graceful Bengali script. The teacher told me that the two brightest pupils in this group were a Hindu girl, a frail and beautiful child dressed in a rich sari, and a hare-lipped boy, the son of a coolie.

In the four lowest grades old-fashioned slates were used as an economy measure instead of notebooks.

The first and second grades were taught as one class and comprised about 45 pupils, about one-third of the school. The woman who taught the class was shy and reticent, and the pupils seemed unusually well-behaved, sitting with folded hands behind their rows of crude tables.

All during my visit to the school I had silently upbraided myself for my stupid failure to bring a supply of American candy or cookies from the PX for distribution to the children. Now I suddenly remembered that I had two packages of chewing gum in my pocket. I drew them out, together with some snapshots of my eight-year old nephew and placed them on a nearby table.

Pandemonium broke loose. The youngsters swarmed around the table, a yelling horde, clutching for the gum and the photographs. By the time the teacher, with the aid of the headmaster and Dr. Das, was able to restore order I knew that it would be highly impolitic to try to retrieve the snapshots, even though they were the only copies I possessed.

As I walked down the path on my way home a little boy ran forward and prostrated himself. With his right hand he touched my shoes and then his breast and forehead, murmuring as he did so, "Nomaste." Kneeling before Dr. Das he repeated the little ceremony.

Nalua school is an example of democracy in action in an oppressed and backward nation. Handicapped by almost every conceivable obstacle—governmental apathy, indescribable poverty, caste distinctions, communal barriers, and lamentably inadequate equipment,—the Nalua villagers have carried on. Since I witnessed no actual teaching I cannot speak about the quality of instruction but the results achieved in the teaching of English were commendable, to say the least. This success is partially owing to the strong economic motivation, for fluency in English is a prerequisite for most jobs in the Indian civil service or in private commercial enterprises.

But motivation alone doesn't insure learning. There must have been good teaching to effect such results. The teachers of Nalua and the thousands of other teachers in the villages and cities of India who work for wages below coolie standard apparently regard their daily task not as quid pro quo employment but as a vocation as holy in its own right as the ministry or medicine. In their hands lies the building of a happier—and free—India.

Usually the only prerequisite for becoming a teacher in the primary grades is graduation from an approved secondary school but even this modest requirement

is often waived in view of the miserable financial compensation.

In 1937, the last year for which statistics are available, more than two-thirds of India's 700,000 villages had no schools. The rate of illiteracy is high. Only nine per cent of the population can read or write.

The British raj did not look with favor on attempts to establish free popular education. In 1939 when free primary schools were established in Calcutta, the second largest city of the empire, some British authorities objected on the grounds that the schools were designed to encourage "dangerous" political ideas.

In surveying the Indian educational structure from elementary school through university, the observer is struck by the academic nature of the curriculum and the remote relationship it bears to India's economic, social, and political problems. In Nalua school, for example, the sixth-grade youngsters

memorized details of English history but learned nothing at all about their own environment, their country's growth, modern farming, or hygiene.

Since the days of Macauley the chief objective of Indian education has been to prepare students to pass civil service examinations. Macauley's Minute ignored Indian history, art, literature, and economics, and emphasized the necessity of training a body of clerks and minor officials to serve as subordinates to British colonial officers. In Macauley's eyes a knowledge of English was indispensable and any study of the physical sciences or Indian culture was wasted effort. The bent which he gave to Indian education persists to the present day. Until recently the highest ambition of most Indian students was to attain a clerkship in the office of a British pukka sahib. The rise of nationalist feeling in India may result in a widening of the horizons of Indian educational aims and an emphasis on endemic problems.

History is not the rival of Classics or of modern literature, or of the political sciences. It is rather the house in which they all dwell. It is the cement that holds together all the studies relating to the nature and achievements of man.—G. M. TREVELYAN

The Twilight of Science

Age of Dinosaurs?

EARL W. COUNT

I

THE THEME is neither pessimistic nor idly mournful. In the heyday of empire, be it that of dinosaur, Rome, or Church, a curtain of dazzling light conceals the joints that eventually will buckle. But the curtain is not proof against the eye of the history. Indeed, it is in the heyday that the clearest eye will look for the seeds of destruction. "This is the Age of Science." To Cassandra, the chant itself is a warning. As dangerous a shibboleth as now lives is the dictum that science is remaking the world. It provokes a double retort: 1) If you mean that *technology* is remaking the world, I grant it; but if so, you frighten me by your glib confusion of technology with science. 2) I will grant you that technology is remaking the world; but I am much more interested in what the remodeling is doing to man. Have you any data on the subject; if so, what are they, how far do they go, and what do they prove?

Here is a set of theses:

1. No culture, including our own, can be built or maintained without some adequate universals, some principles that undergird the culture and that are actively accepted by the bulk of the partic-

ipants in the culture as motivations for social action.

2. We live in a period when all of our universals have been challenged. They are being challenged at a rate beyond that either of their vindication or of their replacement by a more useful set.

3. The challenge, in far the greater part, is a consequence of scientific discovery—discovery that has destroyed ancient concepts concerning the universe and man's place in it; at the same time, the discoverers have not admitted any commensurate responsibility for making good the loss with an equally well-integrated system of principles.

4. Science and what are called the "humanities" have more and more ceased to be on speaking terms, and the results have been disastrous for science, the humanities, and our culture.

5. The original aim and ideal of science was to arrive at a more truthful understanding of the nature of the universe and the nature of man and his place in the universe. However, the explorations of science have also contributed to, indeed have made possible, the quite unexpected achievements of that peculiar occidentalism, technology.

6. The layman has been dazzled by the material and spectacular end-products of technology; he has seized upon their use eagerly; and he has mistaken technology for science. Technology, once

EDITOR'S NOTE: This article and another to follow in a later issue were rewritten and adapted from a paper delivered at a dinner of anthropologists, under the auspices of the Viking Fund, New York City.

a benign tumor on science, now threatens to become malignant.

7. The distinction between science and its partial offspring, technology, fails to be made not only by the uneducated but too often even by scientists themselves, as well as by other intellectuals. This betrayal by its own friends, when coupled with the bemusing expansion of technology which the rest of society confuses with science, will, unless halted, spell the twilight of science.

8. The breakdown of directives, plus the exponential rate of growth of technology, are a pair of kindred traits that characterize our western civilization; and together they have given shape or, rather, shapelessness to our educational ideals and practices.

¹ The mounting concern of scientists is reflected in the very large number of articles dealing with this problem from the standpoint of various sciences, and appearing particularly during the last eight years in the issues of the *Scientific Monthly* and of the *American Scientist*. There is in these articles a great deal of fine thinking; so that he would know the best of current thought in these matters should run down these files.

² See especially, A. Schweitzer: *The Decay and Restoration of Civilization*, pp. 80-86. Dale Memorial Lectures 1922. A. & C. Black 1932.—W. Lippmann: *Education Versus Civilization*. American Scholar 10(1941): 184 ff.—L. Mumford: *The Making of Men*, in *The Humanities Look Ahead*, pp. 132 ff. Stanford University Press 1943.—Ortega y Gasset: *The Barbarism of Specialization*, in *The Revolt of the Masses*. W. W. Norton 1932.—A. J. Carlson: *Science Versus Life*. Sigma Xi Quarterly 28 (1940): 147 ff.—I. L. Kandel: *The End of an Era*. Teachers' College, Columbia University 1941.—Realization of our failure crops up in the most unexpected places, and their occurrence is most heartening. The most dramatic and telling occurs in the speech of Gen. Douglas MacArthur at Tokyo Bay, September 2, 1945, at the moment of sealing the greatest success of armed power in our history.

Thereby the disease feeds on itself.

In a treatment of the present scope, it were hopeless to treat all these adequately; yet we cannot discuss any of them satisfactorily unless we state them all. Hence there is no apology for listing them.

II

At the outset it is a happy admission that today there is a growing tribe of scientists who are concerned over the consequences of scientific discovery to man and his whole culture. The tribe ranges from atomic physicists to anthropologists. That the former are among the prophets is a great gain. As for the latter, their field being what it is one might have expected them to be the earliest and unanimous members; but why this has not been so, is here a rather idle question. Yet the ready admission does not do away with the excuse for this article: there are still too many of us who do not see how we are concerned with the theses just set forth; there are others of us who are with effort working our way toward an understanding of how we fit into the picture.¹

A culture, no matter what its several achievements, has failed if it has failed in its philosophy, for its philosophy undergirds and integrates it. Our culture has so failed. On this point the evidence is ponderous. We shall neither reproduce nor summarize it.² The lack of a philosophy is as prominent a trait of our culture as is the complexity of its technology. Undoubtedly these two characteristics are somehow related. And it does not help much to rejoin that ours is a period of transition; that such periods

are always marked by the disintegration of an outworn philosophy and the gradual articulation of a new one. This rejoinder is too comfortable. New philosophies are not inevitable syntheses. Whether a new philosophy emerges at all, depends upon how far from mental and spiritual exhaustion the culture-participants are; how seriously they take their obligation of forging a new philosophy.

Now let us stick to our last.

Among the great and dangerous confusions of this day is that which confounds technology with science. Whoever and whatever is at fault, the victim is our culture; our schools abet the confusions; the scholar himself often fails to make a distinction.³

Let us examine these three points.

"Never in the course of history," says Ortega y Gasset,⁴ "had man been placed in vital surroundings even remotely similar to those set up by the conditions just mentioned. We are, in fact, confronted with a radical innovation in human destiny, implanted by the XIXth century. A new stage has been mounted for human existence, new both in physical and social aspects. Three principles have made possible this new world: liberal democracy, scientific experiment,

and industrialism. The last two may be summed up in one word: technicism. No one of these principles was invented by the XIXth century; they proceed from the two previous centuries. The glory of the XIXth century lies not in their discovery, but in their implantation . . .

"The XIXth century was of its essence revolutionary . . . It turned public existence upside down. Revolution is not the uprising against pre-existing order, but the setting up of a new order that is contradictory to the traditional one. Hence there is no exaggeration in saying that the man who is the product of the XIXth century is, for the effects of public life, a man apart from all other men. The XVIIIth century man differs, of course, from the XVIIth century man, and this one in turn from his fellow of the XVIth century, but they are all related, similar, even identical in essentials when confronted with this new man. For the "common" man of all periods, "life" had principally meant limitation, obligation, dependence; in a word, pressure. Say oppression, if you like, provided it be understood not only in the judicial and social sense, but also in the cosmic. For it is this latter which has never been lacking up to a hundred years ago, the date at which starts the practically limitless expansion of scientific technique—physical and administrative. Previously, even for the rich and powerful, the world was a place of poverty, difficulty and danger.

" . . . in fact, the common man, finding himself in a world so excellent, technically and socially, believes that it has been produced by nature, and never thinks of the personal efforts of highly-

³ In illustration of statement one, see David Dietz: *Science and the Future*. The American Scholar 11 (1942): 292 ff.—In illustration of the second, see J. Schiffes, in the Bulletin of the American Association for the Advancement of Science, January 1945.—In illustration of the third, see D. Spaeth, *The Humanities in Peace and War*. Bulletin of the American Association of University Professors 30 (1944): 581 ff.

⁴ Reprinted from *The Revolt of the Masses* by José Ortega y Gasset, by permission of W. W. Norton and Company, Inc. Copyright 1932 by the publishers.

endowed individuals which the creation of this new world presupposes. Still less will he admit the notion that all these facilities still require the support of certain difficult human virtues, the least failure of which would cause the rapid disappearance of the whole magnificent edifice.

"This leads us to note down in our psychological chart of the mass-man of today two fundamental traits: the free expansion of his vital desires, and therefore of his personality; and his racial ingratitude towards all that had made possible the ease of his existence. These traits together make up the well-known psychology of the spoilt child . . . To spoil is to put no limit on caprice, to give one the impression that everything is permitted to him and that he has no obligations . . .

"My thesis, therefore, is this: the very perfection with which the XIXth century gave an organization to certain orders of existence has caused the masses benefited thereby to consider it, not as an organized, but as a natural system. Thus is explained and defined the absurd state of mind revealed by these masses; they are concerned only with their own well-being, and at the same time they remain alien to the cause of that well-being. As they do not see, behind the benefits of civilization, marvels of invention and construction which can be maintained only by great effort and foresight, they imagine that their role is limited to demanding these benefits peremptorily, as if they were natural rights. In disturbances caused by scarcity of food the mob goes in search of bread,

and the means it employs is generally to wreck the bakeries. This may serve as a symbol of the attitude adopted, on a greater and more complicated scale, by the masses of today towards the civilization by which they are supported."

2. History is familiar with the old, old phenomenon of the neglected prophet who at long last is recognized by the mass of posterity, which registers its reverence by seizing upon his message and, with a conscientiousness that demonstrates the limits of the spiritual capacity of the day, distorts the message into a caricature of what the prophet intended. Any prophet should school himself to be content with less of a harvest than he thought he was sowing. Yet if a stream shall run high at all, its source must be even higher. It is an unhappy spectacle indeed when the scientist himself fails to see the great white ray in which he stands. It is equally tragic when culture's power-house of thought, the school of higher learning, falls into line with the layman's notion. I refer to the scientist who either does not know or will not admit that there is an older and a deeper ideal of science than the invention of newer and fancier ways to satisfy old desires, or even than to discover new cures for old diseases. When the layman hears a scientist say that he is following his gleam "because it is fun," he may interpret the remark with a pedestrian literalness, and so fail to recognize that he has met a poet, and that there are no more important people in the world than poets. Too often, however, the scientist will offer you as his excuse for living the plea that you can never tell

when a seemingly trivial discovery may blossom into something spectacularly useful: the justification for Faraday's cans and coils of wire becomes something that Gladstone can tax, and also the motor in your refrigerator; the vindication of the cathode ray is your radio tube.

His apology for his explanation may be, that such concrete and practical illustrations provide the only way of justifying the seeming idleness of the scientist to the layman. Aside from the rather cynical flavor of the remark, it hardly justifies the presence of such an apologia in some articles appearing, for instance, in the *American Scientist*. One can only deplore it when the scientist himself feels that he must file his defense on a basis that surrenders to the court of technology—however august and respectable that court may be; when he so lacks a sense of history that he fails to appreciate and maintain as his most precious right and obligation the philosophic tradition in which he stands; when he is unaware that science exists for something richer than to make living more comfortable or more complicated or even to accomplish the negative good of divesting life of superstitions concerning the etiology of disease and bad weather. When the scientist fails of the deeper insight, he abets the fallacy of the half-good.

Small wonder, then, when the layman does not discriminate between pure science, applied science, and technology.

3. Now as to the colleges and universities. The layman has been learning that the scholar in his study or labora-

tory is not necessarily an escapist, that he is not sealing himself away in the juice of other-worldliness. There follows this caricature: The young American likes to be in the swim with the big fellows. Democracy means the opportunity for every person to participate in what is socially most approved. It is a distinction to be a Bachelor of Arts; therefore let us all become distinguished. A college education trains for leadership; let us all get one. If, however, the going proves too rough—alas! even in the best of worlds, not all men are created equal in their gray matter—then bring down the B.A. to the price-level we all can afford, along with automobiles and radios. The asininity of Huey Long smelled so strongly that it became anything but comical; but no one can deny that it was soil of our soil.

It is not beyond the bounds of fairness to pursue further the fact that title to an educational level has become one of the material commodities which can be bought in a country of endless opportunity and unlimited marketing. For the person who would rise to a yet higher stratum of distinction than a Ford and a B.A., there are other and more expensive makes. It is smart to be a researcher—a status still slightly beyond the ambitions of the B.A. majority. So, let us make it possible for every one who desires to engage in research. The theme has been well scored in Abraham Flexner's *Universities: American, English, German* (Oxford, 1930). The dictum that no fact is trivial to science is a thing the layman has never understood. Of course, the scientist shies away from the

solemn nonsense which has nothing whatever to do with "trivial fact"; but unfortunately, our universities too often prefer the layman's opinion in the matter. When a university grants the degree of Master of Arts, as it has done, after approving a thesis on "A Time and Motion Comparison on Four Methods of Dishwashing," you cannot expect that the university has thereby helped the layman to understand what science is and what its aims are. One paragraph from Dr. Flexner's book insists on being quoted.⁵

"The question is thus raised as to what precisely constitutes research. The gathering of information—even though accurate—is not research. The massing of conglomerate descriptive material, so common in domestic science, in the social sciences, and in education, is not research. Unanalyzed and unanalyzable data, no matter how skillfully put together, do not constitute research; reports are not research; sympathetic accounts of salesladies, stenographers, waitresses, deans, bankrupts, litigants, school systems, happy and unhappy students of education, matriculating students in doubt as to whether they love their father more than their mother or vice versa, with or without graphs, curves and percentages, are not research and would not be called research anywhere except in the United States."

The university of six centuries ago may not have been permeated with the scientific spirit, and it undoubtedly taught its

share of nonsense, which nonsense is sometimes convenient when we wish to point favorably to ourselves; but at least its nonsense was sincere and its spirit was scholarly; and certainly it would not have bestowed its hood upon any one who insulted its soul; much less would it have spent effort devising the insults itself.

So much for the basis of confusion in our culture with respect to the meaning of technology and science.

III

It is, of course, conceivable that comparison of four methods of dishwashing might interest the manufacturers of automatic dishwashing apparatus; that sympathetic accounts of salesladies and stenographers would, in the hands of personnel engineers in a department store, help save the establishment thousands of dollars. So they might possess a technological value, for all we know. But technology is not science. Ortega y Gasset⁶ has called it "the offspring of the copulation between capitalism and experimental science." Then what heredity has the latter parent transmitted, and what belongs to another parent?

Technology has faith in the techniques of scientific inquiry. It is inductive. It experiments. It checks its data. It eliminates, as far as is humanly possible, the human factor from its inquiries. It shares with science the philosophic confidence in human intelligence with its capacity for arriving at verifiable facts. It shares with science its philosophic faith that the universe is orderly.

⁵ From *Universities: American, English, German*, by Abraham Flexner. Copyright by the Oxford University Press. Used by permission.

⁶ *Op. cit.*, ch. 12.

But the genes of the other parent are there too. In a certain extreme sense—and, to drive the point home, I shall state it in this extreme form—"Applied Science" is a contradiction in terminology. For as soon as you invent a machine or synthesize an organic compound (which also is an invention, an invention of a chemical machine) for some use or other, you are making the *result* of discovery of physical law a practical artifact. But when first you had found the answer to the *scientific* question, you had reached the water's edge. *Thereafter, and as quite another operation*, with an intelligence wrought into a precision instrument by virtue of treating it with the processes of scientific thought, you may proceed to apply the answer to a problem of technology. What is the difference between phase one and phase two?

It is one of motive.

The motive of science is philosophical. It is humanistic. For science, untrammelled by considerations not a part of itself, asks a question of the universe and desires nothing further than an answer. The answer is the reward of the asking. Out of humanism the founding fathers of science evolved the scientific method. Their enlightenment was less than ours, but their instincts were just as sound; perhaps more so. They knew that philosophy is deeper than artifacts, that it is ideas and not things that undergird culture. For technology, the answer is not the final reward. The answer is only an intermediate product. The final reward, the end-product, is an artifact that works and sells.

And nothing is altered by the reminder that the chemists had alchemists for progenitors. Science has been no Athene out of Zeus' forehead. It is no full-blown mutant in the garden of human thought. Chemistry, need I say, itself presents a synthesis of motives, humanitarian as well as commercial, antedating the rise of industrialism. When at last it had swung into the orbit set by physics, it had become a science. The discovery of oxygen, the synthesis of urea, Mendeleyev's periodic table, the cyclic structure of benzene, were *scientific* discoveries, just as truly as were Newton's laws of motion, the laws of thermodynamics, the path of Neptune, cathode and X-rays, radioactivity, quantum mechanics—yes, the cellular hypothesis, biogenesis, and organic evolution. The motive behind all these discoveries was one of philosophy. Therein lies its sober poetry.

The motive is what distinguishes technology from science. Again nothing is changed by a citation to Steinmetz, who was given *carte blanche* by a great industrial institution. And no skepticism is aroused as to whether officials of General Electric have ideals; no more than one would deny to Steinmetz the soul of the scientist because his research may have been inspired by humanitarian motives. Furthermore, there is no sarcasm in the remark that General Electric had the wisdom to know that something or other from Steinmetz' laboratory would some day pay dividends. General Electric is quite frankly an industry, and a very legitimate one. But keep the issue clear. Steinmetz was a scientist. General

Electric is a technological institution with a rare gift of statesmanship. It knew that the *by-products* of pure science often are a profitable source of industrial progress, which is the reason for General Electric's existence. Nevertheless, science is still science, a by-product is still a by-product, technology is still a hybrid. It is a matter of motive.

This, then, I am convinced is a truth and an ancient and by all expectation a familiar one, even when couched in modern language: a high culture reaches full sophistication and at last justifies itself in the court of history only when it has come to realize that it is undergirt not by artifacts but by ideas. If we today, then, turn from the quest on which several centuries ago the spirit of science launched our culture, we are guilty of the cult of the superficial. It is a negative cult. The cult of the founders of science was a positive one.

At any rate, whatever survives out of the war's aftermath, technology is going to boom. Whether pure, humane science will boom, is not to be deduced therefrom. If the heart of science, along with that of the other humanities, has failed us (they stand or fall together), technology has not. It has delivered the goods. A thousand engineers revising the B-29 into a yet fiercer and more versatile engine, are hopelessly impressive. It is unnecessary at this point to make the conventional sweep of the arm toward the atomic bomb. The bomb has raised no new questions of principle. It has dramatized some issues that many a thinker has long been worried about; now he may enjoy a sorry gratitude over the fact that this engine has spoken loud

enough to be heard by the deaf, and in a way that he could not speak. In time of war, the graph of intensity in research into aviation, electronics, explosives, nasty bacteria, jumps. (Nay more—that intensity is part of the fact that a war *is* on—no matter whether or not the war-clouds have passed to precipitation.) Not even the breezy interlude in our world war, the 1920's, with all of its industrial and commercial excitement, could match the period of military warfare as a stimulant to technological research. But war and preparation for war never have stimulated "pure" science. They stimulate only those researches which their practitioners can demonstrate to have some bearing, even if but indirect, upon a pressing objective. This is telltale. Indeed, on this side of the Atlantic and Pacific, it is an uphill job to persuade the layman that research into man and society is important even on the basis of its having practical applications. If our culture actually were indoctrinated with the original motive of science, instead of that motive's having been lost sight of even by many scientists, the science of man and his culture would today hold a position in the hierarchy of the sciences unsurpassed by any other, and its professors would be the great spirits of the age. Instead, anthropology is something of a luxury subject in the college curriculum, and it is still very underdeveloped as a science.

It is time to insist that this article picks no quarrel with technology. That were ungrateful. It would be ridiculous and futile also. It would be the part of an encrusted intelligence, in any case, to

stand in the path of the *molis movens*. But if that stand be not altogether praiseworthy, no more is the attitude which surrenders the effort to keep man on top of the machine. We must be prepared to maintain an almost superhuman obstinacy at this point; for the prospect is before us that the problems which even "pure" science will tackle in the coming century will be primarily those and, eventually, perhaps those only which are first suggested by the needs of technology. Society will believe it has done the right thing by science if it plays a General Electric to so many Steinmetzes; it will not really care for Faradays or Darwins. The reason this will be truer than ever before is the apparent fact that the armament race of the era just closed has evolved into a greater one: a technological race. It expands logically a principle to which our culture has, to all appearances, surrendered before it had realized what it was doing.

Look, then, for technology to travel on a self-generating, exponential momentum: the more it generates the more it will generate—for a time.

And do not look for the difference between it and science to be more deeply and clearly understood. Expect to see any science that can ride the wave which initially was its own creation, to be carried along by that wave. Do not be surprised to see a progeny devour its parent—it has happened before. Do not be surprised, then, at the twilight of science.

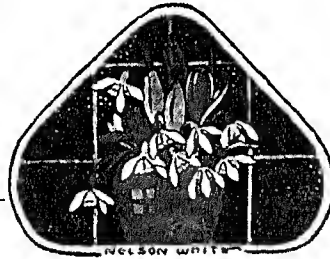
The aftermath? It hardly need be said to the thoughtful layman or to the scientist, that a technology rampant, like any other cultural device, can flourish only temporarily. For the parts of a culture interlock. When the structure begins to creak and crack, the student of culture feels his blood-pressure rise; but the man in the street may never know what struck him.

Knowledge is an instrument whose value consists in its usefulness for human welfare. Man has invented many machines. But among them all the most powerful—for good and for evil—is his own mind. And that mind has work to do for humanity.—ALEXANDER MEIKLEJOHN

Memorial Chapel*

(Stanford)

EDITH WALKERDINE BRANDT



Exquisite shrine, O poignant memory,
(A sacred trust from hearts where grief was sown)
God's wisdom is made manifest in thee,
His power inbedded in each sculptured stone:
The windows flame with rich emblazoned glory,
Set in a mosaic splendor meshed with gold;
The pictured beauty of each Gospel story
Speaks of the faith replete in days of old.

The sun streams through, the figures seem to live,
The wings of angels shimmer clear and bright;
The past is ours, it is infinitive,
This same sun gave the Blessed Saviour light:
And here in this beloved House of prayer
We find the peace He gave for all to share.

* Published in the San Francisco *Examiner*.

Higher Education in the USSR During and After the War

MIKHAIL BERNSTEIN

I

THE TOTAL number of higher educational institutions in tsarist Russia was 91. It is true, among them were such notable educational institutions as Moscow University, inaugurated in 1755, the Mining Institute in Leningrad organized in 1774, the Kazan University in existence from 1804, the Institute of Technology established in 1818, and others which became the cradle of Russian culture and which gave the world outstanding men of science: Mendeleev, Sechenov, Pavlov, Lobachevsky, Dobrolyubov, Belinsky, Ushinsky, Timiryazev, Plekahnov and Lenin.

However, for such a vast country as Russia, 91 higher educational institutions with 112,000 students, and 10,000 to 12,000 students graduating each year actually meant consigning the country to cultural and technical backwardness, to keeping it technically and scientifically dependent on foreign countries. Especially unsatisfactory with respect to higher education was the situation in the outlying parts of Russia, for out of 91 higher educational institutions 71 were situated in the centre of the country and 19 on the territory of what is today the Ukrainian republic. Throughout the Trans-Caucasus there was only one higher educational institution and on the vast territory of Central Asia until 1917 there was not a single higher educational institution.

The situation changed sharply after the October Revolution of 1917. In 1922 there were already 279 higher educational institutions in the territory of the USSR with 225,700 students; in 1932—832 higher educational institutions with 504,400 students. In 1941 the number of students enrolled in higher educational institutions was 564,400, not including 206,000 correspondence students. In the same year the number of higher educational institutions in the Trans-Caucasus was 45, in Central Asia—47. In Moscow alone there were 74 higher educational institutions in 1940/41, that is, more than the number of higher educational institutions existing before the Revolution in the entire territory of what is today the RSFSR.

The social composition of the students in Soviet higher educational institutions changed substantially. In industrial institutes workers and peasants and their children in some years comprised 75 to 90% of the entire student body. Among some million qualified men and women who were graduated from higher educational institutions before the war, more than half came from workers' and peasants' families.

Soviet university and institute graduates carried out colossal work in the reconstruction of the economy of the country, in its cultural and technical development. Soviet college graduates passed the grim test of war with honor.

The war inflicted terrible wounds on the land of the Soviets. We shall attempt to describe the losses suffered by the schools of higher learning.

The German vandals wrecked either completely or partially 334 higher educational institutions with an enrollment of 233,000 students; they destroyed 605 research institutes and stripped laboratories, study rooms and libraries of their equipment and collections.

All of the 162 higher educational institutions of the Ukraine, the higher educational institutions of Belorussia and Crimea suffered from the German invasion. Among higher educational institutions that suffered serious damage at the hands of the invaders were Kiev and Leningrad universities, the medical institutes of Kiev, Kharkov, Leningrad, and Dnepropetrovsk. The invaders destroyed and plundered 137 pedagogical and teachers' training institutes.

Hundreds of institute libraries containing tens of millions of books were burned or pillaged.

The war led to a sharp drop in the contingents of students. Only 227,000 students were enrolled in the 460 higher educational institutions functioning in the academic year 1942-43. This drop was due to the occupation of a considerable part of the Soviet territory as well as to the fact that hundreds of thousands of students joined the army, the people's guards or went to work in the war industry.

The war inflicted considerable losses on the teaching force of higher educational institutions, especially its young members—docents, teachers, post graduates.

However, despite the wartime difficulties, higher educational institutions in the USSR continued to work and gave the country 290,000 new trained personnel. In wartime, too, the Soviet Government gave the utmost attention to the school of higher learning. Expenditures on training personnel in 1944 totalled some 4,400 million rubles.

II

As soon as Soviet territory was liberated from German occupation, higher educational institutions were rehabilitated. In 1944-45, 729 higher educational institutions were already functioning.

In 1944 and 1945 the government adopted special decisions designed to strengthen Moscow, Leningrad, Tomsk, Kazan and Ural universities and a number of leading pedagogical institutes.

During the war the degree of Doctor of Science was conferred upon 2,000 scientific workers and 7,500 persons presented their dissertations leading to the degree of master of science. In 1944 the number of doctorates increased by 500 persons and the number of masters of science by 2,000. At the present time more than 40,000 scientific workers are enrolled in Soviet higher educational institutions. In 1944 about 5,000 students took post graduate courses to prepare for scientific and pedagogical work in higher educational and research institutes. In 1945 an additional 2,700 persons were admitted to postgraduate courses.

Occupying an honorable place among the country's post-war problems are questions of culture and science. The

next few years will see the construction of a large number of research institutes. Great opportunities for applying their creative abilities are open to scientific workers.

The new Five-Year Plan for the rehabilitation and development of the national economy of the USSR provides for the rehabilitation and extension of the physical equipment of higher educational institutions; the restoration of academic buildings, dormitories and service buildings of higher educational institutions wrecked and damaged by the Germans, and of laboratory and workshop equipment. The university libraries are to be resupplied with academic literature.

According to the new Five-Year Plan the number of students in higher educational institutions is to reach 674,000 in 1950 and in special secondary educational institutions (technicums), 1,280,000 persons. In the new Five-Year Plan almost two million students will graduate from higher educational institutions and technicums. Already in the current academic year 1945-1946 the number of students in higher educational institutions has reached the pre-war level.

III

In addition to the secondary school graduates, a large number of war veterans are now entering higher educational institutions of the USSR. War veterans are not charged tuition fees, they are granted state stipends, and enjoy priority in entering. The privileges granted Soviet servicemen do not depend on the length of military service. Students with excellent marks receive

higher stipends. The first year of study in higher educational institutions shows the experience exservicemen gained in the army and also their discipline and sense of responsibility. This has favourably influenced their academic progress and puts former fighting men in the front scholarship ranks of the Soviet student body.

Soviet higher educational institutions aim to train specialists with wide education, people with sound training in their field of specialization but with a broad political and scientific technical outlook.

In the opinion of Soviet educators the increased enrollment in general education is to be brought about, without reducing or weakening the specialized training of students. Soviet educational institutions will continue to strengthen the training of students in their specialized fields. That is why we consider the close relation of students and teachers with practice, with production, a vital condition for raising the quality of training of future experts.

Great importance is attached to the character and quality of lectures. In this respect the most valuable are the lectures delivered by the professor who explains his own scientific discoveries and demonstrates, the results of his own experiments and inventions. It is for this reason that the Soviet teacher of the higher educational institution does not confine himself to teaching alone but as a rule conducts scientific research work in his field.

Leading higher educational institutions and professors in the USSR are doing everything possible to enlist the efforts of students in scientific research

work. Student scientific circles and societies are steadily being extended. In a number of higher educational institutions special publications of scientific studies by students are beginning to appear and student conferences are being organized.

Soviet students are following the example set by their great countryman, the author of the theory of the conditional reflex, Academician I. Pavlov.

"In learning, experimenting, observing," said I. Pavlov, "try not to remain

on the surface of facts. Do not turn into keepers of facts. Try to penetrate into the secret of their origin. Search perseveringly for the laws governing them."

The task of higher educational institutions as we Soviet people understand it, is to educate students in the spirit of democratic traditions, to make our future experts genuine fighters for science and culture who will continue the progressive traditions of their people.

It has taken us twenty years to get Labor and Management to sit down together at the bargaining table. So far, that table has been a square one. It has a side for Management and it has a side for Labor. We need to eliminate the sides from our national bargaining table. We must substitute in its place a round table, around which the unity and togetherness of all elements in our economy can be allowed to function properly for the benefit of all the people.—CHARLES LUCKMAN, at Installation of Dr. George D. Stoddard

Wilbur and the Sick Calf

GILBERT BYRON

MR. WILBUR BLODGETT was on his way home from school. Mr. Blodgett, now serving his twentieth year as a social science teacher in the Middletown Consolidated Schools, only had fifteen more years to go before he would be retired. Wilbur often thought of this as he walked the three blocks which separated the school from the little apartment where he and his wife lived. The thought helped him to negotiate the distance, particularly on days when after school teachers' meetings added to the burdens of the little man's soul.

Mr. Wilbur Blodgett was on his way home from school. After leaving the main entrance, it was exactly five hundred and three steps to the door sill of his apartment. He often counted them and marveled when his right foot hit the lower step and the Blodgett terrier growled a greeting from the other side of the door.

This particular day had been a bad one for Wilbur. During the first class, he had been forced to send Lenora Smithers to the school principal because of her impudence. When he later talked to his superior, it appeared that the administrator had accepted the girl's story of the incident. It was also Wilbur's day for hall duty and at noon he had paced the chilled corridors, fortified with a cheese sandwich and a bottle of milk. Then the principal had suddenly called a teachers' meeting and used the time to

test his oratorical powers on the tired teachers. His theme had been that teachers shouldn't send their pupils to the office. Wilbur wondered guiltily if his morning quarrel with Lenora had inspired the principal's outburst.

But now at last he was on his way home. When he reached the little apartment, he would build a blaze in the fireplace and play with his dog. Presently, Mrs. Blodgett would come home from her community endeavors and there would be an upsurge in his morale that would end only when the alarm clock sounded the start of a new day.

Wilbur silently counted his strides, taking a deep breath on every third step. When he reached one hundred and fifty-three, he knew that he was passing the corner where the four maiden Horton sisters kept a boarding house. The day was a warm one, and Miss Edith, the sister who suffered with arthritis, was sitting on the porch, wrapped in a blanket.

"Good afternoon, Miss Horton," Wilbur said.

"How do you do, Mr. Blodgett," she replied. "You look pale today. Don't you feel well?"

"Oh, I'm all right," Wilbur said, but he wondered if he really was. He swerved and gulped as he resumed his measured gait, closing his eyes for the count of ten steps. With the world blotted out for the moment he felt better. Two hundred and fifty, he counted,

and knew that at least he was more than half way home. At the sound of approaching steps, Wilbur opened his eyes and saw Jackson Ennis, a former pupil of his, but now employed as a stoker in the Middletown water works. Jackson, better known as "Toughy," had always been possessed by a smile which Wilbur considered bordering on insulting, particularly when it was accompanied by a laugh that sounded remarkably like the bleating of a sick calf. But Jackson was not smiling on this day.

"Hello, Jackson," Wilbur said. The young man stopped in the middle of the street, barring the teacher's progress.

"I want to talk to you, Blodgett," he said. "My girl, Lenora Smithers, telephoned me at noon and told me that you sent her to the office this morning."

Wilbur felt a tightening in his stomach. "I didn't know that Lenora was your girl, Jackson," he said.

"Trying to stall, Blodgett. I know you and your ways. Sending kids to the office who won't knuckle down."

Wilbur leaned against a tree for support.

"I'm warning you, Blodgett," the infuriated young man continued, "if you don't treat my girl right, you'll have to deal with me. And if you fail her, now that I've warned you, I'll straighten out that big snout of yours. Do you get me?"

"I get you," Wilbur whispered, his sympathetic nervous system slipping into high gear.

The young man smiled insultingly and stepped aside to let his former teacher pass. As he determinedly fixed

his eyes on the door of the Blodgett apartment, Wilbur heard the bleating laugh. He breathed deeply but it did not seem that he would make it. Wilbur became sure that he would never reach that door. But suddenly the sweet notes of bird raised his eyes to the branches of a Japanese cherry tree. It was a cardinal and the song and rich, red color momentarily diverted the little fellow's mind. His head cleared and he reached the apartment house door. It seemed that Wilbur would never get the key in the lock, but he did, and opening the door, stumbled in and collapsed on the studio couch. The Blodgett terrier brought his rubber ball and put it in Wilbur's lap, barking commandingly. Wilbur tossed the ball through the door and heard it carom and bounce into the bedroom. The terrier slid over the waxed floor and proudly returned it to his master. The little man began slowly to relax. Later, with the aid of his twin comforters, the fireplace and a cup of tea, he began to perk up. By the time his wife arrived, Wilbur had shoved his encounter with the Ennis boy into his subconscious, which, unfortunately, was already overcrowded with similar incidents.

But when the alarm clock called him in the morning, it was the first thing he thought about, and he cut himself while shaving, a sure sign that he was worrying about something. Wilbur went to school, even earlier than usual and sat at his desk in the empty room wondering how the Smithers girl would behave during the first class. Perhaps it would be better to ignore her if she started any

smart talk. The first school bell rang and the pupils began to slowly drift in and sit in their regular seats. When the late bell rang, Wilbur began to call the roll. Officially, anyone who came in after the bell sounded, was tardy, and had to retire to the school office for an excuse. Wilbur was unusually rigid in the enforcement of this provision and always had one eye on the door to catch any late comers who might slip into their seats. As luck would have it, not more than two seconds after the bell stopped ringing, he saw Lenora Smithers come through the door and sit down. She did not even walk quietly but Wilbur continued to call the roll. Someone tittered but he seemed not to notice this infraction. With the roll call completed, he called for the homework he had assigned the class. The papers were passed to the front of the room mechanically and then sideways until they rested on the teacher's desk. As the papers moved forward, he noticed that Lenora did not add one to the growing pile. He began to feel sure that she knew of his meeting with Jackson Ennis. No doubt he had related the entire incident, coloring the details, to a young and appreciative audience in the town's candy shop, a hang-out where the youngsters drank cokes, gossiped, and danced to the latest juke box tunes until their nickels gave out. As the period wore to its end, it was apparent that sending Lenora to the office had not changed her flippant attitude. If anything, she was worse.

That afternoon, Wilbur went home early and did not pass Jackson Ennis on the street but whenever he kept pu-

pils in or had a teachers' meeting it was always his fate to meet the insulting smile and calf like bleat of his former pupil. Wilbur even thought of going home by another route but this would necessitate a much longer walk. Besides, under his timidity, the little man was possessed by a stubborn streak. Although none of his pupils would have ever guessed it, and he would have never told them, Wilbur had played college football when the pigskin was an object to be carried under the arm and the players didn't bother to wear headgears. Seeing Mr. Blodgett daily walk the three blocks between the school and his apartment, no one would have ever guessed it.

As the marking period came to a close, and Wilbur computed his grades, he became sure of one thing he had been suspecting for sometime. Lenora Smithers had failed American history. She had failed to turn in the required written assignments, she had failed the tests, she seldom had anything to say when Wilbur questioned her, that is, anything remotely connected with his question. The marking period ended on a Friday and the report cards would be handed to the pupils on the following Monday afternoon. Wilbur wondered if his nose would get straightened that day or perhaps Jackson Ennis would not waylay him until Tuesday. Yes, Tuesday would be the day.

On Friday, Wilbur became panicky and went to see the school principal. That gentleman was busy putting the finishing touches on an article for an

educational magazine and resented the interruption.

"Well, Mr. Blodgett, what's troubling you now?" he asked.

Wilbur told the big man of his impending doom.

"There is only one thing to do, Mr. Blodgett," said the principal, who liked to make quick decisions. "Just pass the girl and forget all about it."

Wilbur felt his face getting red. "In twenty years, I've never passed a pupil who should have failed," he said.

The principal's face began to get red. "I can't have my teachers brawling with town toughs," he said. "You asked me for advice and I've given it to you. If you get into trouble don't come running to me." He picked up the papers of the article he was writing and Wilbur knew that the interview was over.

On his way out of the office, Wilbur knew what he was going to do. Come what may, Lenora Smithers was going to fail. After school he handed his marking sheet to the school secretary and Lenora's name was at the bottom of the list, where it belonged.

The weekend passed quickly but Wilbur's thoughts ran a long gamut. On Saturday morning he thought of starting setting-up exercises to condition himself for the coming bout. He discarded this idea for a lack of time. Saturday afternoon he thought of going to the town constable and asking for protection but by that time the offices were all closed. He thought of telling his entire trouble to Mrs. Blodgett but remembered that she was in the midst of a campaign seeking money for Middletown's

neediest families. At such times it was better not to bother her.

Monday dawned bright and sunny. Wilbur's breakfast tasted particularly good, strangely good, he thought, and on his walk to school he enjoyed the bright colors which were beginning to appear in the flower gardens. The colors seemed more beautiful than usual, he thought, and then he remembered recently reading of a soldier's pleasant walk to the front lines in France. The soldier had remarked the beauty of the wayside flowers. Wilbur shivered and hurried on to school.

The day was uneventful and when the dismissal bell finally rang, the pupils returned to their homerooms to get the report cards. Perhaps Lenora won't bother to get hers, Wilbur thought. But she did and he saw her hurriedly scan it as she left the room.

Monday was the day for the weekly teachers' meeting and Wilbur quietly listened to the principal's suggestions and the comments of the others. One of the matters on the agenda was the collection of fifty cents from each teacher to provide flowers for those of the faculty who sometimes became ill. Wilbur thought of his impending meeting with Lenora's lover and handed over the silver pieces with a slight smile. Soon, he would have a bright bouquet beside the hospital bed, he thought.

After the close of the meeting, Wilbur collected his brief case from the history room. He took a long look at the bright maps and the orderly teacher's desk before closing the door. He wondered when he would sit at that desk

again. But on the way down the stairs and out of the front door, Wilbur made up his mind that he would get the matter over with. After all his nose had been broken once in a football game. Perhaps another fracture would straighten it. He walked toward home, taking a deep breath on every third step. At the corner, Miss Edith Horton was sitting on the porch.

"Good afternoon, Miss Horton," Wilbur said. "That forsythia bush is really beautiful."

"Isn't it," Miss Horton said. "You're looking well, Mr. Blodgett, that is, for you."

Wilbur smiled as he wheeled around the corner and marched on. In the distance he saw someone coming. All of his instincts told him that the approaching figure was his former pupil now employed as a stoker in the Middletown water works. A few more steps and his eyes assured him that it was Jackson Ennis, the town tough, also suitor for the hand of his pupil, Lenora Smithers. Wilbur girded himself and strode on. As the two approached one another, the teacher decided that at least he would

have the first word.

"Well, Jackson," he said, "I guess you are ready to keep your promise."

The young man, who seemed dejected, squinted at Wilbur.

"What do you mean, Prof?" he said. "You ain't teaching me any more. You can't boss me."

"I guess you haven't heard," Wilbur said. "I failed Lenora Smithers the period just ended. You told me you'd strike me if I did."

"Lenora Smithers," the youth said, his face reddening. "I ain't had a date with that dame for over a month, Mr. Blodgett. She's going steady with a sergeant from the air base."

"Well," Wilbur said, "Well," and a strange, powerful feeling surged through his inmost being. "Why don't you strike the sergeant in the nose, Jackson?" Wilbur smiled what he later on was sure must have been an insulting one.

Jackson did not even answer as he went off toward home. When he had gone a short distance, the young man heard a strange bleat, resembling that of a sick calf.

I could not be a teacher without faith in life, without hope, and without the charitable judgment for all which I need for myself.—WILLIAM LOWE BRYAN

Remaking the Germans

WILLIAM W. BRICKMAN

Sporadic manifestations all over the country are a clear indication that the Germans have been defeated only physically, and that most of the Nazi teachings still are firmly remembered.—Delbert Clark, special dispatch from Berlin, *New York Times*, Section IV, February 23, 1947.

I

WIR SIND BELOGEN UND BETROGEN!" ("We've been deceived and defrauded".) This was whispered to me by the first German with whom I tried to hold a conversation about what had happened to the *Vaterland*. This took place a few days after V-E Day in the shattered city of Wiesbaden, near the ruins of a once-imposing city hall. These identical words followed me during the next ten months: to Bischofsreuth, a peasant hamlet on the reconstituted German-Czech border; to Bayerisch Eisenstein, a slightly larger border village some fifty kilometers to the north; to Deggendorf on the Danube, the "Pearl of the Bavarian Forest"; to Nürnberg-Fürth, the twin cities of central Bavaria, the stamping ground of the late and unlamented Julius Streicher; to Frankfurt am Main, a black marketeer's paradise second only to Berlin; and to numerous other towns of all sizes and conditions.

All Germany was then doing a collective breast-beating in contrition for Bergen-Belsen, Buchenwald and Auschwitz. With the Nazis openly admitting their sins, it seemed to me that the mission

of re-educating Germany might not turn out to be so difficult after all. The first phase of rehabilitation appeared to be in full motion. But this illusion did not remain long; anyone sensitive to history and to contemporary reality soon became convinced that what the Nazis were offering us was lip-service, plain pabulum for the benefit of guileless G.I.'s and visiting newspapermen, a smoke-screen behind which the defiance of yesterday was still smoldering. What brought this conviction home, to me at least, was the observation of the deeds and the slips of the lip.

More than two years have passed since the American Army was named as the educational agency of the Southern part of the former Third Reich. To the stolid citizens of the Rhineland the G.I. educators had been a familiar sight since the final reduction of the Ardennes Bulge, on the eve of the twelfth birthday of Hitler's rise to the apogee of his adopted homeland. And by the time V-E Day carousals had run their complete course the newly-organized American zone had a chance to size up the conquerors. The resultant impression, after a few more months, was that the American soldier—and officer—was not what he had been advertised to the world: a good-will ambassador and a salesman of democracy. In the German mind he was associated, rather, with wanton waste and loot, the black-market, fraternizing *Fräulein* and *Frauen*,

drunkenness, and disregard for the future of Germany.

"Are these soldiers going to transform Germany?" asked a former Social Democrat who had spent several years at Dachau, pointing to a group of strip-lings walking arm in arm with their "frauleins." For once I had no ready answer.

What is the effect of fraternization on the victors and vanquished? The latter get more than chewing gum, chocolate, and cigarettes from the G.I.'s for favors payable in Paris by a fantastic amount of francs. They are often allowed access to pantries, classified documents, and the ears of influential military governors. One German girl, formerly a member of the League of German Girls (*BDM*) and of other Nazi-controlled organizations, served as secretary (and mistress) to four successive battalion S-2's over a period of nine months. The soldiers called her the battalion S-2, since she knew more about the intelligence business than the incumbent officers.

For her part, the "fraulein" has plenty of opportunities to show her G.I. boy friend that the Germans are not as bad as American propaganda has depicted them, that their country is made up of poor, deserving people, and that the DP's and the Jews are the ones who cause all the trouble. She does not have to say these things in as many words; hints suffice. What the G.I.'s have said about the Frenchmen, the Czechs, the British, and the Russians—words hardly reflecting the tremendous effort and money invested in the Information and Education programs of the Army—may

be largely traced to the indoctrination by their girl friends. Will history repeat the situation of Rome and Greece?

II

Late in February, 1946, I spent an evening at the home of the former *Minister-Präsident* of Bavaria, Dr. Wilhelm Hoegner, and discussed with him practically everything except politics. Dr. Hoegner, a pleasant, slender, mild-voiced gentleman who has translated a number of novels from English to German, turned to me at the point where we were talking about the multi-national and multi-racial character of the United States and remarked: "By the way, Herr Brickman, the first colored Bavarian baby was born last week." His manner was too amiable.

The former Bavarian premier is doubtless sincere in his friendly attitude toward the United States, but even he was hurt by some of the things our boys have been doing in Germany. Resentment, however, takes sometimes much more dangerous form than implied verbal displeasure.

Germans do not have to go to extremes, to express their attitude toward American behavior; they may feel themselves on surer ground if they "take it out" on their own people. In one East Bavarian town of about 25,000 two such incidents occurred in January 1946. Mayor Muckenschnabel, who was also the principal of the high school, was making preparations for the opening of the institution early in the spring. Among the applications for admission was that of Fräulein Dorothea Rose, an

eighteen-year-old evacuee from the Rhineland, who was the girl friend of an Army officer (only one). The *Bürgermeister* glanced at the name, shook his head violently, and dictated a letter.

Two days later Frau and Fräulein Rose came to our office and exhibited the letter of Herr Muckenschnabel. "I am unable to admit your daughter to the high school because she is known to have had immoral relations with Americans," it said simply. My associate and I called on His Honor. After the preliminary formalities, we settled down to the main issue.

"Herr Muckenschnabel, have you turned down many applicants for the high school?"

"Some. Their academic qualifications were not high enough."

"How many have you refused to admit for moral reasons?"

"Let me see, there was Miss Rose." He was beginning to see the point.

"Now tell us, Herr Direktor, are all of your prospective girl students *unberührt* (virgin)?"

"That is hard to say." He began to fidget.

"Herr Bürgermeister, you don't mean to tell us that your girls have never run around with the *Wehrmacht* soldiers and with the SS? Why did you discriminate against Fräulein Rose?"

The mayor stammered that it was all a mistake and that he had not intended to show animosity against the Americans. Didn't we know that he had always been an Anti-Nazi; that he had surrendered the town, in the face of SS opposition, to the *Amerikaner*; that he had founded the local chapter of the

Christlich-Soziale Union? We assured him that we knew his achievements very well.

On the next day we were paid a visit by a fourteen-year-old boy and his mother, also armed with a letter from His Honor. This time the latter refused to admit the student on the ground that he lacked proper respect for his elders. Our investigation promptly disclosed that Hans was an efficient interpreter for the local MP's. Unlike most who translate the words of one language into another, Hans caught and transmitted not only the words of the MP, but also his tone and gestures. His townspeople misunderstood his masterly performance, attributed to him an inherited streak of cussedness, and accused him of selling out to the *Amis*. Herr Muckenschnabel was merely wreaking the town's vengeance upon the lad.

We brought the entire matter to the attention of the local Military Government detachment. Our feeling was that the mayor did not like the occupation and did not hesitate to say so whenever he thought he might get away with it. He certainly had the right to set up standards of morality for the students of his school, but he had no right to overlook the transgressions committed by German girls with their *Landsleute*. The MG authorities looked upon these cases as we did and dismissed Herr Muckenschnabel from his post as high-school principal. However, they retained him as mayor, since he was an efficient administrator.

III

Just what is involved in the re-educ-

tion of the German people? To the popular mind this means throwing out the Nazi schoolmasters and textbooks, removing all other visible vestiges of Hitlerian ideology from the courses of study and the classroom, substituting a new educational order favorable to the growth of democratic thought, and checking that the new teachers are not sabotaging the peace effort. What must be done, however, is to revamp all phases of daily life—the church, press, radio, cinema, stage, school, family, books, youth—and especially the contacts between the conquerors and the conquered, as I have already hinted.

The process of re-educating the Germans began before our advanced troops entered the hallowed homeland of Hitler and Himmler, and the tempo increased when the shooting war was concluded. The two million officials of the *Nationalsozialistische Deutsche Arbeiterpartei* (Nazi Party), the seven million or so rank-and-file Nazis, the hangers-on and the fellow travelers, the *Profiler* and the *Karteigenossen* (nominal members) were not unmoved by the efficiency of the Allied air arm. Was this the Germany upon which Reichmarschall Hermann Goering had promised not a single bomb would fall, or call him “Meyer”? There was something wrong, evidently, and many minds began brooding over the causes.

Then came final defeat. The Germans lived to see their famed *Wehrmacht* crumble into insignificance, the Nazi machine fall apart, Herr Doktor Goebbels choke over his own propaganda line, and party bosses herded into internment camps. In a matter of a few months they

witnessed the abolition of the Nazi legal system, the growing Allied control of their economic structure, the partition of their country into four distinct zones, and the setting up of an International Military Tribunal at Nürnberg for the prosecution of the war criminals. It did not take the Germans long to become convinced that the Allied powers were intent upon the business of cleaning house. Hardly one expected to keep his war loot or to escape paying reparations for the damage caused by the German occupational armies.

Gradually, perhaps too gradually, known Nazis were kicked out by the MG from industry, business, government service, the professions and other important types of activity. Replacing the defunct dictatorship was a system of self-government, political parties, elections, public assemblies, and a fairly free and open press. The world did move with amazing speed, and the individual German, still bewildered and stunned by the rapid changes, was impressed.

On the surface the Germans reacted as expected and desired by the MG. Their shifting fortunes registered upon their minds and appeared to convince them that the dozen years of Nazi rule had brought ruin and disgrace to the name of their country. It would indeed be very pleasant to say that this realization was uniform and sincere, and that it was only a matter of putting positive instruction into play for transforming Germany into a democracy. This would be stating the case superficially, blindly and, therefore, dangerously. We have made, it is true, a beginning in the re-educational job, but we have barely

scratched, certainly not penetrated, the surface.

IV

It is unnecessary to go into any detail about the changes in the German school system, since the results will not be visible for a long time. There were plenty of directives from headquarters on how to denazify the schools, and in most instances the MG officers fulfilled their mission conscientiously, if not enthusiastically. I have had more than one argument with these denazifiers, who almost always abided strictly by the directives, on what constitutes a Nazi. I would still be arguing myself blue in the face that Erika Bauer, a former *BDM* leader, was not a fit teacher in a Hitlerless Germany, even if she had never been a party member, had I not received support in the form of a supplementary directive. There are still too many teachers who had joined the party after 1937, the terminal date for rejection, and who are in the saddle. There is no use even pretending that the work of these teachers can at all be adequately controlled or supervised.

The universities are open for business, with a full complement of nationalistic students and professors. The University of Munich, considered "a teeming hotbed of Nazism" in 1932, is running today true to its preoccupation character, despite the "screening" of faculty and students by the MG and CIC (Counter Intelligence Corps). The effort to ensure that the dispensers and recipients of the higher learning be free from taint has been perfunctory. Only a few blocks of a broad boulevard separate the Uni-

versity from the Feldherrenhalle, scene of the abortive Hitler putsch in 1923. Nor has the heckling of Pastor Niemöller by the students at the University of Erlangen given any comfort to those who like to believe that Nazism died in Hitler's bunker.

Thanks to the MG, urban Germans can once more see Lessing's *Nathan the Wise* and other democratic dramas on the stage. In February 1946 I attended a performance of this celebrated play in the Nürnberg *Stadttheater*, less than ten minutes' ride from the Luitpoldhain, where the Nazis held their annual garish conventions. The house was almost a sell-out, and I experienced distinct pleasure when the citizens of the former *Stadt der Reichsparteitage* (City of the Party Conventions), as the city proudly advertised itself, stood up and applauded enthusiastically the plea for religious tolerance. But it was hard to forget that only one year ago a similar audience had risen to its feet and had heiled the Fuehrer in his box.

I have sat with German audiences at showings of American films upon which German sub-titles had been superimposed. Each time I divided my attention between the screen and my neighbors. It was illuminating to hear their whispered comments and opinions on life in America as depicted in Class B musicals and melodramas. What the Germans were now seeing, through the courtesy of the MG, confirmed what they had heard over the Goebbels-controlled radio and what they had read in Alfred Rosenberg's *Völkischer Beobachter* and Julius Streicher's *Stürmer*.

Our exhibition of military and naval might is superior to that of our culture. The newsreel, or *Wochenschau*, includes in most issues glimpses of our gigantic battleships, airplanes and other media of forceful persuasion. I have heard remarks over and over again that, with such superior equipment, the *Amis* could never have been conquered by *unser Fuehrer*.

The radio programs sent by the MG into German homes, those whose sets had not been requisitioned legally or otherwise by our troops, show evidence of thinking about re-education. Radio Stuttgart, under the control of the Württemberg-Baden MG, has a well-balanced program including classical and popular music, news broadcasts, talks, science quarter-hours and special treats. On Sunday, May 12, 1946, the listeners could tune in to the following programs, among many others: 6:30-6:45, news and weather forecast; 8:00-8:15, The Voice of America; 11:00-11:30, Protestant Service; 11:30-12:00, Discussion: "Our Attitude toward the Occupational Authorities"; 19:00-19:30, Songs of Freedom by Paul Robeson; 22:15-22:30, The Voice of the World Press. Every week-day, from 12:30 to 12:45 and again from 20:15 to 20:30, there was a summary of the daily proceedings at the Nürnberg Trial.

Despite the obvious care with which the radio programs are arranged and despite the sincere attention to the details of re-education, the total effect does not appear to be profound. Very many Germans have told me that they found these programs too dull and preferred

those transmitted to our soldiers, especially the popular music presentations. I have heard "Sentimental Journey" and "Don't Fence Me In" sung and whistled more often than any of the Teutonic *Schlager* or *Volkslieder*.

During the three months I spent in Nürnberg I visited the bookshops at least three times weekly. The number of publications produced under the MG is impressive. There are weekly newspapers, picture magazines, scholarly journals, a digest monthly, a survey of literature and affairs, translations of American and foreign literature, and reprints of significant documents such as Mr. Justice Jackson's opening address to the Tribunal. To get my copies I have had to make a standing reservation with the bookseller well in advance. Frequently, it was impossible to get copies of the *Amerikanische Rundschau*, a journal with intellectual appeal, or *Neue Auslese*, the equivalent of the *Reader's Digest*, the day after they were put on sale. The content of the magazines reflects very well American life and culture, but there are far less people reading them than there are who see our movies. What we need is more literature, adapted to the tastes and interests of wider circles of German readers, and, of course, more copies of the publications themselves.

There have been other ways by which our Army has tried to re-educate the German people. The compulsory visits to the concentration camps and the death mills have ceased. The Germans were avoiding the atrocity posters entitled *Wessen Schuld?* (Whose Fault?) as

early as May 1945. Exhibitions of atrocity films, like *Todesmühlen*, left the people in my county, those who did go to see them, incredulous. There was no follow-up, so far as I have been able to find out.

V

The problem of youth is getting more and more difficult. In 1945 we worried about the werewolves, in 1946 it was the Edelweiss Pirates, and in 1947 it may be a more powerful and effective organization to plague our troops. The removal of Hitler Youth leaders from the arrestable category amounts to a go-ahead signal for the German youth to make trouble.

The denazification program carried out by the MG has certainly been effective in removing thousands of known and recognizable Nazis from positions of influence. What the MG has failed to do, however, is to get rid of the *Gesinnungsnationalsozialisten* (ideological Nazis), men who never joined the party for some reason, but who had subscribed wholeheartedly to its principles even more fervently than the *Parteigenossen* themselves. Such people are difficult to spot and almost impossible to dislodge. They are a great danger because they hoodwink MG officers into accepting them as genuine anti-Nazis.

Nearly every MG officer of my acquaintance was ignorant of the German language and made no effort to learn it, because interpreters were available. Many a time I have caught such interpreters in deliberate mistranslations, but my disclosures brought no action more drastic than a warning. I also know of

very few MG officers who had more than a superficial acquaintance with the history and psychology of the Germans, or of the development and organization of the Nazi party, despite the accessibility of excellent official manuals on these subjects. I have had to show more than once that a *Blockleiter* could have been a more fanatical and tyrannical Nazi than party bosses with higher rank.

And yet the work of the Military Government managed on the whole to be efficient, that is, materially. To expect the same results in the more complicated realm of re-education, in the face of rapid re-deployment and the prevalence of many uninterested and incapable officers, is a large order. Honest, sincere, capable efforts have been expended in some quarters to meet head-on the challenge of remaking the German people. To speak of "our educational failure in Germany," as Gregor Zierner has done in the June 1946 *American Mercury*, is not to give the Army a fair chance at an almost impossible task. It is easy to damn without taking the entire picture into consideration, while relying on limited information and insight and unwilling to face the facts of achievement. I do not wish to imply, as some of the official Army publications have done, that our educational mission has been a more or less unqualified success, but I do believe that I have made it clear that the real situation lies somewhere between the two extremes.

I have repeatedly emphasized the complexity of our job in re-educating the Germans, and two years' work cannot

be dismissed curtly as a "failure." We have to work harder, more diligently, and on a wider scale before we can have even a little success in changing the Germans' minds. We cannot leave this important mission to the Army alone, but we must see to it that other agencies contribute manpower and plans. We should encourage, not drive away, any nascent democratic movements. Above all, we must keep in mind the lessons from the German occupation of Holland, Belgium, Denmark, Norway, France, Poland and Czechoslovakia.

BASIC LEARNING VERSUS "STUNTS"

High-school instruction (or lack of it) has already bent the twig and inclined the tree that the teacher is later to represent. And when the high school is not anchored to basic things (such, for example, as adequate knowledge of English-language structure and vocabulary), there is little chance for other features of education to prosper, and for good future teachers to develop.

But the suggestion here contained is too un-sensational, too "traditional," to capture the fancy of more than a very small minority of educational planners and officials. A very great many of these are themselves un-anchored to the universal and eternal things of the mind; and this because they too are products of those lower schools that are over-burdened with perpetually new and renewed curricular "stunts."

—A. M. WITHERS, Concord College, Athens, W.Va.

The Cycle

RUTH ALLEN JOHNSON

NOTE: Eastern Oregon College at La Grande was built on the site of an old Pioneer cemetery and that historical fact furnished the idea for this verse. The tree mentioned still stands on the campus.

Where stands that building, once there stood a cross
And weather-beaten markers, moss encrowned,
A granite pillow or a simple board,
Perhaps a lilac tree to mark a mound.
Upon that hill there slept in peace those souls
Whose earthly journey had been hard indeed.
Not mountains, rivers, plains nor desert stopped
The onward progress of that hardy breed
Of pioneers who slept upon that hill,
They and their children and their children's children. Still
There may be some who sleep there undisturbed.
I like to think so.

Do you see that tree?
It was not part of landscape artist's plan.
Oh no, that tree was planted by a man, 'twas he
Whose wife slept on that barren hill.
She loved the trees, yet on her grave the sun beat down.
No gracious shade relieved the heat and glare
And so he brought the tree and placed it there.
And every evening from the town below
He carried water so the tree would grow
And shade her grave.

And is it not symbolic where they lay
A place of youth and learning stands today?
It is their spirit carrying on, progressing still,
That built that college there upon the hill.
They gave it life—the cycle's just begun.
When they who go so gaily through the halls,
Who study, love and laugh beneath the tree—
When they, too, go—the essence of their spirit, also, falls
Like leaves, upon the ground, to rise again, to be
A part of those who come.

Intergroup Education: The Still Small Voice

MAXWELL H. GOLDBERG

I

THERE was once an unusually sponsored intercollegiate conference at a university in New England. It was a gathering of a recently formed organization of Jewish students in the Connecticut Valley region of Massachusetts and Connecticut. It was unusual in that the student Christian Association of the university was acting as host to the visiting Jewish delegates, and it had supported the conference both by official endorsement, and by financial aid to the local Jewish student sponsors.

In welcoming the participants, the president of the Christian Association commented on these exceptional circumstances. Quietly, without ostentation, without a hint of condescension to a cultural and religious minority group, he explained why his society had supported the conference, and why it was pleased to welcome the delegates. He said, in effect: we compared our aims with yours, and we found that we shared most of them. You stand for truth, justice, and mercy. So do we. You stand for peace and good-will among men. So do we. You sincerely want to do what you can to make this world a better place for mankind. So do we. In short, while we may differ as to the way in which we formulate our religious creed, and as to the ritual by means of which we dramatize it, we are pretty well agreed

as to the translation of our faith, our creed, and our ritual into the direct conduct of life. Hence, concluded the host, we have felt justified in active support of your conference.

Neither the speaker, nor his fellow hosts, nor the student delegates got any academic credit for participating in this unusually sponsored conference. Yet this participation was a distinctive experience in an urgently needed kind of education—education in intergroup appreciation and friendship. It was all the more valuable for not being so labeled and publicized.

Some years ago, at a college also in New England, a distinguished Catholic scholar delivered the annual lecture on John Henry Cardinal Newman, under the sponsorship of the local Newman Club. Known for my interest in religion from the point of view of the college student and the college teacher, I was invited to the dinner in honor of the guest; and, being an appreciative student of Newman, I was also asked to write, for the college newspaper, a feature article on the Newman lecture.

Both of these invitations, from a Christian religious group, pleased me. What appealed to me, in particular, was that they were extended so naturally and wholeheartedly, without a hint of self-consciousness because of the frequently stressed differences between Jew

and Catholic—just as, with similar spontaneity, I myself invited the visiting scholar to speak on Newman, the morning after the public lecture, before one of my own classes in which Newman was studied.

My write-up of the lecture was without a by-line. The President of the Newman Club sent a copy to the lecturer. He did not happen to mention the name of the writer of the article. By way of acknowledgement a letter of thanks came. It referred to the article as very good. Then the President of the Newman Club jokingly informed his scholarly correspondent that one by the name of *Goldberg* had written the piece. The comeback was: "I still think it's very good."

The head of the Newman Club did not hesitate to tell me of this exchange of comments concerning the authorship of the write-up of the Newman lecture. He knew that I would enjoy it. For it came in a context of friendship and esteem. The other members of the Club must have sensed the mutual regard between their president and me; for, at the conclusion of his term of office, a gift committee had me select, for their outgoing leader, several books on Newman, and thus inaugurated a tradition which persisted for a number of years, and in which I annually participated.

This series of incidents furnishes another good illustration of intergroup education that is none the less valuable for not being listed in the curriculum and for not getting credit toward degree. It is education in intergroup friendship, not by precept and formal

instruction, but by example and action. The Catholic students and faculty members whom I joined in their Newman Club functions (Catholic townspeople were present, too), as well as the students of various denominations in my class addressed by the eminent Newmsonian—to all of them, through example and participation, were afforded opportunities to know, by immediate experience, the enrichment of understanding and sharing in the cultural and spiritual life of groups other than their own.

A similar realization of common heritage and sympathetically acknowledged differences prompted an invitation that I once got, not from one, but from several members of a society of Christian students, who thought I might like to attend a meeting at which one of my own former teachers was to speak. This teacher, a devout Christian, was to talk on a central mystery—the Mass—of the religious fellowship which he and the students shared. Yet those young people, knowing my appreciative attitude, having heard me voice indebtedness to this teacher for the insight the latter had given me into Christianity, and sensing my affection and regard for the scheduled speaker, actually wished me to join their intimate group. I responded to the invitation in the same gracious spirit in which it had been extended.

The recognition on the part of members of one religious group, of a respectful and sympathetic attitude toward their doctrine and practice, by a respected member of another group; their decision to invite the outsider to their

intimate gathering; their reiterated invitation; their welcome to the outsider upon his arrival; their awareness of his presence throughout the meeting—all yielded a rich experience in intergroup sharing. This was intergroup education—without fanfare, but none the less effective for being so.

Then there was the time when, as guest of honor, I was asked to say grace before dinner at a Christian fraternity house. How much better, perhaps, than a whole series of lectures on the validity and the worth of interfaith co-operation was this one direct example, in which I, a Jew, performed a universal religious rite on behalf of a group of Christians. It turned out, moreover, that the leaders of the fraternity had asked me to dinner in great part because they had discovered among their members much social and religious prejudice, and they wanted me to help them combat it by frankly discussing intergroup relations with the assembled chapter.

Or, again, there are my recommendations. That Jewish students should use my name as reference in their applications for admission into rabbinical schools is not at all surprising. But that students seeking scholarships granted by explicitly Christian religious organizations, or applying for instructorships in emphatically Christian denominational schools, or seeking entrance into theological schools that prepare for the Christian ministry—that these students should likewise ask permission to name me among their references is worthy of note. For, in the blanks which I am requested to fill out concerning the applicant, I am

often asked to give my estimate not only of his general character, but, specifically, of the quality of his Christian faith and his promise for professional Christian service. When I first used to fill out the forms, I approached this question very gingerly. I no longer do. I have recognized that, thanks, in great part, to like moral and spiritual criteria, I may put down my answer without compunction or impertinence. I have recognized, too, what an important experience it is in indirect intergroup education for these non-Jewish students to turn to me, a Jew, for recommendations to Christian appointments.

II

To the professor of literature who stresses the philosophic, moral, and religious elements in his subject matter, numerous opportunities are afforded, in areas bordering the curriculum itself, for experiences in the operative community of tradition shared by students of different faiths and denominations, and in the valuable results, from the point of view of intergroup education, of their fresh commingling.

Thus, a Christian student has requested and secured me as the supervisor of his master's essay on Newman in relation to American theorists of liberal education; a Christian undergraduate has selected me to supervise her senior honors work on the religious development of Newman; a number of additional students of the same faith have written, under my guidance, semester papers on various phases of Newman's religious life and thought; on the prob-

lem of John Donne's "conversion"; and the same problem as found in Thomas Carlyle; on Milton's religious development; on Milton and Dante; and on similar subjects of religious implication. Other Christian students similarly under my direction, have prepared theses on the religious humanists of the Renaissance, on the Cambridge Platonists, on the relationships between the religious and the social philosophy of T. S. Eliot, on Thomas Carlyle in relationship to Calvinism, on John Ruskin's varying relationships with traditional religion, and on other subjects related to religious experience as inspiration to memorable literature.

Conversely, even while I have cooperated with Christian students in their studies having to do with religious matters, I have, with parallel enthusiasm, encouraged Jewish students in their papers on Milton and the Biblical Prophets, and on like topics involving religious considerations. One of my Jewish students, whose rabbinical studies were interrupted for service in the Merchant Marine, but who has now completed these studies with distinction, and is a student at the Hebrew University in Jerusalem, proposed to me, as the subject of a term paper, a study of the similarities and contrasts between Matthew Arnold's treatment of traditional religion and that of the Jewish Reconstructionists; and, though I realized that this subject was quite tangential in a literary course dealing with English prose writers of the nineteenth century, I approved of it. The results have fully justified my decision.

This sort of intercultural teaching probably would not have come about had not I shared, with my students of various faiths and denominations, a common moral and spiritual heritage so strong as to enable them to approach, reasonably and sympathetically, the numerous troublesome yet frankly recognized and identified differences among them. Such out-of-class teaching, moreover, may be most fruitful. It brings about in some students a day-to-day acceptance of the idea that there may be much cultural and spiritual stimulation when one explores his own traditional resources under the friendly guidance of a teacher who does not happen to be identified with that same tradition, but who has studied it honestly, sincerely, with sympathy and respect. In like manner, this out-of-class teaching encourages other students to enjoy the illumination and enlargement that come from friendly correlation of their inherited tradition with its development in other religious currents of thought, feeling, and practice.

About a year after our entrance into the War, a young man came to my office to talk over with me a project about which he and several other students had become very enthusiastic. This was his proposal. There were a number of undergraduates, perhaps ten or twelve, who had a strong interest in cultural and spiritual studies—not just as an end, but rather as a means toward understanding themselves and the universe and integrating and implementing their lives.

They wanted to study literary masterpieces. They wanted to study crucial

documents in the history of Western Culture—documents from formal philosophy, from literature, from religion, from other departments of cultural and spiritual endeavor. They wanted practice in discussing these things informally, yet purposively. They didn't have time to get all this in courses. Besides, courses didn't offer them all that they sought.

So they proposed to organize a study group. They wished to lay out a plan of study; to have the dean of the college recognize this work and give them college credit for it. They hoped to have me as their director and moderator. They didn't care to have me lecture to them. They were emphatic on that point. They got more than enough of lecturing. But they did want me to be their guide and constructive critic.

I was delighted with this spontaneous expression of eagerness for co-operative exploration of our various cultural and spiritual resources. But I felt it my duty to be the devil's advocate. I told the student who made the proposal that his group were very ambitious. They were tackling a hard job. They were forgetting all of the usual distractions of campus life, to say nothing of the special distractions caused by the War. I went on to say that I myself could give them little help, since I was so busy. Finally, I said that the group could not hope to get college credit for what they proposed to do.

None of the arguments daunted the student. Let the weaklings fall by the wayside. Echoing Isaiah and Plato, he said that a remnant would remain. Even if there were three or four students who

persisted—that would be enough. They would forget academic credit. They would do the work on a voluntary basis.

So it went. Each of the objections was answered, and the original purpose was all the more strongly affirmed. That made me regretful of having raised the doubts, and I agreed to sponsor the program of study and discussion. A tentative plan of reading was mapped out. Books were ordered. Soon the group was in action.

True, difficulties developed. Some of the members were suddenly called into active military service. But the rest continued. I had to be absent from meetings; the group met without me. Even before the end of the college year, the members discussed taking in some freshmen so as to make sure that the studies would continue on into the next college year—war or no war.

One of the most interesting features of this group was that it was made up of widely differing students. There were science majors and arts majors. They represented divergent, or actually conflicting, socio-political attitudes. In one seat at the seminar table was a young man who is now a chemist in industrial research. Next to him was another young man who is now a theological student. There were Christians and Jews. There were professed secularists, traditional religionists, and sceptics concerning religion—at least as traditionally conceived and institutionalized. But all of them were agreed in their faith in the worth of the intangibles in human experience, and all of them were eager to experience these intangibles in spite of

the emphasis they had to place upon the tangibles of their training in a war emergency. These students, few in number, were a true cultural and spiritual "remnant."

Since no examinations were given in the "course," there was no systematic gauge of the amount of knowledge each member of the group acquired, of the number of new, changed, abandoned, or freshly connected ideas he gained, of the number of old convictions in which he was freshly confirmed, or of the degree and quality of inspiration toward the good life that he got from the course. It is certain, however, that each participant enjoyed numerous valuable experiences in intercultural sharing. Each frequently thought, imagined, felt his way into attitudes, doctrines, and traditions different from his customary mental and emotional modes; sought to understand them, and learned to respect them even when he concluded that they were not for him.

III

To the teacher who is a competent oral interpreter of literature, and who has had experience with dramatics, special opportunities are afforded for informal intergroup education. Once it became known, for example, that I had a sympathetic understanding of the Christian tradition, I was asked to give dramatic or poetry readings at Christmas celebrations, to direct the production of religious plays, and to give readings from devotional literature.

A non-Jewish sorority invited me to give readings from the Bible at a Sunday

afternoon fireside gathering of the members. I accepted the invitation, and prefaced my program by commenting on the King James version as a mighty example of what may be accomplished through the creative combination of varied traditional resources. The accumulated heritage of several great traditions, I said, were fused into what Professor John Livingstone Lowes has called "the noblest monument of English prose." I pointed out that two of the most important of these traditions were the Hebraic-Christian and the English. Neither of these traditions alone, I observed, would have been adequate to produce a great work like this version of the Bible. Yet both together, with the inclusion of other traditional resources, principally the Graeco-Roman, did yield this literary treasure. I concluded my introduction by endorsing similar ventures in intercultural pooling among the students on our campus. The Biblical readings that followed became an immediate experience of the intergroup sharing that I had just recommended.

On another occasion, a religious club of Christian students invited me to give poetry readings. I decided to read from the devotional poets of their own sect. My audience proved unusually responsive. I got this response at least partly because, in addition to my long and serious study of the Christian tradition, the spiritual heritage which I shared with my audience enabled me to penetrate into the soul of the poems that I read and to give a convincing interpretation of them.

It came as a revelation to my listen-

ers: the discovery that an "outsider" was enabling them to tap afresh the spiritual resources of the sacred poets of their own denomination. It was an unforgettable experience in intergroup co-operation. At least seven years later, I received a copy of the informative leaflet got out by the club for circulation among students of its church. On the leaflet was written "For your information." My sympathetic joining in the functions of the club apparently were still remembered—though several student generations had come and gone.

A Christian student came to me for help with his oral interpretation of Milton's "Ode on the Morning of Christ's Nativity." The student was preparing this poem for presentation at a candle-light Christmas service in the college chapel. The constructions and some of the imagery of this poem are unusually difficult; but even more difficult are the encyclopedic allusions and the theological references.

I found the student enthusiastic, but vague in his appreciation of the poem. I told the lad that, until he understood the written text, he could not hope to give an effective oral reading of the poem. The student was eager to be informed. We spent a great deal of time in a detailed explication of the poem. In so doing, we were both deeply enriched in our immediate awareness of the Christian and the Judaic heritage; for Milton moved as freely within the one as within the other; and he extracted rich poetic substance from both.

Since his graduation from college, this young man has corresponded with me,

and has told me of his experiences, first as teacher, and, during the last two or three years, as member of our armed forces. From these accounts, it is clear that our informal lessons in intercultural enrichment have become a factor in his own motivations and practices as teacher.

Another member of the armed forces, this one Jewish, who also has studied with me, has brought to bear upon his military life his own undergraduate and extra-curriculum education in intergroup understanding, good will, and co-operation. As a student, he was very active in the Jewish religious club at our college. Friday evenings, he conducted the Jewish worship services with a gusto that reached enthusiastic climaxes in the blessing of the wine, the singing of the "Sholem Aleichem" ("Peace unto Thee"), and the welcoming in of the Sabbath as a joyous bride. His final "gut' Shabbes" ("Good Sabbath") was a greeting that warmed the heart.

But this young man did not limit himself to Jewish religious activities. He was a steady worker on the united religious council which the students of different faiths and denominations had formed. Then, too, he once selected, for presentation in a poetry reading contest, Francis Thompson's "The Hound of Heaven." As coach of the contestants, I worked with him in his interpretation of this ardently, passionately Christian utterance. At the first audition, I found him, like the Christian lad who had come for help with the "Ode on the Morning of Christ's Nativity," eager and sympathetic, but lacking in specific insight. With him, too, I adopted the

method of slow analysis and explanation; and, with him, too, the results were gratifying. He made great improvement in the effectiveness of his oral interpretation of the poem. Also, he achieved an intelligent grasp of its essence.

Afterwards, as navigator of a bomber, this young man was shot down over Italy. He was taken prisoner, and eventually was consigned to a prisoner-of-war camp in Germany. There he not only buoyed up the spirits of other Jewish men in his unit; but also, in time, led his fellow-prisoners, Christian and Jewish, to renewed experience of our American ideal of over-all unity through respect for group distinctiveness and through sympathetic understanding of it. He did so as director of a series of dramatic presentations, some of which were actually broadcast via intra-camp radio. More than that, he himself wrote the scripts for two or three of these programs.

A highlight among them was presented on a twelfth of October; and it took advantage of the occasion, Columbus Day, to dramatize our American impulse toward intergroup co-operation.

Thus, right within enemy lines, my former student was giving the lie to Nazi racism and was resisting its degradation of the Judeo-Christian tradition. Further, he was projecting on to a large stage his own informal, personal undergraduate education in intercultural understanding and appreciation, gained through experiences such as preparing for oral interpretation the strongly Christian "The Hound of Heaven":

Halts by me that footfall:
Is my gloom, after all,
Shade of His hand, outstretched
caressingly?
'Ah, fondest, blindest, weakest,
I am He Whom thou seekest!
Thou dravest love from thee,
who dravest Me!'

IV

In broader than intercollegiate spheres of religious discussion and activity, a professor of literature who likewise is a serious student of religion may often enjoy similar experience of how much the Judaic and the Christian tradition share in ideal and practice, and of what rich educational rewards may result from unpublicized intergroup effort thus commonly motivated.

True, his main business is with his students, in classroom and on the campus. Yet once his intergroup interest becomes known, he is likely to receive frequent invitations to address off-campus organizations on religious subjects. Some of these invitations may come from co-religionists; others, from religious groups not his own. I have received numerous invitations of this second type. Acceptance has meant additional burden to an already overweighted schedule. Yet I have welcomed them. They have afforded a heartening contrast to grim events that have occurred elsewhere.

In supposedly civilized sections of the world, I have witnessed a revival of barbarity surpassing that of the Dark Ages, for it has been made all the more efficient, and hence all the more terrible, by the ingenuity of modern science and invention, and by the ideological pre-

texts of intellectual prostitutes. Whole philosophies of life (they should be called philosophies of death) have glorified torture and organized mass slaughter of innocent millions whose only crimes have been their birth, blood, religious faith. Nor has our country been immune from this recrudescence of barbarism. Indeed, within our own borders, the most powerful stream of moral and spiritual energy that man has known—our shared religious tradition—has been poisoned, and has been debased into an agency of brutal hate.

During such times, it has been reassuring for me to know that my hosts, representing one branch of our great stream of ethical and spiritual energy, should ask me, representing another branch, to join with them in fresh realization of the beauty and the strength of our mutually cherished tradition.

At one such meeting, I discussed, in detail, the "Sh'ma Yis-roayl," as a concentrated expression of Judaism:

Hear, O Israel: The Lord our God, the Lord is One.

Praised be His name Whose glorious kingdom is forever and ever.

Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might. And these words which I command thee this day, shall be upon thy heart. Thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt bind them for a sign upon thy hand and they shall be for frontlets between thine eyes. Thou shalt write them upon the doorposts of thy

house and upon thy gates: That ye may remember and do My commandments and be holy unto thy God. I am the Lord thy God.

When I was finished, a minister remarked, "Now if we just added, 'Thou shalt love thy neighbor as thyself,' we'd have a prayer that would satisfy any of us here, wouldn't we?" His comment met with general agreement, and led to a constructive comparison between the Christian version of the Golden Rule, and the earlier, Judaic version of it, which is phrased negatively:

"What is hateful to thee, do not to thy neighbor.

This is the whole law; the rest is commentary."

Another time, several years before the outbreak of the Second World War, I gave a sermon before a Negro congregation. It was on a Sunday close to the twelfth of February; so I decided to make Abraham Lincoln my theme. I started by observing that the Nazis and the Fascists had afforded us bad examples of an inherently sound human impulse—to have honored leaders as model and inspiration. I then went on to affirm that, if we were effectively to resist the Nazi and Fascist poisons, we must counter with loyalty to our own kind of hero—our heroes in the struggle for democracy and social justice. I named Lincoln as such a hero, and suggested that, from time to time, we need to have a fresh experience of the perennial meaning of such a man. I then read various poetic passages and whole poems providing emotional and imaginative

means of this quickened realization.

At the end, the pastor said that I had reminded him of drilling for water: deeper and deeper goes the drill; then the gracious, cooling water spouts up to refresh the thirsty. So I had refreshed his spirit and that of his flock. Experiences of this sort have been very encouraging to me. They have confirmed my faith in the practicality of unsystematized intergroup education even in times of ominously increasing intergroup tensions.

Especially heartening was a request put to me by an inter-denominational institute for training and accrediting lay religious teachers in the Protestant churches of a whole community. This organization asked me to teach a course in the Biblical Prophets. I shied away from the proposal. I protested that I was no theologian, but a mere teacher of secular literature. I warned that, in teaching the Prophets, however sympathetic I might try to be to the Christian point of view, I should probably be unable to exclude, altogether, my Jewish slant on the subject—even if I wanted to, and I wasn't sure that I did.

The objections were not sustained. The spokesman for the institute replied that he and the other members of the committee on curriculum had not the slightest qualms about entrusting their Christian students, and hence, ultimately, the youngsters whom these students were to teach, to my instruction and influence. I finally agreed to give the course. There was an elderly lady who remained silent during most of the open discussions. I therefore concluded that

she was cool toward my teaching. At the end of the last class, she came up to me and thanked me for my conduct of the course. She referred to my obvious reluctance to express my opinions upon a number of rather ticklish issues connected with the Prophets. Then, in confidence, she reassured me thus: "You need not have been so hesitant to give your opinions on these matters: more of us think as you do than would admit it, or than you seem to suspect."

I then realized that, without its being announced as such, my course had been, in effect, a contribution to intergroup understanding, good-will, and co-operation in the area of adult education, upon the importance of which, in recent years, so much stress has been placed by professional authorities.

By narrating autobiographic incidents, experienced in pertinent social contexts, and cumulatively elaborated, I have tried to make vivid the pervasive operation, in intergroup education, of intangibles, such as emotional realization and imaginative apprehension, which are likely to slip through the fingers of statistical investigation; and of intangibles such as the delicate overtones and undertones of personal sympathy and respect which are likely to remain unregistered on the formal recordings, and ungraphed on the formal charts. Through this means I have tried to suggest what teachers of literature have done, and many others could do, once they regarded intergroup education not merely as a series of curriculum projects, stored away, between classes, within the covers

of a syllabus or in the files of a report in the making; rather, once they regarded it as a central and comprehensive function of their whole personal and professional life.

Highly systematized and technicized, broad-gauge and mass-appeal methods of promoting intergroup harmony are no doubt useful. They should have our support and our gratitude. But their immediacy must not obscure the value of less obvious instruments. The poster, the neon sign, and the loud speaker are

often overwhelming in their mass impact. But the candle which, like a good deed, shines in an evil world, still has its place; and, especially in times of threatened darkness, it throws its beams far. So with informal, unpublicized, personal, individualized education in intergroup understanding, good will, and co-operation.

We must not forget that, for Elijah, God was not in the wind, the earthquake, or the fire. His was "the still small voice."

The depression of 1947 (for teachers only) is worse than that of 1933. In 1930, teachers salaries were \$1,408. In 1947, they were \$2,100. Salaries have gone up in dollars. Prices have risen more and teachers are getting less than they were in 1939. Teachers are worse off today than they were at any time during the so-called depression of the 1930's, and their income, relative to other groups, has dropped catastrophically. In 1932, teachers were getting 1½ times as much as the average worker. In 1947, they were receiving ¾ as much as the average worker. In the 1930's we were able to choose teachers from the top third of the population. If we continue the policy of the 1940's, we will be choosing them from the bottom third. This is the great tragedy of the depression.—Summary statement adapted from HAROLD F. CLARK, Teachers College, Columbia University.

On Considering Music Heard in Rain

By a Child Born Deaf

LOUISE D. GUNN

Hearing the music in the rain, she hears
Orchestral bells whose tinkling cymbals sound,
But hears it not with taut and mortal ears,
But with her eyes upon the rain soaked ground:
For there, rain silver drips and molten light
Makes crystal puddles into gleaming rings
And fairy circles, so against her sight
Rain is translated into bells and wings.
Sometimes in storm, her eyes are shut as are
Her body's ears, she lifts her sleeping face,
Saying the rain is soft as a single bar
Of music played with eloquence and grace.
She touches rain or feels it with her eyes,
And thereby knows its music is the skies.

Book Reviews

NOTE: *Reviews not signed have been written by the editor.*

EDUCATION

I WANT TO BE LIKE STALIN by George S. Counts and Nucia P. Lodge. John Day Company, New York. 150 pp. \$2.00.
SOVIET EDUCATION by Maurice J. Shore. Philosophical Library, New York. 339 pp. \$4.75.

These two volumes are complementary as the first is concerned with present day affairs, the other with the century just preceding the present time.

The first is a unique volume. It is a translation of the Russian *Pedagogy*, a textbook required of those who aspire to teach in the Russian schools. It was written by B. P. Yesipov and N. K. Goncharov and translated by the authors given above. There is a 33-page introduction by Dr. Counts. The book has been prepared primarily for the citizen rather than for the educator. The *Pedagogy* was published in 1946 and, approved by the Ministry of Education of the RSFSR, it expresses the official position of the Soviet Union on educational questions. The original volume has more than 200,000 words and twenty-one chapters. In the present small book those sections are given which show the essential positions of Russia on social, political and moral questions. The importance attached to it by Dr. Counts is indicated by this sentence taken from the Introduction: "In terms of political significance it must be taken far more seriously than any book ever published in the field of education in the United States." It clearly indicates the directions which Russia will travel. Of course the training is for communism; for Soviet patriotism devoted to the laboring classes; for socialist humanism. Much is made of defense of the fatherland; the ob-

ligation to work; the duty to follow socialist rules; the pride in Stalin, "the leader of the workers of the entire world." Hate of the enemy is necessary. "To vanquish the enemy is impossible without the most burning hatred of him."

A considerable section is given over to order and discipline, a necessity in peace as well as in war. Emphasis is placed on politeness, work, honesty. Though not underestimating the importance of the teacher's tact and understanding of children, harshness is indicated in some cases. There is little of the play way in education. "For the child instruction in school is a serious labor difficulty."

The penetrating Introduction both analyzes and supplements the translation. The Russians are seen building about themselves two great myths: about themselves, and about the rest of the world. The capitalist world is under attack, Marxian doctrine is propagandized. Stalin's picture is found in every classroom and the author's choice of his title "I Want to Be Like Stalin" is the central theme of Soviet teaching. It is disturbing and revealing.

In the second book under review *Soviet Education*, there is found a background study for the foregoing volume. *The Communist Manifesto* was written a century ago and was published in 1848, the following year. In *Soviet Education* are described the Marxian foundations of education and social, dialectic, and historical materialism. Much of the treatment describes the theory of the classless society and predicts the collapse of the economic, social and political system of capitalism. Such concepts as the "dictatorship of the proletariat" as a transitional stage from capitalism to communist

society, "the decay of capitalism" and "the theory of the class struggle" abound in its pages.

Education is taken seriously. Lenin's dictum that "Education is a weapon," now reaffirmed by Stalin, indicates its importance and direction. In the Russian view the school is the primary agent for forging the people into unity. Hence, free, universal education; the secularization of schools; compulsory school attendance; regard for the languages of the component states; regard for minorities; opportunities regardless of race, group of religion.

The recent thinking in America has tended to the left in educational matters. In politics as well the popular expression has been "left of center." In Russia the tendency has been, in many respects, definitely "right of center." Environment, rather than heredity, is seen as the most important factor in development. Pedalogy, the study of the child, is being subordinated to subject matter. Coeducation has been abandoned wherever it is practical to do so. Definite rules of conduct for schools have been prepared. Obedience is demanded. There is much attention to educational theory and philosophy.

"Each for one and one for all" is the Soviet slogan which, to them at least, replaces a capitalist one cynically expressed as "Each for himself and one God for all." The book shows that Soviet education breathes a provincial patriotism, vigorous and intense, at the same time effective as a means of indoctrination. It is often more emotional than logical but it is effective for its purpose.

We regret that the format of the volume leaves much to be desired. The proof-reading has been done carelessly and misspellings are frequent. The subject and its treatment deserve a better job of printing. But nonetheless it is a solid volume which serves well to orient the reader to the philosophy of statism and its resulting education.

FUNDAMENTAL EDUCATION—COMMON GROUND FOR ALL PEOPLES. Report of a Special Committee to the Preparatory Commission of the United Nations Educational, Scientific and Cultural Organization, Paris, 1946. Edited by Henry W. Holmes. The Macmillan Company. 317 pp. \$2.50

Fundamental Education was one of the first projects of UNESCO. This volume reports on it in the first rounded form. The conception of Fundamental Education, according to the Director General of UNESCO, means an attack on illiteracy among the peoples of earth; a concern with a general social education, particularly in relation to health, agriculture and citizenship.

Nearly half of the material consists of noteworthy examples of the situation in fundamental education as contributed by fourteen experts and briefer reports from a number of other capable persons. The chapter containing these portrays the efforts now coming to fruition in various parts of the world and surveys the present condition throughout the world. Clear definitions of the scope of fundamental education, its content, the problem of language, the provision of reading material, the problem of incentives, and the relationship of government to voluntary agencies are among the materials presented. Not content with theorizing the committee suggests lines of action, among which are (a) documentation and a central and comprehensive bibliography; (b) the planning of staff services of information, including an International Education Yearbook and an International Education News Letter; (c) personal contact through conferences and personal contact with workers in the field, and finally, (d) a direct study of a considerable number of problems such as linguistic problems, reading materials for new literates, sense aids in teaching of reading and writing, financing the program, and recruiting personnel.

It is a bold document with far-reaching implications. It will require much work for its implementation. But its success is necessary in the years ahead. For, in the words of the Report, "The United Nations will not succeed unless the minds of men are moved with new ideas, their hearts stirred with new affections, their wills enlisted to establish a new human unity." It is a movement of the people themselves and those who are interested in the progress of the world as a whole will see in this report the kind of thinking which encompasses all nations and peoples in a simultaneous effort to raise their standards of education and living.

School administrators and teachers of education will want to read this volume as a background against which the prime educational problem of the world is projected. The layman will be concerned with this attempt to survey the world-wide needs if nations are to develop democratically and to improve through the use of the latent intelligence of their peoples.



CONSUMER EDUCATION IN YOUR SCHOOL, Consumer Education Study National Association of Secondary-School Principals, 1201 Sixteenth Street, N.W., Washington 6, D.C. 128, pp., 60 cents.

Consumer Education has achieved a rather definite place in the curriculum of many schools. *Consumer Education in Your school* is a monograph devoted to the problem of ways and means of initiating a program of consumer education in the secondary school. This monograph makes a significant contribution to the literature of this rapidly growing field of education.

The monograph is organized around five problems: (1) The objectives and purposes of consumer education; (2) How to identify consumer education already going on in the school; (3) Program organization; (4) Teaching method; and (5) Instructional material.

Part I considers some of the problems facing the individual as a consumer in today's society. What consumer education can and should do to help the individual solve his numerous problems is fully developed.

Part II describes ways to take inventory in one's school to see what is being done. In addition some rather general suggestions are made as to possibilities of relating consumer education to such subject matter fields as: history, shopwork, health, mathematics, music, art, and English.

The problem of program organization is dealt with in Part II. The three basic types of organization are discussed in considerable detail—a core curriculum, a special course, and a school-wide program through existing courses. The contribution of social studies, business education, home economics, science, and mathematics to the total education of the consumer is examined at length.

Part IV is concerned with "What is especially important to good consumer teaching." The nine significant points make an important contribution to a realistic approach to consumer teaching. Some attention is also given to the problem of teacher training.

Instructional material for use in the classroom and teacher references are suggested in Part V. This is a well-chosen list of the best available materials.

This monograph is indispensable to the administrator or teacher who is interested in consumer education.

RAY G. PRICE

Teachers College
University of Cincinnati



GREAT TEACHERS AS PORTRAYED BY THOSE WHO STUDIED UNDER THEM, Edited with an Introduction by Houston Peterson. Published by the Rutgers University Press, New Brunswick, N.J., 351 pp., \$3.50. 1946.

The book will interest—and perplex—all teachers and educational administrators. It

should indeed interest anybody who cares about our formative education influences.

The plan is admirable and well carried out. As outlined in the excellent introduction it is an anthology of the recollections by former students of teachers who especially impressed themselves on the writers—"teachers in action," "outstanding personalities," not "educational theorists, famous scholars [as such], and administrators." The arrangement is a happy one. It begins with a teacher of a young child, and an exceptionally handicapped child at that—Helen Keller's moving account of Anne Sullivan—and follows it with John Stuart Mills' strikingly contrasted description of the discipline given him by his father. Then follow accounts of Lizzie Moore, country-school teacher in Ohio seventy-five years ago; Moses Woolson, severe master in the English High School, Boston; Sanderson of Oundle, H. G. Wells' admired teacher in an English "public" school; and Mark Hopkins and Charles Edward Garman, college teachers before specialization dominated higher education. Subjects of which the advanced teaching is described are varied and nicely representative of many general fields. From philosophy are James and Dewey; from science Agassiz and Freud; from politics and history, Wilson, Patten, Burr, Beard, Robinson, and Turner; from English, Gummere, Kittredge, and Erskine; from the arts, César Franck and Lescheitzky for music, Rodin for sculpture, and Henri for painting. The list concludes with James Russell Lowell's description of Ralph Waldo Emerson as a public lecturer, an outstanding example of adult education before that term was officially recognized in educational programs. Each selection is preceded by an informing interpretive note of a page or two on its author. And there is a wise summarizing epilogue.

The selections themselves are personal, full of significant details, and mostly lighted

by an appreciative enthusiasm which communicates itself to the reader. Only Stuart Sherman's of Kittredge and Dennis's of Woodrow Wilson offer much adverse criticism. No teacher can read these varied selections without feeling the great possibilities of his profession nor fail to be stirred to renewed endeavors.

But then perplexity begins. Almost every one of these great teachers shows a startling contradiction of pedagogical doctrine. The precise methods illustrated can scarcely any of them be imitated with impunity. By any routine objective standards of teacher-training most of these teachers would scarcely qualify as even substitutes. What then is there of positive value to be learned from this book? First of all these teachers knew well what they were teaching, were convinced of its importance and were enthusiastic about it. Next they had a real desire to communicate it to others. And finally they were not routine followers of rules and mechanical dispensers of information, but real personalities. However important organization of knowledge may be—and of course nobody in his senses would deny it—what seems to remain even in the best students' minds from these teachers is their spontaneous excursions, their points of view, attitudes, flashes of interpretation. And especially the personal relations they established with their students. Any institutional organization or program of studies which discourages such persons from becoming teachers or from using their powers to the best advantage is to be suspected. Because this book so richly illustrates this it is not only stimulating but significant. It does, however, offer a perplexing problem to any administrator as to how to apply its implications and even to the individual instructor planning tomorrow's recitation period.

GEORGE F. REYNOLDS

University of Colorado



INTRODUCTION TO EDUCATION, FUNDAMENTAL PRINCIPLES AND MODERN PRACTICES, by Lester D. Crow and Alice Crow. American Book Company. 564 pp. \$3.00.

Introduction to Education is a book that satisfies a two-fold need today.

It is a good text. In fact, it is the best text in the field at this writing. Its authors, the Crows, are fast becoming one of the best writing teams in the field of modern education. Dr. Lester D. Crow is Chairman of the Department of Education at Brooklyn College and Dr. Alice Crow, who was for many years Dean and Guidance Chairman at Girls High School in New York, is now Assistant Professor of Education at Brooklyn College. This team has already given us an excellent text in the field of *Mental Hygiene* as related to school problems and a choice study of *Our Teen-Age Boys and Girls*. Now comes *Introduction to Education*, a book replete with the most recent data and materials and written in an easy, clear style that fits the need of the average beginning class in education. Thus, *Introduction To Education* should interest every teacher of the general course in education who has been looking for the right text and met only disappointment.

But *Introduction to Education* is more than a text. It is a text plus. In all their writings the Crows look beyond the classroom to the masses of Americans who are vitally concerned with the areas in which they have written. And *Introduction To Education* is no exception. It is a book for the home and for the taxpayer.

Because of World War II and the economic conditions which have followed in its wake, the American schools have suffered greatly. Many good teachers have left the classroom for better pay and better working conditions. Among these are a great many who would prefer to remain in the teaching profession but who just cannot make enough to live decently and educate their children. Further, those in charge of

our schools are coming to the American taxpayer with requests for more money to build, equip, and operate our schools. As a result, the schools are foremost in the thinking of the great mass of American citizens.

In the past, and in far too many instances today, the average person knows little or nothing about his schools. He remembers in a vague way the school to which he went as a child. He hears reports from his children about teachers and principals. He may read a sensational story about the schools and begin to wonder "what the younger generation is coming to?" However, literacy with regard to the American school system is not very high among the great mass of American citizens.

Introduction to Education is a real contribution toward raising the literacy of the average citizen regarding his school system and should be a must on the reading list of every taxpayer. This book tells briefly the history of our school system. It discusses the objectives of democratic education, the plan of organization and the program for financing the school system. It also discusses the present curriculum and its more recent changes and developments, the procedures and problems in teacher preparation and placement, and numerous newer devices being brought into the schools as teaching aids. These latter include all audio-visual aids so recently recognized as powerful means for teaching.

Part five of the book is of special interest to the parent wanting to work intelligently with the school in the education of his child. Here the authors discuss the home as an educational agency, the educational contributions of organized religion, the community and education, and numerous other nonformal agencies of education.

Every American parent, every payer of taxes for the support of schools, every citizen directly or indirectly effected by the schools can read this book with profit. Here is the story of the schools which we maintain today. If we are to cooperate intel-

lently in the successful functioning of this system and do our individual part in making our schools better, we should read this book and think carefully along the lines suggested.

Introduction to Education is a good text. It is also a book that should be in the hands of all of us to give an understanding of our most vital problem—the American school system.

S. E. FROST, JR.

Brooklyn College



SOCIAL POLICIES IN THE MAKING by Paul H. Landis. D. C. Heath and Company, Boston. 533 pp. \$4.00.

One of the greatest needs of those who would understand modern society is a knowledge and understanding of the social forces which are at work in our time. Many are vaguely aware of significant social change, but lack the knowledge and background to appreciate the social problems which are continually with us.

The author of *Social Policies in the Making* has designed the book "to orient youth to the major social forces operating in modern society and to show how they affect individual adjustment and social problems. . . . It is a summary of the social trends of our age and an attempt to understand their meaning for the present generation in terms of personal adjustments, social problems, and needed changes in the social structure."

Social policy is explained to involve (1) a redefinition of situations, (2) a location of the forces producing maladjustments, and (3) correction through rationally conceived procedures.

Social Policies in the Making is divided into five parts. Part I is devoted to a discussion of the dynamic processes in American society. The increasing complexity of our culture is described, together with its effect upon personality. Mobility of popu-

lation, which is one of the social characteristics of our time, is treated in two parts—horizontal mobility, or the moving from place to place, and vertical mobility, which represents a change in social status. The shift in the social center of life—the small, intimate primary group—to larger secondary groups is described. Gains and losses in the change from primary to secondary group living are listed. The treatment of the topic of *Secularization* will be sharply challenged by those who feel that a sacred culture can be stable and yet soundly progressive.

Part II discusses the problem of personal adjustments to a complex society. The cost of personal maladjustment is reflected in the prevalence of mental disorders, suicide, and personal demoralization. The prevalence of delinquency and crime are treated as evidences of personal and social maladjustments.

The next part of the book deals with the problems of the family-social system of our transitional society. The change from the institutional to the companionship family is described in terms of losses and gains. The family problems revolving around childhood, adolescence and old age are explained.

Probably no group of problems is of more interest than those of our politico-economic system. Part IV cites facts, figures and trends in the management of the economy, the balancing of class interests, and the providing of economic security.

The final division of this text discusses the making of social policies in relation to conservation of natural resources, population problems, the quest for longevity, and the improvement of education as the instrument for bringing about constructive social change. Education is credited with being the chief means for vertical social mobility and for leading to the personal adjustments which are essential to living in the "great society."

Social Policies in the Making will be a

valuable aid to any student of modern society. It would be especially helpful in such courses as social problems, social pathology, or social science orientation.

G. E. WAGGENER

Baylor University



HISTORY

HISTORY OF ISLAMIC PEOPLES by Carl Brockelmann. Translated by Joel Carmichael and Moshe Perlmann. G. P. Putnam's Sons. 582 pp. \$6.00.

Storm centers and interest centers in the world are Palestine, India, Egypt, Turkey and other Moslem countries. It is a contribution to scholarship as well as to understanding to have a single volume by an authority who gives us a picture of the Islamic world as a whole. And this is the first book in English, so the publishers say, that brings together the story of all Islamic states and peoples under one cover.

The author is a German scholar. The history was written just prior to the opening of the Second World War, but publication in English was delayed to the present time. The translators, one an Oriental scholar at Oxford, the other a teacher of Islamic subjects at the New School for Social Research, transcribe well the spirit and purpose of the author. And the latter is one of the greatest of authorities on Islamic subjects and Semitics.

There are five primary divisions of the history. The first is a condensed description of the Arabs and the Arab Empire. In it is told the story of the rise of Muhammed and the development of the religion to which his name is given. Next the subject is, "The Islamic Empire and its Dissolution," a period of great interest to American and European readers because it was then the Moslem power swept over Spain and was poised for an invasion of the West. Third is the division of the story which recounts the centuries during which the Otto-

man Turks became the leading power in Islam. This narrative reaches to the Nineteenth Century. A Fourth and Fifth Division, respectively, bring the story to the present, the former to the First World War, the latter to the year, 1947.

Of much interest to the present-day citizen who follows world affairs, are the seventy pages given to the countries dominated by Islam during the period between the First and Second World Wars, and the sixteen pages which cover the years, 1939 to 1947. The latter was added by M. Perlmann, one of the translators.

The book is illustrated with eight outline maps in black and white. Though they are somewhat inadequate, and are mildly apologized for by the author, they are of assistance in following the expansion and movement of the Islamic peoples.

A volume of such scope, accuracy, and clarity is a useful tool to those in the field of education: the teacher of history; the teacher of history of education; the interpreter of foreign affairs; and the citizen who wishes to be well-informed on the world situation and current problems. It is a valuable book of reference as well as a comprehensive historical narrative.



ROMAN PANORAMA: A BACKGROUND FOR TO-DAY by Humfrey Grose-Hodge. The Macmillan Company, New York. 246 pp. \$2.88.

The modern fashion of introducing a great deal of background material on Roman civilization in the first year of Latin, while commendable in itself, has had the unfortunate result of reducing the efficiency of beginners' books as instruments for teaching the language. It might be a good thing if we could go back to the old-fashioned type of first-year book that concentrated on grammar, and provide the background in less piece-meal form by means of supplementary reading in some such

book as this one by the Head Master of Bedford School in England. While the preface claims it was "written primarily for enjoyment," it presents a sound and up-to-date comprehensive survey of the speakers of Latin and their culture.

The first chapter is devoted to the Latin language, its place in the Indo-European family, and its importance. "We learn Latin in order to understand not only our literature but ourselves. Our thinking owes more to the Greeks and to the Jews; but in action we are Romans."

There follow four chapters on the physical and political setting of Roman civilization, six on Roman expansion and the army, seven on private life, and one on "Roman Remains"—not the material ruins, but the living legacy.

The story of Rome's expansion is necessarily sketchy; some familiarity with the high points of Roman history is assumed, but this account will serve at least to bring vaguely familiar events into their proper order and significance. The chapters on "Magistrates" and the "Army" are particularly fine examples of lucid presentation.

Though faults of Roman civilization are by no means played down, the total picture presented is well calculated to convince young readers that "Latin is worth learning because that is the only way really to know one of the greatest peoples that the human race has yet produced."

Besides numerous text-figures and three maps, there are fourteen plates, eight of them reproduced from the *Cambridge Ancient History*. An index of proper names is followed by an admirable feature, a list of Latin nouns used in the text, which is not only an index but a vocabulary as well, since the English meanings are given.

F. STUART CRAWFORD

Boston University

THE EPIC OF LATIN AMERICA by John A. Crow. New York: Doubleday and Company, 1946. \$5.00.

This is not merely "another book" on the history of Latin America. It is a definitive analysis one might wish for; it delves into the economic, social and political factors which ultimately determine cultural phenomena. Professor Crow is well qualified to treat the subject. He has written a number of works, on cultural and literary subjects that have been published in Latin America and this country, and that have won for him a hemispheric reputation.

After reviewing the history of the Mayas, the Incas, and the Aztecs, the author examines the periods of conquest, colonization, revolution, and the present. One of the later chapters, "Ariel and Caliban," is an excellent summary of situations, factors, and personalities that have worked for or against continental *rapprochement*. In this complete history of the origin and progress of Latin American civilization, the social and political background is discussed for each period. Special consideration is given to the artistic life of the early years in a chapter entitled "Colonial Belles-Lettres." The utility of the work is augmented by a list of references and by an index.

One of the underlying ideas emphasized is that "two ways of life exist side by side, and the stronger, better organized, more systematized of the two is asserting its dominance." Emphasized throughout the book is also the idea that the future of Latin America will be determined not only by its material wealth but also by the growth of its people. Professor Crow offers a word of advice: "Latin America's deepest pride is that she has something of great value to offer." And he also sounds a warning: "The grave danger to the hemisphere is that this small voice may be crying in the wilderness."

One might have predicted that a specialist in Spanish literature would place a dis-



proportionate emphasis on literary phases of the Iberian contributions to New World culture. To the contrary, the author has included a little of everything. Yet there is no surfeit or confusion. Interpretation, analysis, personalities, history, traditions, American divergences, statistical data—all are well proportioned. Consequently, this book brings the reader up to date on the people, the impact of Iberian conquest and rule, economic resources, religion, cultural heritage, and international relations of the southern nations.

Some historians may call attention to the finality of several statements. Those who contend that culture in the United States is a much later development than that of Latin America will note the statement on page 290: "Such a comparison is misleading, for there was no permanent English settlement in North America until 1607. Harvard University was founded twenty-nine years later. The University of Mexico was chartered thirty years after Cortés captured Mexico City." Those who maintain that either hemisphere had a monopoly on progressive education in the early days will be interested in the observation: "... the so-called culture of all those early colonial institutions was extremely limited, to say the very least . . . both were under the bondage of a similar intellectual inquisition."

Little more need be said about this book than that it is the best history yet written of Latin America. Professor Crow provides a complete and accurate account of our southern neighbors from colonial times to the present. His "epic" is accurately and intelligently written; it is sound in approach and interpretation. It is a definite contribution to what Isaac Goldberg labelled, "the evangel of intellectual Pan Americanism."

EDNA LUE FURNESS

Casper Junior College
Casper, Wyoming



THE STUDY AND TEACHING OF AMERICAN HISTORY, Richard E. Thursfield, editor. Seventeenth Yearbook of the National Council for the Social Studies. The National Council for the Social Studies. Washington, 1947. 422 pp. \$2.00.

This volume was prepared, the editor asserts, primarily for secondary teachers of American history although it is intended also for supervisors, administrators and others. It is based on the assumption that "American history is a vital part if not the essential core of any program of preparation for intelligent American citizenship in this interdependent world. The primary objective of this Yearbook is improvement in the teaching and study of American history. . . ." The book is divided into eight sections, each consisting of from one to seven chapters prepared by various scholars and teachers. The broad scope of the discussion is suggested in the section headings: The Functions of American History in One World; Newer Interpretations and Emphases in American History; American History and Its Allies; Vertical Articulation of the American History Program; Methods, Materials, and Resources in American History; Education and Tests in American History; Teachers and Their Preparation. The last section consists of a summary of the recommendations prepared by Howard R. Anderson.

It is a measure of the competence and skill of the general editor and the section editors that the book escapes for the most part the cumbersome, repetitive and sometimes meaningless jargon which writers on educational subjects too often use when confronted with the genuinely difficult task of saying something about such impalpable things as aims and methods of learning and teaching. There is a minimum use made of such agglutinations as on-going activities, curricular areas, behavioral sets and attitudinal objectives. The chapter on reading and the chapters on evaluation of understanding and attitudes are probably the

most unsatisfactory. The statement of "suggested objectives" in the chapter on evaluation of understanding, however well intended, is a bit grandiose and misleading as it stands. The "model" test items given leave much to be desired in the way of illustrations of tests to evaluate pupil understanding. For example the authors of this chapter give, in a list of such model items, the following: "During recent years many of the present state systems of taxation have been unable to provide for the needs of the public school system." (360) This is supposed to be true. What is meant is probably that many state systems of taxation have not provided for the needs of the public schools as outlined by responsible school officials and others. But to say, as the statement does, that many states have been *unable* to meet the *needs* is to present as absolute matters which are relative and about which there may be a wide divergence of opinion. This item is admittedly a minor point, yet it illustrates a major one: attempts to evaluate understanding are conditioned by the limited understanding of the evaluator and it brings up the old question of who should examine the examiner.

But these objections are more than offset by the large number of solid, informative papers which comprise the bulk of the volume. The chapters on newer interpretations and emphases, while they ought perhaps to be entitled merely recent writings in American history, should be valuable to all teachers and students in the field. Thursfield's chapter, forbiddingly entitled "Developing the Ability to Think Reasonably," contains some very useful and sensible suggestions. Altogether it is a book which will be gratefully received by alert teachers of American history. It should be required reading for all school supervisors, superintendents, teachers, college presidents and others who occupy pivotal positions in the training and assignment of teachers.

VERNON CARSTENSEN

University of Wisconsin

LANGUAGE

GRAMMAR OF ENGLISH COMMUNICATION, by Wilson O. Clough. J. B. Lippincott Company. 290 pp. \$2.50.

If you wish a fresh approach to the study of English through the scientific use of symbols as an aid to comprehension, then look into *Grammar of English Communication*. Professor Wilson O. Clough applies the inductive technique to grammar rather than the usual deductive method that asks the student to memorize rules and then apply them to special exercises for analysis. He makes the student see that a rule is merely a generalization based on the practice of language and that rules must change if the habits of language do. The student is led to make his own observations and classifications in the laboratory of daily speech. He learns how to examine the facts of language, analyze its behavior, and consider the cause and effect of changes that occur; in fact, how to study language objectively and make his own generalizations from his findings just as any other scientist in his laboratory does, whether he be chemist, physicist, or biologist.

For instance, Professor Clough gives the results of an experiment he had his class conduct. In order to find out whether the four types of verbs (linking, complete, transitive active, transitive passive) bore any relation to literary style it examined two groups of writing: (1) popular fiction and popular articles; (2) formal articles, scientific writing, textbooks. The class discovered that the average sentence in the first group contained eighteen words and that the average in the second group contained twenty-eight. The general averages for the first group were: linking verb, 22%; complete verb, 26%; transitive active verb, 50%; transitive passive verb, 2%. Those of the second were: linking verb, 19%; complete verb, 20%; transitive active verb, 41%; transitive passive verb, 20%. After an analysis of this type it is easy for the students to draw their own conclusions and

to realize that in fiction where there is action and in popular articles the transitive active verb is employed more frequently than in scientific works. They also found that the linking verb ran high in some popular articles (30%) and in some fiction (28%), but as low as 6% in an article from a medical journal and 8% in a zoology text. Another observation they made was that a popular article ran fifteen words per sentence whereas a serious one had thirty. This type of approach to grammar makes it come alive. The students observe the language in action and note that words and word groups perform certain functions. They can, therefore, formulate their own conclusions from their own observations, since they are dealing with the living language. For this type of study the author has added at the end of each chapter an ample supply of questions and exercises which serve to lead the student to observe his language and to learn the nature of it. In the past the study of grammar from textbooks only with their isolated illustrations has tended to make students associate it with "literary" language. This new technique will lead them to see that grammar has much to do with the patterns of our current language.

After an analysis of grammar as a science, the author adds a chapter on grammar and the art of language. He says: "Language on its highest levels is an art; that is, a body of skills to be mastered not only by science and the knowledge of rules, but also by a sort of intuition, a sixth sense, which we call taste" (p. 252). He shows that communication ranges from the most primitive to the most complex and that grammar analyzes the kind of language used. He points out that the grammatical analysis of great writers has its contribution to make by showing something of how successful writers put their thoughts together and how they achieve a part of their effects.

Professor Clough is well read in this field and succeeds in giving to the student a his-

torical background of Modern English without overpowering him with too many details. He is familiar with the various schools of thinking in language study today and with the recent work in present-day English, which has as its purpose the development of the proper attitude toward language. At the end of the book is a well selected, useful bibliography for the teacher and student.

MARGARET M. BRYANT

Brooklyn College



PSYCHOLOGY

STATISTICS IN PSYCHOLOGY AND EDUCATION by Henry E. Garrett. Longmans, Green and Co., 1947. \$4.00.

The first edition of this book was copyrighted in 1926, followed by extensive revisions and new copyrights in 1937 and 1947. There have been a number of printings of each edition, suggesting the wide use of the book. The writer of this review has used each of the former editions as a textbook in classes in elementary statistics. To review the new edition seems like reviewing a new edition of the Bible or of Webster's Dictionary.

The author plans to present those basic statistical principles and techniques which are necessary in collecting, handling, and interpreting statistical data. His former treatment of the frequency distribution, the measures of central tendency and of variability, and linear correlation are changed very little. Enriched materials for application have been added. The new materials include small sample methods; a chapter (VIII) dealing with testing of experimental hypotheses; a more complete treatment of the Chi-square test; an introduction to the analysis of variance; and the Wherry-Doolittle Method of using multiple correlation in test selection.

Presentation of new techniques or principles is effected by means of well-chosen,

illustrative problems. There is a minimum of mathematical theory presented. The phrase, "It can be shown mathematically, as well as experimentally," (p. 183) with a reference to Yule or some other classic which is more technical and complete, is a diplomatic and effective way of presenting only techniques and their interpretation, rather than derivations of formulas which the average statistics student cannot understand because he lacks the mathematical background. The book is a usable, practical guide for students who are interested in the quantitative treatment of social data. It shows how to make the necessary statistical computations, contains some necessary abbreviated tables, and emphasizes the meaning and use of the data obtained. When the first edition was written, Dr. Garrett was Assistant Professor of Psychology at Columbia University; at the time of the second edition, he had advanced to Associate Professor; and now his rank is Professor of Psychology. These significant steps of recognition in his career indicate substantial and consistent contributions to research. They also indicate the substantial and dependable nature of this book.

H. C. CHRISTOFFERSON

Miami University



TRAVEL

LANDS OF THE ANDES: PERU AND BOLIVIA by T. R. Ybarra. Invitation to Travel Series. Coward-McCann, Inc., 262 pp. \$4.00.

THE RAINBOW REPUBLICS: CENTRAL AMERICA by Ralph Hancock. Invitation to Travel Series. Coward-McCann, Inc., 292 pp. \$4.00.

These are the first two of a series planned to include nine books covering twenty countries of the Western Hemisphere. When finished the series will include the Latin-American countries, Can-

ada, The West Indies and Bermuda. It is expected that those commissioned will be published by the fall of 1948.

In the *Land of the Andes* Mr. Ybarra selects those things which have the greatest attraction for foreigners and those places which are reached relatively easily. The prime attractions of the two countries can be seen, if travel is by air, in eight weeks; or in twelve weeks if the slower transportation by water is used. A brief historical and geographical background introduces the section devoted to each of the countries. In informal style the prospective traveler is told of the churches, hotels, shops and markets, customs, people, the government, travel, food, and such newer items of interest as the Pan American Highway.

Special attention is given to Lima, capital of Peru, and La Paz, highest city in the world, in Ecuador. Silver and tin (at Potosi) are given an entire chapter. As in the description of Peru, liberal space is given to hotels, early ruins, markets, travel and manner of dress for visitors.

The Rainbow Republics is written by Ralph Hancock, a distinguished authority on Central America, where he was a resident for many years. There are chapters on commerce and industry, exploration and recreation, holidays, the arts, food and drink, lodging, villages, routes of travel and history. The prospective traveler is given just such information as he will need. And it is "inside" information. It is comprehensive without unnecessary details. There is a careful brief description of the many villages the visitor will wish to see with a thumbnail sketch of their location, climate, products and travel. Adequate space is given to describing each of the capitals of the six countries.

A map is inserted in a pocket on the cover. This is a serviceable aid. It is just detailed enough to enable one to find the places described with ease.

The series is under the general editorship of Lowell Brentano, well-known edi-

tor and writer, who was for many years head of the publishing branch of the Brentano bookstores.



SOCIAL STUDIES

THE SCHOOL IN THE AMERICAN SOCIAL ORDER by Newton Edwards and Herman G. Richey. Houghton Mifflin Company. 880 pp. \$5.00.

A history of education is usually written in terms descriptive of practices and institutions and the dates of their existence. Edwards and Richey have produced in this book not merely a history of Education, but rather a history of social, economic, and political forces operating in American life as "the dynamics of American education." Undoubtedly, today, American life is undergoing a period of crisis. Over a period of many years more or less gradual changes, political, social, and economic, have been in process leading to this crisis, and world conditions have served to bring the crisis to a head in this generation. Institutions tend to become traditional. The crystallization of practices is the means whereby institutions become established. But in times of crisis traditions frequently have to be abandoned. Adjustments to new development necessitate the alteration of traditions. In this book is presented an analysis of changes in the American social order and their consequent impact upon the goals, the curriculum, the methods, the organization, and the expansion of the American school system.

The volume is appropriately divided into three periods: colonial times; the emergence of a national state, 1763 to 1860; and the development of an industrial society, 1860 to 1947. For each period the struggle for powers among the various and divergent forces of church, agriculture, industry, and ideology is clearly presented and thoroughly documented. Through it all like a golden thread runs the story of the struggle for

the emergence of the common man. The confidence of democratic leaders in the efficacy of public education as the instrument for the preservation of liberal institutions and the safeguard against exploitation can clearly be discovered by a perusal of this volume.

The road to an established system of public education has been rough. The record of educational progress has been marked with failures and periods almost of stagnation. Too often the fact that "the purpose of educational institutions is to prepare the learner to participate intelligently and helpfully in the social order of which he is a part," has been overlooked. In the midst of struggles for political economic and personal power the voice of the educational statesman has often been unheard.

The development of the typical American laissez-faire doctrine and its emphasis upon individual initiative, free enterprise, private property and profits has been fully depicted in Part III. The much-needed attention to the influence of this doctrine upon the American school system has been brought in full focus. The present-day practice in divergence from the laissez-faire doctrine and its significance for public education is fully presented. Culture can no longer be considered the private possession of a privileged few. It is suggested that the American civic effort has ceased to be so much a struggle for a more perfect union and has become a struggle for a more perfect democracy.

The authors' basic assumptions of democracy are particularly worthy of note.

"(1) Men may be accorded political freedom; they are capable of governing themselves, of managing their own affairs; they may be trusted to achieve their own destiny. . . . (2) Men must be accorded intellectual freedom in the interest both of the individual and of society. . . . And a corollary of freedom of intellect is tolerance of spirit. . . . (3) Men have the capacity of association on a fraternal basis. De-

mocracy is far more than a form of political organization; it is a great faith, a faith in the humanity of man. It is an assumption of democracy that man is not by nature depraved; that he is in fact capable of achieving a humaneness, a dignity, and a worth which all should respect. (4) Citizens will submit to restraint in the interest of the common good. Liberty and rights inescapably have their counterparts in self-restraint and obligation. . . . (5) The gains of civilization will be mass gains. . . . Democracy presupposes the realization of the equal chance. (6) Men may look to the long future with hope for the perfectibility of human personality and institutions. Democracy has faith in the nature and capacity of man. . . ."

Attention is called to the fact that "the fruits of education in the United States have been largely private and personal rather than public and social." Emphasis has been placed on the education of a competent individual rather than the effective citizen. This has been the result of a general acceptance of the principle of individualism. The professional educator tends to be pre-occupied with the individual learner and to lose sight of the social and economic order of which the learner is an essential part. In order to implement the common end of the educational enterprise—a superior individual and a competent citizen—there must be an understanding of social forces as they operate in the life of a people.

A study of the social dynamics of the struggle for freedom and equality, the diversity of cultural patterns, the interplay of an agricultural and industrial economy, the technological revolution, the clash of class and racial differences, the divergence of religious ideals, the dominance of corporate enterprise, the exploitation of natural and human resources, and the relation of government to the economy is a necessity in this time of crisis or at any time. An excellent survey of these dynamics in American life is found in this most readable volume.

The school in American social life is changing. Shall the changes be for better or for worse? Will the schools educate the members of the new generation as both superior persons and competent citizens? The answer depends upon the insight of those who shape American educational policies into the effects of social forces and their recognition of the fact that the school is not an institution apart but is a vital part of the larger social order. *The School in the American Social Order* will do much to help in gaining a correct insight. It is an important contribution for both the professional educator and the lay citizen as well.

A. M. PROCTOR

Duke University



The Undiscovered Country

*What was it they were looking for—I wonder,
Or if—themselves they knew?
Where were they going—
Footsteps—always footsteps going somewhere
What country is it that they all are seeking
Who up and down the world by night or day
Move with such patience—always to one end.*

—JOHN HALL WHEELOCK

Brief Browsings in Books

How to Construct a Sociogram is the title of a 37-page monograph just recently issued by the Bureau of Publications of Teachers College, Columbia University. It is priced at 50 cents. By definition a sociogram is a "chart of the interrelationships within a group." The Horace Mann-Lincoln Institute of School Experimentation, Teachers College, has begun a study of group behavior of boys and girls, of which the sociometric techniques form one part of the study. An appeal is made to teachers to share their findings with other teachers. Those interested may address Ruth Cunningham, Box 120, Teachers College, Columbia University, New York 27, New York. The instrument seems a very promising device for studying group relationships.

Learning World Goodwill in the Elementary School is the twenty-fifth year-book of The Department of Elementary School Principals of the National Education Association. It contains descriptions of school activities which are first hand reports. There is a closing statement by William G. Carr. There are 281 pages of rich materials which are concrete in the form in which they are presented. It is a good investment at \$2.00. It may be purchased through the National Education Association, Washington, D.C.

Smith Unbound is an unusual book which consists of a two-way correspondence between an Instructor in English at Princeton University and a supervisor of editing and information of the Allegheny County Board of Assistance. The correspondence began while Mr. Dilworth was serving with the infantry in Europe. It is a lively, humorous and critical discussion of present day education. Satirical though the volume is there are definite suggestions (fourteen

points) which should undergird elementary and secondary education. Though the essays are to a degree adventures in Utopia they are stimulating and (sometimes) irritating. They are a good tonic. The book of 180 pages is published by The Macmillan Company. The cost is \$2.50.

UNESCO: Its Purpose and Philosophy is a monograph of sixty-one pages written by Julian Huxley, Director General, United Nations Educational, Scientific, and Cultural Organization. Dr. Huxley was Executive Secretary of the Preparatory Commission of UNESCO, and with his present position has been a major influence in determining its policy. The present pamphlet is not an official statement of the position of the Commission or its organization. However, as a publication written by its Director General, it breathes its spirit. Here with unusual clarity the purpose and mission of this new and significant world organization is exhibited. There are two bindings, one in paper at \$1.00, and another in cloth at \$2.00. It is published by the Public Affairs Press of the American Council on Public Affairs.

Latin America, Land of a Golden Legend was published late in September by the Foreign Policy Association, 22 East 38th Street, New York 16, New York. It is written by Olive Holmes, lecturer in government of Barnard College. *Our Argentine Policies*, in the same pamphlet, has as its author Hubert Herring, Professor of Latin American civilization at Pomona College, California. The sixty-two pages are well worth the price of 35 cents. One who wishes to have a brief and reliable account of affairs in the Latin American countries to the south of us will do well to read this concise statement.

A practical and helpful study has been made by Alice P. Sterner in her dissertation published as No. 932 in the Contributions to Education, Teachers College, Columbia University. It has as its title, *Radio, Motion Picture, and Reading Interests: A Study of High School Pupils*. The study is said by the author to be representative of metropolitan high school pupils in the New York area as well as other large urban sections of the country. A helpful feature of the study, which will have its appeal to many, is the listing of former investigations in the field of radio listening (12 studies); motion pictures (14 studies); leisure reading (15 studies); comic strips (4 studies); funny books (2 studies); magazine reading (13 studies); and newspaper reading (10 studies).

The conclusions reached deserve careful consideration. The teacher may find here many suggestions for increasing her effectiveness in instruction no matter what her field of teaching is. The findings give a basis for the selection of materials and for approach to them. The volume has 102 pages. Its price is \$2.10.

Lyric and Legend by Idabelle Yeiser, is issued by The Christopher Publishing House, Boston, Massachusetts. It is a volume of poems written by one who has served in the Philadelphia schools and who has degrees from the University of Pennsylvania and Columbia University. She also has certificates from the Universities of Toulouse, Paris and Madrid. She dedicates her work to Marian Anderson in whose honor she has composed one of the poems. There are three parts in the volume. In Part I she reprints many of her poems from a former publication, *Moods*. Part II contains new poems. In Part III she presents an Indian legend. There is a variety which is pleasing. The forty-two poems and the legend are contained in 77 pages. The list price is \$2.00.

A Guide to School Reorganization is a pamphlet of 52 pages which sets forth a plan prepared by the Bureau of Research

of the University of Illinois. After four chapters dealing with the challenges of school organization, looking ahead in education, school organization in other states and research in school organization, respectively, a final chapter on "Guideposts to Better School Organization" summarizes the recommendations of the study.

The Ohio State University Press, Columbus, Ohio, has issued as one of its graduate school studies a 138-page study of *Louis Agassiz, Scientist and Teacher*, written by James David Teller. A century ago Agassiz came to America and this monograph evaluates his place in the education of our country. The need for the study is seen by the author in the fact that only seven of twenty textbooks in education refer to his work; in four thousand pages only eight pages are given to Agassiz, seven of them in a single textbook. His work as a naturalist is described, but the major portion of attention is given to his educational activities, his manner and method of teaching, and his work in developing the university spirit in America. There are also chapters on his part in the development of the museum and the summer school in this country.

The "New York Program" of meeting increased enrollments in higher education is described in a volume of 150 pages which has been issued by The King's Crown Press, Columbia University. The title is *Veterans Challenge the Colleges*. The authors are J. Hillis Miller, Associate Commissioner of Education, New York, and John S. Allen, Director of Higher Education, New York. It is a fascinating story of how a state has met a sudden emergency primarily through the agency of its existing institutions. Factual information is given about the veteran and his place in recent higher education. Beginning with the Governor's Conference it is shown how a plan was made and how the existing facilities were expanded. The last three chapters have as titles "Those We Serve"; "Long-Range Social and Economic Factors," and

"Advantages and Vulnerabilities in the Emergency Program." College administrators should read and reflect seriously on this volume. It sells for \$2.25.

Co-operatives in School and Community is a teacher's guide, prepared jointly by the Workshop on Organization and Administration of Rural Education, Teachers College, Columbia University, the State Curriculum Workshop of the University of Wisconsin, and the Statewide Committee on Co-operatives, of Madison, Wisconsin. It is issued by the Bureau of Publications of Teachers College. It is designed to provide authentic information about co-operatives, their organization, support and growth. A considerable section describes how schools are teaching about them. A final division gives hints for teaching about cooperatives and a Wisconsin Resource Unit. The appendix contains a comprehensive outline of information useful in the study of cooperatives. There is a useful bibliography. The eighty-four pages are packed with information which will give an understanding of this growing form of business organization. It sells for \$0.40.

Residence Halls for Women Students contains administrative principles and procedures. It is published by the National Association of Deans of Women of the National Education Association. After recounting present problems there is a consideration of such topics as staff selection and organization, principles and practices of group living, student participation in government, administration in house and food departments, building problems, and an appendix packed with valuable suggestions. It is a paper bound pamphlet which has 95 pages and sells for \$1.25.

More and more the best teachers seek to develop an understanding of the child not

only in his school relationships but also in his extra-school activities. A useful aid is the volume *Studying Children* by Theodore L. Torgerson, Director of the Psycho-Educational Clinic, University of Wisconsin. Listed at \$2.75 it is published by The Dryden Press. The key to the contents is found in the subtitle, *Diagnostic and Remedial Procedures in Teaching*. This is an effective manual for use in guidance. Among the unusual and helpful features are: a table outlining negative background factors, their identification and possible results; behavior inventories in conduct and subjects; case study forms; developmental inventory of background factors; and the use of standard tests in child study. A home environment inventory of forty-three items is a helpful device.

There has been much debate about the type of educational policy which the Allied forces should adopt for Germany. It has ranged from the Morgenthau Plan, which indicated a tyrannous crushing of German endeavor or a soft policy of laissez faire. In *And Call It Peace* Marshall Knappen, Chief of the Religious Affairs Section and Deputy Chief of the Education Section, Office of Military Government for Germany (U.S.) strongly opposes the Morgenthau Plan and believes that economic reconstruction is necessary as a preliminary to successful denazification of the German people. In civilian life he has been a Professor of History and Political Science at the Michigan State College. In the army he was a lieutenant colonel. His book is strongly critical of our program in the American Zone. In this he is supported by others of like mind. (See article by William W. Brickman in this issue.) The University of Chicago Press sells this volume of 202 pages at \$3.00.

It is by education that I learn to do by choice what other men do by the constraint of fear.—ARISTOTLE

BEHIND THE BY-LINES

(Continued from page 132)

Two Schools of India (City School and Country School) was written by Francis Griffith, Principal of the New Utrecht High School of Brooklyn. It gives an interpretation of education in India at once informative and interesting.

Earl W. Count, Research Associate of the Viking Fund, New York, is now preparing a source-book on the Anthropological Concept of Race. In this issue we print his *The Twilight of Science, Age of Dinosaurs?* A related article will appear in the March issue. He has written previously for THE FORUM. He was formerly Associate Professor of Anatomy at the New York Medical College. He holds the doctorate in anthropology from the University of California. The ideas presented in this article were advanced at a special meeting of anthropologists in the spring of 1945. The paper was rewritten by Dr. Count for publication here at the urgent request of his associates.

Mikhail Berstein has prepared *Higher Education in the USSR During the War and After*. It gives a thorough and detailed description of recent development in education among the Soviets.

Wilbur and the Sick Calf is another short story by a former teacher, Gilbert Byron, who is now living at Old House Cove, Saint Michaels, Maryland. He has written several volumes of poetry and is now occupied with the manuscript of a full-sized prose volume.

Remaking the Germans is the timely topic of a contribution by William W. Brickman. Dr. Brickman, now of the Department of History and Philosophy of Education of New York University, spent almost a year in Germany in 1945-46, as a Special Agent for the Counter Intelligence Corps, United States Army. The article, writes Dr. Brickman, "is an abbreviated record of my experiences with all types of Germans. In all, I must have inter-

viewed about two thousand Germans in the Bavarian area."

A practical application of interracial and interreligious understanding is described in *Intergroup Education: The Still Small Voice* written by Maxwell H. Goldberg. Dr. Goldberg is Professor of English in the University of Massachusetts, Amherst, Massachusetts. In 1932-33 he was the Yale University Scholar. He has written for many professional and general journals, and he is a lecturer for several national organizations fostering democratic cultures.

Poetry for this issue has been contributed by a number of authors. Wilson MacDonald, often called the "Poet laureate of Canada" is the author of *International Anthem*. His home is in Toronto. Gerhard Friedrich, of the Department of English Literature, Pennsylvania State College, wrote *Portrait of Peter*. Mr. Friedrich writes: "It is more a personal poem, with a philosophical touch, about one of my younger students and friends who passed away." Roberta M. Grahame, of Wellesley College, is the author of the poem of *Eternities*. Evelyn J. Smith, of Denver, Colorado, presents *Parables*. *Isolation* was sent by Matthew Krim of New York City who has been a contributor to earlier numbers of THE FORUM. Mrs. Edith W. Brandt, of San Francisco, wrote the *Sonnet to Shelley*. Ruth Allen Johnson, of La Grande, Oregon, is the author of *The Cycle*. A note appearing under its title explains the origin of the poem. Louise D. Gunn, a teacher of English and dramatics in the Hackett Junior High School, Albany, New York, has written *On Considering Music Heard in the Rain*. Other poems of hers have been published in the ENGLISH JOURNAL and in THE EDUCATIONAL FORUM.

The Editor

THE EDUCATIONAL FORUM

VOLUME XII
NUMBER 3, PART 1

THE CONTENTS OF THE EDUCATIONAL
FORUM ARE INDEXED IN THE *EDUCATION*
INDEX FOUND IN PUBLIC LIBRARIES AND IN
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MARCH • 1948

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THE EDUCATIONAL FORUM: Two dollars a year; Seventy-five cents a copy; Foreign, Two dollars fifty cents a year. Published during November, January, March, and May, by Kappa Delta Pi, an Honor Society in Education. Requests for change of addresses must be received not later than the twentieth of the month prior to publication.

PUBLICATION OFFICE

George Banta Publishing Company
Menasha, Wisconsin

GENERAL OFFICE

E. I. F. Williams, Heidelberg College
Tiffin, Ohio

All business correspondence should be sent to the General Office.

Manuscripts and books for review should be sent to the Editor at
277 East Perry Street, Tiffin 4, Ohio

Entered as second class matter at the post office at Menasha, Wisconsin, under the Act of March, 1879. Acceptance for mailing at a special rate of postage provided for in the act of February 28, 1925, paragraph 4, section 412 P. L. & R.

VOLUME XII, NUMBER 3, PART 1. This issue is published in Two Parts, Part 2 being chapter news and feature material that could not be accommodated in the magazine proper.

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THE EDUCATIONAL FORUM



Publication Office: George Banta Publishing Company, 450 Ahnaip St., Menasha, Wis.

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Behind the By-Lines

The eyes of Americans turn toward Europe, and in no country is their interest greater than in Germany. There is much talk of alliances, "cold war," a battle of ideologies, and political programs for the post-war world. The interrogation point covers the map of Europe as well as of much of the rest of the world. In this issue will be found two articles which are enlightening on the German situation in education.

Educational Reform Plans in Germany and Austria was prepared by Leopold Kohr, lecturer in economics at Rutgers University. Dr. Kohr studied at the London School of Economics and the Universities of Paris, Innsbruck and Vienna. He came to America in 1938. For two years he was in charge of a study project for the Division of International Law of the Carnegie Endowment for International Peace. He has contributed numerous articles to Canadian and American magazines and newspapers. He was a correspondent for French, Swiss and Austrian papers in Republican Spain during the Civil War.

Higher Education and the Problem of Germany Today has as its author Donald P. Cottrell, Dean of the College of Education of Ohio State University. From February to May, 1947, Dr. Cottrell was an Expert Consultant to the War Department for the purpose of advising the United States Military Government in the field of University Education in Germany. Prior to coming to Ohio State University, Dr. Cottrell was Professor of Education and Executive Officer of the Division of Education, Teachers College, Columbia University and Executive Director of the Horace Mann-Lincoln School of Teachers College. He is a member of Kappa chapter of Kappa Delta Pi.

Harl R. Douglass, Director of the Col-

lege of Education of the University of Colorado, is the author of *The Education of a Democratic People in a Post-War Period*. This expresses his views as given to the faculty of the University. Dr. Douglass is a member of Beta chapter, Kappa Delta Pi and has on several occasions written articles for us and has reviewed several books.

A. M. de Saint Blanquat, Directrice du Lycée Balzac à Tours, France, has sent us *The Underground in Connection with University Life and Educational Developments in France During the Occupation*. It shows well the impossibility of conquering the ideas of a people, even though the nation is dominated by an invader. Mrs. Blanquat wrote for our November issue. Last summer she was appointed by the French Government to participate in the seminar held by UNESCO in Paris.

T. J. Drakeley, Principal of the Northern Polytechnic, London, England, describes aspects of scientific education in his *Technology and Manpower in England*. There is universal recognition of the importance of science in the years ahead, both because of the need for scientific knowledge and skill for peace, and because it seems that the nations still believe that national security stems in large part from technical knowledge.

The Twilight of Science, with the subtitle, *But Science Is a Humanity*, is the second of two articles by Earl W. Count. The first appeared in the January issue. Dr. Count is professor of anthropology at Hamilton College. He has written much in his field. He is now preparing a source book in this area of his interest. He is a former clergyman.

Philip W. Perdew has written a comprehensive study of the *History of Education and the Educational Professions*. In his

(Continued on page 384)

THE EDUCATIONAL FORUM

VOLUME XII

MARCH



NUMBER 3

1948

Educational Reform Plans in Germany and Austria

LEOPOLD KOHR

ACCORDING to information filtering out of Europe since the early months of 1947, American occupation authorities are engaged in a determined effort to bring about a reform of the educational systems of both Germany and Austria. Their principal target, according to Dr. R. T. Alexander,¹ chief of the education and religious affairs branch of the American military government under General Lucius D. Clay, is the "caste" or double track system which is characterized by the side-by-side existence of *two* types of highschool, the *Gymnasium* and the *Realschule*. A levelling of the differences between these two types of school, which separate youth into groups of differing interests at the early age of ten, is thus considered necessary in the interest of democracy, and is to be accomplished mainly by the abolition of the *Gymnasium*² which, it is argued, is a

school for the elite and more than any other single educational element responsible for the aristocratic, Prussian type of militarism, Nazism, and what not.

There are many faulty notions and erroneous interpretations at the base of these reform concepts of the American occupation authorities. Above all, the fact is overlooked that the *Gymnasium* type of school was not confined to Austria and Germany. Under some name or other it existed in nearly every country of Europe. It has played a prominent part in the educational organization of Czechoslovakia and all other members of the former Austro-Hungarian monarchy. Under the name of *lycée* it can look back on a glorious past in France. In none of these countries could it have produced Prussian militarism. Yet the process of liquidation is gaining momentum also there, the only difference being that, in the case of the American zones of Germany and Austria the demolition argument is advanced by American authorities while in the case of

¹ See dispatch by Edward A. Morrow, in the *New York Times* of November 28, 1947, p. 4.

² Report by Dana Adam Schmidt in the *New York Times* of February 19, 1947, p. 13.

France or Czechoslovakia it is based on the educational ideas of Soviet Russia and defended by the strong communist parties of these countries. This induced an American observer to speculate as to whether the educational policies of the United States and Soviet Russia are not perhaps after all more akin than is usually assumed.

Whatever substance there might be behind this speculation, to judge from the reasons given by the American occupation authorities, they must have been in complete ignorance as to the character of the so-called double track system in general, and of the *Gymnasium* in particular, when they made the momentous decision of supporting its abolition. Everybody will understand that a militarist, Prussian or otherwise, is not exactly brought up in a *Gymnasium* whose basic curriculum consists in the teaching of the *humanist* disciplines, in contrast to the materialist education provided by the *Realschule*.

The *Realschule's* curriculum comprises mathematics, physics, mechanical drawing, economics, geology, chemistry, and modern languages such as French and English which are taught, not for the literary treasures they contain, but for their usefulness in the attainment of commercial ends. It provides a minimum of history, philosophy and religion, and no ancient language at all. A future militarist, if he does not go to the obvious type of school preparing him for the science of war, a military academy, would thus profit considerably more from a *Realschule* than from a *Gymnasium*, and if any abolishing must be done at all, it would unquestionably be of

greater service to the peace of mankind if the target would be the *Realschule*.

The subjects reserved for the *Gymnasium*, on the other hand, comprise above all in an eight-year course, six years of Greek and eight years of Latin. Of the five hours daily instruction, two hours are set aside for the teaching of these two languages and, what is still more important, of the wealth of poetry and philosophy expressed in them. The rest of the curriculum comprises literature and philosophy in general, logic, theology and mathematics, with an insignificant program assigned to such subjects as geology, physics, or chemistry, and with no time reserved for modern languages whose literatures are made available through translations. Their commercial value is ignored.

Because of this heavy stress of a truly classical education, the *Gymnasium* is usually called *humanist gymnasium*. By its very nature, it does not produce generals, industrialists, engineers or agitators, but poets, philosophers, doctors, lawyers, and priests. It fosters the creation of a type of man that is tolerant and mellow who, having become impregnated with the history and greatness of the ancient Greeks, could terminate his education by believing in the existence of a German superman (or any other kind of contemporary superman for that matter) only if he completely missed the meaning and purpose of his education which, of course, did happen.

As a consequence of this curriculum, the *Gymnasium* spread an education which was inherently hostile to any ideology that rapturously bows to physical attributes such as the strength of the

body, the power of masses, or the virtue of race and blood, attributes which, in their sum, add up to the concept of militarism on the one side, and the doctrine of Nazism on the other.

Having myself passed through the *Gymnasium* in the critical postwar years between 1920 and 1928, when Nazism rose from its mongoloid infancy to its monstrous maturity, I could well observe the proportion of Nazis produced by the two types of school, the *Gymnasium* and the *Realschule*. From my own experience I can say that from the graduates of the *Gymnasium* 4 to 5 per cent became voluntary and militant members of the Nazi party.³ Even then they showed symptoms that ranged them into a category of their own since the teachings of humanist tolerance were rarely wholly obliterated. But of the graduates from the *Realschule* 30 to 70 per cent could be caught in the dragnet of Nationalism because their education, revolving around nothing but material concepts, did not build up a resistance against the perverse attraction which physical power, arising out of anything from strong muscles to atomic colossalism, exerts on all of us and which, if unchecked by an appreciation for the greatness of immaterial spiritual values, forms the substance of all Nazism, under whatever name that doctrine may go.

A study of the Nazi leadership will

³ This figure naturally refers to the time before the Nazis had obtained power. After the assumption of power, resistance to Nazism was no longer a matter of education but of courage.

⁴ This statement applies to Hitler, but is generally less true of the small circle of top leaders than of the vast number of secondary leaders and their subordinate ranks,

easily reveal that only a small fraction of them were graduates from the *Gymnasium*.⁴ The Nazis themselves realized very early this cause-and-effect connection between the various forms of education and Nazism, and discouraged the attendance at the *Gymnasium* as best they could, pressing for precisely the same reform that has caught the fancy of the Allied re-educators of the Germans. The Nazis threw all their support behind the *Realschule* whose matter-worshipping, materialist education not only produced the engineers and mechanics necessary for their planned wars, but also provided a much greater assurance for transforming man into the precision automaton so essential in the realization of Nazi ideas than the speculative and critical education provided by the *Gymnasium*.

It would, therefore, be a great involuntary irony if American authorities were to dissolve, on the ground that it bred Nazism and militarism, the type of school which was not only responsible for the re-discovery of the treasures and tenets of western civilization in the early Middle Ages when Roman militarism had all but condemned it to permanent oblivion, but which more than any other school was responsible, through its French, German, Italian and Spanish branches, for the subsequent preservation and extension of that civilization.

The other reason for the hostility developed by the occupation authorities against the double-track system and the *Gymnasium*—that it is, besides being a breeding ground of Nazism, undemocratic in its functioning—is equally trivial. True, youth does get separated when

it is divided into groups attending this or that school. But this kind of separation would occur at any rate. Wherever we are, in Germany or America, we begin to choose our friends on the basis of interest (which creates diversity), not of neighborhood (which creates uniformity), at a very early stage. We separate even if we stay together. And there is nothing wrong with separation. It is the very manifestation of individualism and thus, *per se*, a democratic and not an undemocratic feature of our life. Only a collectivist could, from a philosophic point of view, favor an undifferentiated chummy clinging together from the cradle to the grave, never allowing the gifted to drift away from "those not especially gifted in the study of languages and science," or the future worker to separate "from the future professional person."⁵ If such principles, considered by military government officials as democratic, were ever to be enforced in the United States it would mean that the niveau of teaching would have to be adjusted to the intellectual level of the less qualified, and that the future surgeon, for the sake of staying democratically together with the future mechanic would have to acquire his techniques in a garage. The inevitable result of an

undifferentiated, one-level, and one-track education is the production of mediocrities.

Of the multitude of ways in which the members of human groups separate, there is only one which is undemocratic. This is when a separation is effected on socio-financial grounds. But this kind of separation did not occur. Those familiar with the educational system of Austria, for example, will know that no type of school, neither at the elementary, nor at the high school, nor at the university level, adjusted its admission to the social or financial status of its pupils and students. The choice of school was exclusively based on the individual's desire, while the continuation of his studies was exclusively based on his ability. The poorer he was, the better it was in a way, because, if he could not afford to pay, he did not *have* to pay.

In the *Gymnasium*, the school allegedly reserved for the elite, one found together not a group of aristocrats, as the military occupation officials assert with such intensity and conviction, but a truly representative group comprising all strata of the population—sons of laborers, of artisans, of shopkeepers, of peasants and princes, and many an illegitimate son of a maid. At all times, it was a democratic school in the extreme.

How then could the notions of the mysterious, undemocratic, discriminating elite schools, against which the reform ideas of the Allied planners are directed, develop if these schools do not even exist? The explanation seems ridiculous considering the position and background of the originators of these no-

⁵ The criticism of the Military Government with regard to the multiple track education system is summarized in the afore-mentioned N.Y. Times dispatch of November 28, 1947, as follows: "Thus in an undemocratic manner, children are to be educated in small isolated groups, either from the beginning of their school life or from the age of ten. Boys are separated from girls; the gifted or privileged are separated from those not especially gifted in the study of languages and science; the future worker is separated from the future professional person and Catholics are separated from Protestants."

tions. Yet, I could think of no other interpretation. The reasons behind the dangerously fallacious conclusions regarding nearly everything connected with the German educational system can lie only, as is so often the case, in the fallacious use of unfamiliar terms, erroneous translations, or faulty applications of properly translated concepts.

The entire argument against the *Gymnasium*, for example, would have sense if it were a gymnasium in the English or the original Greek meaning of the term, an establishment whose narrow training in physical exercise, drills and discipline would, of course, be a perfect institution for bringing up militarists and Nazis. As it is, the *Gymnasium* in German linguistic usage indicates the direct opposite, the complete relegation into the background of physical education.

As the *Gymnasium*, superficially referred to in its untranslated form, could thus actually suggest a breeding ground for militarists and Nazis, the term "Volkschule," if translated literally as "people's school," could suggest a school for the underprivileged in contrast to the

undemocratic schools of the elite which haunt like impish ghosts the reports of most correspondents stationed in Germany. In this sense, the term is, for instance, used in a dispatch to the *New York Times* of November 30, 1947, in which the news is communicated that "the Bavarian Education Minister had decreed whippings for the *Volkschule* (people's schools), but not for other schools available only to children of the more prosperous families." The ravages of the elite argument have thus clearly left their mark even in the pages of the *New York Times*, which usually excels through its exactitude and reliability.

Yet, here again the whole argument against the phantom elite schools collapses with a proper rendition of the German term into English. "Volkschule" does not mean "people's school," but "elementary school." Far from indicating by implication a special school for the elite (if such a term has retained any meaning in Germany at all), it bears that name because the children of *all* people must attend it. There are no elementary schools "available only to children of the more prosperous families." These are nothing but an outgrowth of a wrong translation and could be ignored if such wrong translations would not again and again inspire well-meaning planners to heated reform crusades in fields where there is either nothing to reform or, as is the case in Germany, reforms should be made in other directions.

Much of the reasoning animating Allied educational policies is thus undoubtedly based on superficialities⁶ and appearances rather than on the perception

⁶ The superficiality of the criticism levelled against the German school system by military authorities is clearly conveyed in Edward Morrow's afore-quoted dispatch to the *N.Y. Times* which I quote here because it contains in a condensed form all significant slogans (besides the separation argument quoted in the previous footnote): "Contrary to specific requirements set forth by General Clay, the Bavarian plan makes no effort to do away with the 'caste' or double track system of education. Instead it provides for a triple track system, providing one type education for the lower classes, one for the lower middle classes and another for the upper classes. Among other weaknesses of the plan are: free tuition is not provided for all children; no university reform is proposed; elementary teacher training is retained on the secondary school level while a superior type of teacher is provided for schools

of substantial defects. This seems to suggest that at least one string of reforms should have as its target the procedures of the occupation authorities themselves. Above all they should be held to assign

of the elite; segregation on a sex basis is required beginning at the age of ten wherever possible; attendance at confessional schools is required without request of the parents; university admission is reserved to the upper classes with few exceptions, and children must decide at 10 if they wish to enter a university and begin studying Latin at that time."

Every single criticism enumerated here is beside the point. The double track system has been completely misunderstood. The various types of education are not adjusted to the various classes but to various ages, talents and interests, as a proper and democratically flexible system of education must. If free tuition is not provided for all children, it does not mean undemocratic discrimination but the democratic adjustment of fees to the individual's financial status, i.e., that those who can afford to pay, should pay. Why should they not? If no university reform is proposed, it may be that none is necessary. German and Austrian universities have had superb records before the advent of Hitler. The discriminating element was inherent not in the University and scholastic structure but in the student organizations, fraternities, etc. There is nothing wrong with the retaining of elementary teacher training on the secondary school level. Such training was excellent and adjusted to the purpose which is preferable to a shallow, formal and mechanical university course. Schubert had such a training and so had the composer of *Silent Night*, as well as thousands of anonymous school teachers. No superior type of teacher is provided for "elite" schools. If somebody is a superior teacher, he will teach at a higher, not an elite school. University admission was reserved not to the superior classes but to superior students, as it should be everywhere in the world. No child must decide at 10 if he wishes to enter a university. He can postpone his decision to university age. If he has not had the prescribed 8-year course in Latin, he can make up for it during the first year at the university. The only condition is THAT he knows Latin. How he acquires it, and at what age, is his own business.—Thus, each point of criticism presented by the *chief* authorities entrusted with the reform of the German school system shows clearly a lack of study. But it is dangerous to urge reforms in fields without sufficient knowledge of the fields to be reformed.

as competent translators and analysts to the solution of Germany's educational problems as they have assigned to the translation and interpretation of Germany's technical formulas, and ascribe as much importance to education as they do to V-bombs.

This can perhaps not be demanded of officials who are captains and generals, and whose primary interest centers by nature not on educational, or even democratic, but on military problems. For that reason, they should never have been entrusted in the first place with the vital task of working out educational reforms. This should be a task reserved to American educators and universities who are unquestionably better qualified to pass judgement on the merits and demerits of the various systems of education than military officials however able they may be as executive organs.

Whether a *substantial* reform of the German educational system is necessary, is another question entirely and cannot be discussed within the limits of this article. But whatever the features of the final reforms, sponsored by the American occupation authorities, will be, the abolition of the multiple track system in general, and of the *Gymnasium* in particular, would be a grave error from the point of view of democratic thinking, and a political as well as a cultural disaster. Political, because it would destroy the only *educational* barrier against the re-emergence of a one-track, totalitarian Nazi spirit and mentality; the humanist education of man; cultural, because it would not, as the planners think, destroy the *Nazi*, but the *Greek* concept of civilization.

Higher Education and the Problem of Germany Today

DONALD P. COTTRELL

I

IN OUR soberer moments of reflection we often raise the question as to how to appraise the influence wielded by higher educational institutions in preserving cherished cultural traditions and in producing desirable cultural and social changes. If this question were a simpler one than it is to answer and if more convincing and encouraging evidence of accomplishment than we now have could be forthcoming, I presume that the life of a college president would be sweeter and possibly longer than it is. The one thing that is reasonably clear is that the colleges and universities have a reciprocal relation with the social culture of the times. They both reflect the current life of the people and they have a creative influence upon that life.

You will recall how frequently we all asked, during the early thirties, why the German universities didn't do something about the rise of the Nazi movement, why they didn't hold out some encouragement to the liberal forces in Germany who were even then incensed at the trend of events. These liberals witnessed with sickened hearts the Nazi's repudiation of the whole Western tradition of personal liberty and dignity within the rule of law and under the inspiration of the Christian ethic. We asked that question from the relatively protected standpoint of wealthy, strong and secure America and the resistance

group in Germany heard us wistfully and helplessly. Indeed, a few of them pleadingly returned to us the query, "Why don't you, too, help us to do something about it?" I think that at that time, however, we really knew the answer to our own question, which was that the German universities were too German, too much subject within themselves to the same prejudices, habits and convictions that were operative among the citizens outside of the halls of the universities. These universities had long ago circumscribed a narrow area within which their creative powers were alone to be exercised. German science was their preoccupation. It was not really and strictly a nationalistic science, but it was certainly a field of thinking upon which the burden of responsibility for the conduct of men in the present day was not to be saddled. Consequently, when a critical national situation arose, many German professors quite honestly regarded it as somebody else's business and not their own.

I have thought a good deal about this question recently, since as an occupying power, we are now undertaking a gigantic program of re-education of the Germans in the effort to overcome a whole congeries of deep lying attributes of their character born of generations of experience. The German leaders are looking to us for inspiration as well as for material assistance and I keep won-

dering whether we know enough to help them. Are we confident enough of our own operative conceptions of the purpose and meaning of higher education for the life of freedom to be able to recommend it to them? Can we truly say, for example, that our social science instruction, not even yet having fully overcome the habitual use of the terminology and the methodology of its so-called exact physical science parentage, is calculated to produce both loyal citizens and constructively critical prophets of a better world? Can we comfortably contend that we have struck a proper balance in higher education between scientific and technological facts and skills, on the one hand, and humanistic, broadly civilizing attitudes, ideal and tastes, on the other? Can we point with pride to our resolution of the dilemma between higher education for independence of mind and self-reliance, on the one hand, and higher education for faith in unseen possibilities, on the other? Can we show how we have with general success administered our higher educational institutions in accordance with the precepts of democracy, so that living in them is itself a soul-stirring experience instructive of democratic behavior for both students and teachers in the long years to follow? The answer to all of these questions seems to be in the negative. We are trying to find our way in this business and while we have much achievement to build upon we are far from satisfied with our progress to date.

II

Nevertheless, our commitment lies before us in Germany and the time for

effective action is now. There, as here, the education of the people is accomplished not only by schools and higher institutions, but also by the marketplace, the church, the home, the government, the social welfare agencies, and so forth. Higher education has a strategic role to play, however, and it may be well for us to inquire just what we have to work with at the present time. General conditions in Germany today have been fairly fully reported in the American press in recent months and therefore a brief summary with particular reference to higher education will suffice for present purposes.

In the first place, the six universities in the American Zone, together with an equal number of technological institutes on the university level and a number of teachers colleges on various levels have all been reopened with 50% more students today than ever before.

In the second place, the physical plants of these institutions are largely destroyed from the effects of the bombing and the weather. Students are accommodated for sleeping purposes in unbelievably crowded and unhygienic quarters, largely in private homes.

In the third place, only about two-thirds of the regular faculty members of these institutions, averaging over sixty years in age, have been allowed to remain after denazification and the younger group of potential replacements are practically non-existent. These young men were the casualties of war and of the long-term anti-intellectual policies of the Nazi government.

In the fourth place, materials, supplies, books and laboratory equipment

are desperately short in every category. Consequently, classroom procedure is more largely than ever a matter of talk, without benefit of observation, verification or experiment.

In the fifth place, the masses of the people, including (I might even say, especially) university people are starving on a daily diet of well under 1,000 calories of badly balanced food, one traveling representative of the United States Congress to the contrary, notwithstanding.

In the sixth place, the masses of the people have insufficient warm clothing to protect them from the elements. Many students, especially ex-army officers, have only the dyed and patched uniforms on their backs, since no clothing has been for sale in the past four years.

In the seventh place, public and private buildings are cold in bad weather, since not enough coal has been mined to provide for space heating.

In the eighth place, degenerative disease and chronic infections are on the rapid increase and epidemics of contagious diseases are a constant threat. In April of this year, 10% of the university students in Munich were active cases of tuberculosis.

In the ninth place, monetary incentives fail to serve to recruit workers or to increase production in any occupation, since the currency is highly unstable and the black market is practically universally used for commodities necessary to survival. Consequently, the whole economic scale of values formerly supporting university training has been upturned. Many students seek higher education today for different reasons than

in the past. The possible exportability of medical education or the desire to escape the miscellaneous assignments of the labor office serve to bring many students into the universities.

In the tenth place, with a low energy output of the individual and practically no industrial output of the economy for home consumption or for export, the morale of the people is low. Even the sturdiest of the intellectuals tend to succumb to a defeatist attitude, since the day of eventual recovery seems so far beyond their own life expectancy. Military defeat has meant psychological and moral defeat at the end of this war.

The above dreary picture could be almost indefinitely extended, but the main outlines are surely sufficiently clear to show something of the obstacles which must be overcome if scholarship is to be reborn and a worthy national character created in Germany. Obviously, the first thing to be done is to restore the elemental economic needs of the German economy. We are on the way to this end in a number of particulars. Over the protest of the Soviet Union, the American and British Zones have been merged for economic purposes, which means for the present, of course, that the United States will have two zones to pay for rather than one. In the long run, however, this should make for more rapid industrial recovery of at least a part of the German economy. Against the protest of both the Soviet Union and France the budget for coal mining for next year has been nearly doubled. This will mean that some factory wheels will begin to turn and the supporting system of transportation will be somewhat restored. It may mean no

more physical comfort for people at home and at work during the winter, however. We are in the midst of a great national campaign to save food which should help the Germans as well as other starving populations of the world. If the above measures should be regarded by some people as restoration of German war potential, the answer is that the alternative seems to be the virtual annihilation of some 69,000,000 people. There is war potential in any society if the minds and hearts are unhealthy, whether or not the bodies are sound. For the near future, we shall probably have to rely upon a strong occupation constabulary to guard against belligerent impulses, but for the long future the only protection can lie in a program of social education in the schools and universities, supported by a healthy social life. My own belief is that we should plan to stay on the job with both programs for at least a quarter of a century if either of them is to succeed.

If the above measures, together with the possibilities of the Marshall plan, may be said to constitute an economic program for Germany that has some reasonable chance of successful operation, the next area to be cared for is probably the political one. Here the situation is complex beyond description. Within the American Zone we have made a good beginning at understanding and dealing with it. Under the able leadership of our Military Governor, the German people have prepared and adopted their own state constitutions and they are now governed by their own constitutional officials elected at free, secret ballot, popular elections. A limited number of the old po-

litical parties have been permitted to operate, but their traditional doctrinaire programs seem hollow to thinking Germans and the basis for new, dynamic political movements seems not now to exist. It is particularly significant that the young men and women in their twenties and thirties in the universities are still almost as apathetic politically as students on American college campuses. The basic reason for this lies, of course, in the fact that Germany is occupied by four foreign powers, each pursuing its own international political policies, with Germany in the position of pawn. Until some overall solution of Germany's status among the governments of the world can be arrived at, it is perhaps hopeless even to expect our own Military Government to pursue a consistent course, let alone to expect the Germans to organize themselves for intelligent political activity.

III

Lacking economic and political stability, is there anything else that we can do for the cause of the re-education of the Germans? I think that it is just at this point where our ingenuity and our integrity are being put to the severest test. With poisoned minds and defeated spirits, the masses of the Germans do not yet trust us, but they are pathetically eager, nevertheless, for some token of our good faith. Their leaders are in many cases old, tried and tested anti-Nazis and they are with us. Their hold upon the masses, however, will last for only a limited time, unless we can show that we are serious in our determination to accept the responsibility that has come

with our military victory and that we do not mean to throw them to the wolves in a mood of worry, adversity or caprice. How can we give them such a sign? I think that we can do the following things while we are at the same time bending every effort toward the work of economic rehabilitation and political redemption:

First, we can make clear by word and deed to the German people, especially to their leadership, that we do not come into their homeland as their saviours, but merely as their protectors during the necessary reconstruction period. It is futile to suppose that we can transplant into the rich cultural soil of Germany the specific forms and practices of government and education which we have evolved here in the United States. A good illustration of this fact came to me in April when I had the honor to address the conference of university rectors at Heidelberg. I was telling them something of the operation of our method of control of higher education, with the lay board of trustees and the state charters for both tax-supported and non-tax-supported institutions. Without any effort at persuasion I tried merely to show them how the general public is both our strength and our safeguard in building our programs and in preserving freedom of teaching and learning against political interference. Following my remarks the discussion was both heated and prolonged and I do not to this day feel confident that they grasped the intended significance of my view, for they do not make common cause with the lay public. For them the public is alien and the university must

have as nearly complete independence as possible, if it is to be safe. This situation will have to be changed if universities are to fulfill their democratic mission, but clearly we are not prepared to show them exactly how it should be done in Germany. If we can work with them to see the importance of the basic objectives, they will find the ways to reach those objectives.

Second, we can help them to breathe fresh air by bringing over to American colleges and universities immediately a selected group of the young men and women of promise in the universities. Some of their advanced students will have to take over professorial duties prematurely at best and those people would prove a wonderful leaven in the hard loaf of traditional German higher educational practices if they could have a year or two of actual experience studying and teaching in various types of American higher institutions. A younger group of beginning students, after spending a year in an American college, could return to exert profound leadership upon the volatile and threatening mass of the present German student body. Incidentally their presence here would do us no harm. Both public and private funds will be required to pay for the transport and full maintenance of these people while on these missions.

Third, we can make available for at least one or two years of service some of our good professional people to staff our Military Government for supervisory work in many fields. As I have said, the high leadership of our Military Government is excellent, but they are desperately in need of professional staff

members. Without the cooperation of college and university administrators in providing leaves of absence it is difficult for our faculty people to accept these appointments, since the Federal Government cannot under present policies provide any security of employment for Military Government personnel. What American college would not benefit over a period of years by having at least one of its ablest faculty members, even in this period of shortage, to bring back to his teaching or administrative responsibilities here at home one or two years of experience of this life and work in Germany? This will be one of the hard choices for us to make, but we shall have to remember the importance of the enterprise in Germany to the preservation of what we strive for here in the United States.

Fourth, we can extend the hand of fellowship in the realm of learning to the universities, technological institutes, teachers colleges and secondary and elementary schools of Germany. Arrangements are now nearing completion for one of our great American universities to "adopt" one of the most important of the German universities. This relationship will extend from material assistance through the whole gamut of possibilities to exchange of professors and scientific collaboration. Many more such "adoptions" would be a tremendous boost to the morale of German intellectual leaders and would be one of the strongest assurances of their continuing interest in the values for which America stands. Incidentally, again, it would be a means of broadening our own all too provincial outlook upon human affairs.

If you are interested, write to Dr. Richard T. Alexander who is on leave from his professorship at Columbia University as Chief of the Education and Religions Affairs Branch of U. S. Military Government in Berlin.

Finally, I would suggest that one of the most profoundly important steps for us to take would be fully to inform our students and our lay constituencies about this German problem. We can make the most expert plans and can send the best of supervisory personnel to aid in carrying them out, but if the American people do not understand and do not feel the importance of the work they will not support it with funds or sanctions. I could tell you of many pitiful, false economies that have already been made in our program. There will be more if we fail to get this story across to the public. The cost is not great, whether it be labeled for philanthropy or for war insurance, but the cost of failure on our part will be momentous.

IV

In laying out the above program I have assumed that you would agree with me that the fundamental purposes of higher education are common to institutions around the world and that the cause of truth is indivisible along the lines of national boundaries. But therein lies one of our great dilemmas. We are certainly far from ready literally to educate youth for world government and for the abolition of national sovereignty, if indeed we shall ever want to come to that point. So long as such an alternative is not practicable the question still remains with us as to the role of national

interest in the higher educational process. What kind of national sentiment and aspiration can be sponsored by college and university, without interfering with the manifestly great need of a foundation for international co-operation? There are many people who believe that we shall never outlaw war until the minds of men shall be liberated of all vestiges of national pride and national loyalty. I, for one, am not ready to accept this position, but I recognize the force of the educational argument for world-mindedness. Other people will say that the only way for us to learn the conceptions and the skills of world co-operation is for us to set up some machinery that may even be regarded as visionary and then try to make it work in practice. I think that we are seeing some evidence of the truth of this argument in the feeble and desperate struggle for existence of the United Nations organization. Possibly higher education can do no better at present than to build its program of social education around the work of such a vehicle.

But we cannot be unrealistic about estimating the strength of nationalism as it is reflected in the work of scholars. In the German university, for example, it is virtually impossible to find in the present faculty group any person who can subordinate his interest in traditional and historic German nationalism to a system of thought in which the German people are to be regarded as integrally related to other national, racial and religious groups on this planet. Social science instruction especially reflects this fact, and it is everywhere apparent throughout the work of the faculty of

philosophy to which social science is usually related. For major students, of course, the first loyalty is to specialization, but specialization is conceived in a framework of rather strictly German logic. For non-major students there is practically no social science instruction as such, but membership in any part of a German university subjects one to a continuous baptism from the fount of German nationalism. This is unfortunately true even today when democracy is being urged on every hand in Germany as the key which should unlock the gateways to world peace and brotherhood. The conservative role of the German university is therefore apparent and one has serious misgivings when he seeks to think of the university exercising a creative influence in this field at present.

One might draw a similar portrait of the conservative influence of the German university in the field of religion. Little encouragement can be found there for those persons who seek ways whereby religion may be adapted to the circumstantial needs of the people. Perhaps this is as it should be. It would be so regarded by those who look upon the church as a timeless institution, with no particular responsibility to any given age or to any given set of social conditions. The German university is a strange combination of the secular and the parochial in education. Supported by the state, it is frequently closely associated with either the Protestant Church or the Catholic Church and its faculty of theology serves as the official training school for ministers or priests. This has developed from the nature of German society in which the idea of the separation of

church and state has remained, strangely enough, as we remember Martin Luther, on a rather theoretical level. It has meant, however, that higher education is conducted in general conformity with the precepts of the church and again is not readily to be regarded as a seminal influence for change in this area.

V

If the German university today makes no forceful contribution to the modification of German culture in the social and religious areas, we must remember that there are many conditions now operating to change the university itself. The German government, under American direction, has completed the paper outlines of a new school system which it is hoped will effectively abolish the traditional class lines in German society. No longer need admission to the university be confined to those children who at the end of the fourth grade were marked by status or wealth for positions of influence in professional, political or military life. This effort to equalize educational opportunity has already broadened the base for selection through university studies and has brought into prominence the need for general education of students in all fields of specialization. Either one half day or one full day a week is now reserved for lectures in all faculties which are directed to the needs and interests of non-major students. Thus it is likely that there will be greater cross fertilization of fields than in the past and a more cosmopolitan intellectual training will be afforded to all types of students.

The development, even in its rudi-

mentary stages as at present, of a program of general education highlights a problem of the first magnitude in the field of the curriculum of higher education. What shall be the nature of this general higher education and in how far shall it be devoted to implanting certain basic ideals in the leadership group of young people of the country? The tradition of science has long cautioned against permitting biased interpretation or inadequate factual information to point the mind of the student toward any particular kind of outlook upon life. For this reason many educators have at times arrayed themselves against science, contending that it produced neutrality in fields of moral choice where neutrality could not be countenanced in the educated man. It has frequently been overlooked, however, as Professor F. S. C. Northrop has reminded us, that science is far from a neutral discipline, representing as it does, a method of inquiry and thought which is fundamental to the democratic hypothesis in human affairs. The logic of science, therefore, increasingly is recognized to require for its realization a wide theoretical and philosophical exploration and underpinning in education. In a world operated upon the proposition of democracy there is no escape from the obligation to build a full theory of human history and of human destiny. The English university has long recognized this fact and without apology has sought to implant such a world view in the minds of its graduates. Some American institutions have also accepted this responsibility, but with a less hoary tradition to build upon and a somewhat more dynamic social situation

to complicate their efforts have accomplished perhaps less systematic results. The long day of scientific detachment which has characterized the modern German university seems destined to end, therefore, on theoretical grounds, as well as for other reasons. Thus the building of a general educational program in the universities has portentous results in the guidance of the young Germans. It will possibly be some time before a consciousness of the size and proportions of this problem can be expected to be encompassed by the German university faculties. The popularization of the university program in the new cultural economy of the German people, however, may surprise us in the rapidity with which thinking along this line may be generated.

The predominant tonal effect of the general picture of the education of the Germans for their new responsibilities is

grey. Education through misery and poverty is almost necessarily so. If we Americans can keep our heads through the present and immediate future period of great international tension and if we can rise to the moral stature implied in our own highest and best character we may be able to guide the Germans, or at least a part of them, to a level and a quality of achievement which will enable them to join with us in a future of peace. If we fail in either of these missions there is little doubt that the Nazis will shortly be out of jail and a kind of pandemonium will break loose that will dwarf our previous ideas of revolutionary violence. Germany is ready to make another fateful choice and there is a real possibility of its being a democratic one. Higher education in the United States as well as in Germany may have a part to play in deciding the direction of that choice.

The people throughout the whole of American society must realize that we have in the unfolding knowledge of the atom the means for making our time one of the two or three most vital, most intense and stimulating periods of history.—DAVID E. LILIENTHAL, Chairman of the United States Atomic Energy Commission

Three Journeys

PHYLLIS TAUNTON WOOD

I

"Aren't you a native of the States? Then you must fix
Your vaccination, Passport; state your aim.
You can't earn money there. And what's your name? . . .
Blue eyes, brown hair, and height is five foot six. . . .
In those Atlantic wastes of roaring sea,
The wind plays as a sculptor moulding clay
To hollows, mountain ranges streaked with foam
That climb to twenty feet of curving jade
Blown back in powdered spray. You'll see a Tern
Or Stormy Petrel swooping unafraid
Into the trough. But he
Will give no sign." . . . "Stop now, and answer me!
Are they good people? Will they understand
The friendly customs of my own dear land,
My hopes and my repute?"

"That you must learn.
Here's the small square allotted you, with room
For all you need, close fitting as the tomb!"

II

Here's a small traveller, eighteen inches long:
No baggage, not a shred, and unaware
Completely of his destination. Bare
And powerless, but his lungs at least are strong
To scream at vaccination. He will go
Further than you, and see a different day,
And altered country you will never know.
Beech trees ungrown will shade him.
Birds will fly past, and move beyond his ken,
Their distant cries unguessed, but he will learn
Something at least of love and work and men.
His chart is hidden. May be he will find
Terrors and loveliness to stir mankind,
But now has narrow bed. Give him God speed,
And pray he may be helped in his worst need!

III

Then the last journey. An old voyager
Who loved the wheat, grass and anemones,
Made friends and enemies, enjoyed his food
And thought no problem baffling to his brain,
Because he rode life in an eager mood,—
Learns a wise patience in the tedious pain
Of age and weakness. He'll not see nor stir
Nor fear the waves now stealing up the shore.
Bird, horse and friend encourage him no more.
Silently in his single ship he'll glide
Alone on that green ocean. Wish him well
On his far journey! Clear kind rays of sun,
Fair winds attend him! Be the haven wide!

SS. America. April 1947

The Education of a Democratic People in a Post-War Period

HARL R. DOUGLASS

SOME twenty years ago H. G. Wells, widely-read British author, declared that modern civilization was a race between education and catastrophe. We know now that education lost the first lap of that race. That catastrophe cost the world more than 45 million lives, the lives of more people than the total of those who live in England, France, or Italy; it cost the world more than a thousand billion, or a million million dollars, of which we in the United States will pay at least 30 per cent. One must say "will pay" because oddly enough, at a time when our national annual income was almost twice what it had ever been at any previous time, and at a time when income has been so great as to invite dangerous inflation, payment for the war was in a large part deferred until those who fought it could help pay for it.

The war will continue to cost us in many ways: depletion of our national resources, weakening of morals and standards; a scarcity of highly-trained men in science, medicine, dentistry, law, economics, education; and in other ways. One cannot place any sort of money value on grief and anxiety, on the temporary or permanent separation of sons from parents, of husbands from wives, and of fathers from small children, from each other, on physical pain and discomforts, on mental anguish and insecurity, on the alienation of husbands and wives

and of sweethearts, nor even upon the enforced absence of youth at a period most critical for getting an education and getting a start on careers.

The Post-War Challenges to Education

The war was most likely only the first of a series of probable catastrophes the others of which lie largely ahead. A democracy can succeed only to the extent that its citizens are capable of discharging intelligently their responsibilities as voters. Our rulers and representatives continue in office only by permission of the people. Their leadership must be such as can be understood and will likely be approved by the majority. For the purpose of assuring a competent citizenry, free public schools were established. The program of education for the world ahead must be formulated in large part in terms of the nature of that world, its problems and conditions, which future citizens must face. That most people do not understand that, is tragic, alarming, and a reflection upon the nature of their education.

The curtain has already risen upon act two, and the plot, scenes, and scripts are already outlined for subsequent catastrophes. Inflation is no longer merely a threat; it is actually upon us gorging itself upon the savings of old people, returned service men, and others. The billions of savings upon which we have

been relying to buy the backlog of consumer-needed goods that piled up during the war, and in consequence provide full employment for some time to come, have already shrunk to a mere shadow of its former magnitude and is shrinking like soft snow in the glare of an inflationary sun. Resulting from war conditions there has been disaster in China, Hungary, Italy, Austria, and in other countries, which now threaten seriously to result in complete economic collapse.

The inevitable and logical consequence of inflation, with its drying up of purchasing power, is a rapid shrinking of the volume of goods and services that can be bought; and hence, rapidly increasing unemployment. Such a deflationary depression and panic in the fifties will certainly be much more severe than that which occurred in the thirties, if for no other reason, because of the increased effectiveness and use of labor-saving machines. To maintain the standard of living of 1939, we need only to employ two-thirds of the 60,000,000 men and women who need to be employed. If full employment is to be maintained, the standard of living of the lower half must be much higher than ever before. When we go off the deep end economically, we will carry with us, even more completely than we did in the thirties, every other country but Russia—every capitalistic country. This the British economists know and have repeatedly pointed out. It is one reason why they wish to be somewhat independent of us and to go further into nationalization of their industries. Depressions and inflation are not likely in economics in which the people through the agency of the

state own and operate the means of production.

Already may be heard those who would comfort us with the assurance that if necessary we can alleviate the threatening depression by becoming involved in another war with its inevitable full employment. However absurd this sort of talk seems today, it will not seem bad counsel to a people in keen economic misery, particularly if over a period of years we have had indoctrinated in us feelings of fear of or hostility toward some other nation, or if by a policy of economic imperialism we feed the flames of growing hatred of the white man, especially the white man of those countries who have believed like Hitler in racial superiority and in a master class to exploit those of the yellow, brown, and black races.

To sum up, the present lag of education behind the demands of world conditions seems almost certainly to condemn us to a continuing cycle of catastrophes—war, inflation, depression; war, inflation, depression—with always the danger of revolution and some sort of fascistic totalitarianism. If civilization is to rid itself of this chronic disease, world conditions must change for the better. This can be only if appropriate education prepares leaders and followers in all walks of life, with appropriate background and orientation with respect to such matters in general and their specific contemporary manifestations.

As one of the most important outcomes of the war, there now rests upon the people of the United States an appallingly great responsibility for world leadership. It is quite doubtful that we

as a nation are sufficiently mature to appreciate its magnitude, much less to carry with distinction that responsibility. The future of civilization for centuries to come depends upon us to a far greater extent than the typical American, with his traditional provincialism, detachment, and pioneer philosophy, is capable of understanding.

Inadequate Concepts of Education

Perhaps one should not judge too harshly those who like to pretend that education consists of the storing up in school and college days a lifetime supply of education. It is tempting to believe in a theory which relieves one of the possibilities of continuing to expend time and effort in keeping oriented in contemporary life. It is very desirable to know what Plato and Aristotle thought and wrote, what Thomas Aquinas and the scholastics of the middle ages thought and wrote, and what Francis Bacon and the two Mills, Rousseau, and dozens of others thought and wrote. But in important respects, the world ahead is not one that Aristotle or Bacon or Rousseau or even James or Royce could know or even imagine. Henry Adams said in his book, *The Education of Henry Adams*, that he was educated much better to live in the Rome of Julius Caesar than in his own.

One must not mistake the history of culture or its tools for culture itself. One should not attach too much importance to acquaintance with names and dates of men and events of the past, or the superficial and feeble acquaintance with the grammar and a small portion of the vocabulary of a foreign language. Many

porters and street peddlers in tourist centers have a far better grasp of several foreign languages than most American college graduates who have taken several courses in one or more foreign languages. One must not confuse the substance of education with pseudo-culture and the trappings and tools of education. One cannot obscure successfully the lack of education with an attenuated veneer of conversancy with a few things in art, history, science, or music; interest in various areas of human thought, past, present, and future; skills in reading, thinking, and expression; understanding of people, natural phenomena, and ideas. These are the essence of education and they are relatively permanent as compared to the ephemeral nature of most of the stuff of courses of study.

The state or society in general provides public education for the collective benefit, for the welfare of all. Upon no other basis can one justify the practice of the support of schools by public taxation—taxing those who are childless and those who send their children to non-public schools, and taxing for public education according to wealth rather than according to benefits received. Society's stake in public education has of late been roughly pushed around. Teachers and administrators have been unduly influenced by students and parents. Students and parents are real, actually nearby, and active. Society is abstract, seemingly remote, and passive. The competition for students by institutions of higher education stressing the dollar value of education has further aggravated the tendency to overemphasize vocational education. One should not overlook that

vocational competence can not assure vocational success among a people who have not yet learned to provide employment for all.

Education for Peace

It seems clear that the progressive destructiveness of war has reached such proportions that it matters little how well individuals may be educated otherwise, if we as a people are unable to avoid wars of the type of which threats loom on the horizon today. For the people of the United States, at least, either of these two wars would most likely be more costly particularly in lives and grief than World War I and World War II combined. In both of those wars, our task was primarily to defeat, with the help of powerful allies, a group of European nations headed by Germany and totaling only 125 million people. The wars with which the next generation is threatened would find us pitted against 250 million to 500 million or even a billion people, and maybe with less powerful allies.

To face facts specifically, there is more than a mere possibility of a war between us and the Russians and their various satellites in Europe and Asia twenty to thirty years from now. Already the seeds of that war have been planted in the form of mutual distrust, suspicion, and misunderstanding. What little our people know of Russia and Russians is largely inaccurate, if not entirely erroneous. The common mass of Russians as yet know little of us.

The next major war in which we become engaged will in all likelihood not be one which we enter after it has been

in progress two or three years. It will almost certainly be one in which we shall bear the brunt from the start—one which will probably be precipitated by an attack on our major cities by atomic bombs not necessarily conveyed by planes but perhaps stored in basements and attics in advance, bombs capable of destroying life and habitation over a diameter of ten to fifteen miles, a war which is as likely to be fought on our territory as not, and in which we will most likely learn at first hand what it means to have sections of one's homeland laid waste, as Germany, England, Russia, France, and China have learned in recent years.

Since the establishment of a communistic regime in Russia, forces in the United States and in Russia have been actively at work spreading suspicion and hostility between the peoples of the two nations. In this country, all of the unfavorable aspects of Communistic Russia have been exaggerated and given wide publicity. The favorable features have been ignored or discounted. Not many dared to attempt to discuss Russia and her program impartially. Even today teachers hardly dare to do this well. Newspapers and periodicals of any considerable circulation mention Russia and her plans and evolution only disparagingly. To do otherwise is likely to bring down upon the offender the wrath of powerful influences and indeed of most of the common peoples. Throughout this country sensation seeking, "grandstanding," individuals even in Congress and University faculties are stirring up hatred and suspicion with little sound base and that may cost us or our children and indeed civilization in general, dearly.

Even throughout the war, every official act of Russia was given the worst possible interpretation; notably, the Finnish war, and the non-aggression pacts with Germany and Japan. All of these and many other misunderstandings of Russia, deliberate or the result of a will-
ingness if not a desire to believe the worst of her, have left us with a Russia which believes that her security lies not in treaties or pacts with nations intent upon misunderstanding her, and so opposed to her whole way of life as to hope for her downfall, but rather in her ability to protect herself by force of arms. Russians are almost fanatically determined to be made safe along a border across which they have been invaded twice in one generation at a cost of from 15 to 20 million lives and the destruction of much of her homeland. To the Russians, as no doubt it would to us, no other course seems practical until the hostility and policy of encirclement now being followed by the militaristic and big business administration of the United States is replaced by a friendly sympathetic understanding. In spite of the fact that dozens of books written by Americans presenting the favorable side of Russia and Russian foreign policy have appeared in recent years, there will not be widespread friendly understanding of Russia until at least the great majority of educated Americans have a basis in education, rather than in misinformation and misunderstanding, for evaluating a great and dangerous country and people. Sumner Welles said in his *Time for Decision*:

Russia can become the greatest menace that the world has ever seen. It can equally

well become the greatest force for peace and for orderly development in the world—depending largely on whether we can persuade the Russian people and their government that their permanent and truest interest lies in cooperating in the creation and maintenance of a democratic world organization.

This discussion of the Russian threat to peace is offered as an illustration of the need for the inclusion in an adequate education of a much greater knowledge of the great countries and peoples of the world including above all Russia, with her communistic program and insistence upon national security, Great Britain maneuvering desperately to maintain a clearly diminishing and no longer logical position of eminence among nations in the world, and China with her hundreds of millions clearly headed for a position as one of the big three of the world.

The second great possibility of a catastrophic war lies in the possibility that the yellow and the brown peoples of Asia may attempt to destroy such of the nations of the white race as continue to base their international, political, and economic policies on the premise that non-white peoples are inferior and as such, legitimate prey for exploitation. Such a war would undoubtedly cost us millions of lives and might well result in the end of the United States as a great power or even as a sovereign nation.

Any adequately educated person or people must know more of the facts of racial potentialities such as the potentiality of the Chinese for scientific, technological, and economic progress and for military prowess. The Chinese have a na-

tive intelligence not inferior to that of the Germans, British, or any other national or ethnic group. When our ancestors, several thousand years ago, were skulking in bearskins in the forests of Central and Eastern Europe, the Chinese enjoyed a civilization much more superior to any that existed elsewhere than than ours today is superior to that of the Chinese.

We should not feel secure in the relatively retarded status of the Chinese in technological and military areas. As informed people know, the Russians following a political and technological revolution telescoped in the last 20 years most of the industrial, technological, and social progress that we made in 150 years. The Chinese are awakened and on the march. Japanese occupation of China and Southeast Asia and her vigorous program of indoctrination against the white man with his conceit and greed who promised military aid that for a decade didn't come, served to convince China that in the future they would suffer neither Japanese domination nor continued domination by the white man. The Chinese of the next generation will be quite different from the genial Sam Wong, the laundry man of American thinking. He will be a man intent upon destroying those who deny him a place in the sun and a standard of living comparable to ours. As Hallet Abend, Pearl Buck, Owen Lattimore, Walter Judd, Major Fielding Elliott, and other close students of the Orient have pointed out, we should consider seriously joining the rest of the human race before it is too late. We are a minority, and if history shows anything, it promises an ultimate unhappy future to minorities who force

temporarily upon majorities an unwelcome and undeserved inferior political and economic status.

"Count us up and think it over," they said to Mr. Abend. "There are 450,000,000 Chinese; 340,000,000 natives in India; in Thailand and Indo-China are another 32,000,000 people; Burma and Malaya have more than 20,000,000; we in the Indies are 70,000,000, the Japanese are 70,000,000 and the Koreans nearly 25,000,000 more—If we are betrayed by the eventual peace, then some Asiatic nation will arise as a genuine and unselfish emancipator, and the ensuing conflict will make the present war seem like an amateurish rehearsal. At the end of such a war the white man would find himself in the Jim Crow seats."

Need for Redirection of Our Program

The education of the typical American is unsuited to the conditions of this nature that exist in the world. It has been focused, as has the intent of the educand, upon getting ahead, on an individual basis, and is based upon the assumption that we can ignore the rest of the world, except as a possible field of foreign trade. Because of the incomplete nature of our education, most of us do not understand the world in which we live. We do not comprehend that our concepts of world trade are absolutely impractical for a creditor nation with almost a corner on the world's supply of gold. It is difficult for us to comprehend that we are compelled in the world ahead to live closely with neighboring peoples which may destroy us, even as and if we destroy them. We do not yet adequately appreciate the necessity of learning about the rest of the world, so intent are we still upon rugged individualism, so concerned with developing faith and confidence in

ourselves, a new nation, and in our way of life, that we find it almost impossible to realize that we have come to the end of an era in our national life and have entered a period in which a narrow, isolationist, national philosophy is no longer safe and practical.

If you and I are unable or unwilling to repair the defects of our education, the least we can do is to make certain that the next generation is educationally equipped to carry on. We have had a narrow escape from disaster three times in one generation in the form of two wars and an economic collapse. We should learn from the chaos in Europe and in Asia. Even were there no atomic bomb, our next great war might well spell the end of a great America, America as we have known it. With the atomic bomb and biological warfare, it seems that those do not exaggerate who insist we can but choose between one world or no world. To make the right choice and to implement it requires education of a type we have heretofore neglected. There is a growing tendency to suspect that modern civilization is living on borrowed time.

A year ago last fall it was my misfortune to have to do much traveling. The trains were crowded with returning sailors and soldiers. For the most part they seemed to regard their absence from their homeland as a nightmarish interlude—a waste of so much of their lives. I became more conscious than before of their sacrifices; also peculiarly conscious of how our work at home, to complete what they had begun, was to so great an extent still ahead of us. They had given the rest of us the opportunity to maintain our way of life. They had destroyed the greatest threat of the century to our inde-

pendence and welfare. We have the responsibility of maintaining the peace they gave us—of exercising our leadership to give their children security. This cannot be done by battleships and armaments alone, nor by treaties and alliances.

Commander Harold Stassen has referred to the United Nations organization born at San Francisco as only a beach head. By itself it is really little more than a scrap of paper. Yet, it opens up the most promising avenue to world peace and co-operation. Whether we make good on that opportunity depends upon the nature of the education and mutual understanding of the peoples of the world—particularly in our own country which must become aligned in any bloc or faction and maintain the confidence of the world in our leadership.

I am reminded of a clipping from the Manchester, England, *Guardian* which I had put in my files two years ago—just after it began to appear that the forces landing in France and Italy would finish up the job with the Russians and that the boys in the Pacific had the Japanese on the run:

WILL WE HONOR THEM?

The dead in war are terribly at the mercy of the living. . . . If Greece had failed after Marathon, the Spartans who fell there would not have been remembered ever since by the world as models of staunchness in extremity. They would have passed out of sight and mind as completely as the hundreds of other stout parties of soldiers who have died hard for insignificant causes or ignoble rulers. THEIR REAL AND EVERLASTING MONUMENT IS THE USE THAT GREECE MADE OF THE CHANCE WHICH THOSE MEN'S FORTITUDE GAVE HER.—
The Manchester Guardian

Classroom Test

J. C. SOLOVAY



Steady the rush of knowledge swiftly churning,
Pour evenly the facts you have collected.
With fingers of the clock insanely turning,
Let thoughts be sharply, forcibly ejected.
This is the be-all of your living—here.
The tissues of the brain must not conceal
One single item in the cranial sphere.
Search deep and every point of fact reveal.

What desperation lies in locked control,
And held within your hurried, harassed writing!
Only the teacher finds the matter droll,
Only the teacher finds it unexciting.
Students, the world contains so much that's rotten,—
How long before your knowledge is forgotten?

The Underground in Connection with University Life and Educational Developments in France During the Occupation

A. M. DE SAINT BLANQUAT

I

THE WORK of the Underground in connection with university life and the extent to which educational developments could be carried on during the period of occupation"—such is the subject the president of San Francisco State College asked me to treat before his students, and though I felt it was an extensive and difficult one to handle, it appealed to me at once. Indeed it is so extensive that one of my greatest difficulties was choosing among the pile of documents I collected before I could even think of a plan that might fit into the limited frame of a lecture.

Now, before stating the position of the French universities during the German occupation one must be reminded that there is an integrated national university in France. The University of Paris and the sixteen provincial universities are closely co-ordinated. The connection of universities with secondary schools and of the latter with elementary schools is also much closer than in the United States. Therefore, when I speak of the

"French University," it is a very wide term including higher, secondary and elementary teaching. It is the "teaching body" of France as a whole.

The spiritual creed among university people in France may be briefly summed up as one of liberty, humanism and responsibility. None of these fine words could possibly be linked with an attitude of meek submission to the meaning implied in the word occupation and this is how, from the very first, the French University instinctively rebelled against occupation.

It is hard to speak again of the days of June, 1940. What was even worse than the tragedy of being defeated was the feeling of a complete lack of dignity in the way some of our own people asked us to repeat: "through my fault," "through my fault," "through my most grievous fault." It was trying to make our souls and minds submit to unnecessary shame and humiliation before the enemy. Making the French people responsible in the face of crushing events and the fact that our soldiers had but their breasts to bare against the enormous superiority of German material was altogether too simple and too stupid a process dealing with the problem.

People belonging to the educational

NOTE: This was given as a lecture at San Francisco State College, July 17, 1946, by Mme. de SAINT BLANQUAT, Directrice du Lycée Balzac à Tours, who was sent on a mission to the United States by the Cultural Relations of the French State Department and Board of Education.

world in France could less than others put up with the stupidity of it all and with the kind of tyranny that aimed at enslaving soul and mind. To the minority of those French people who were pointing out our so-called faults for the greatest benefit and satisfaction of the enemy, the bulk of the French University instinctively and resolutely said "No."

Thus, it may well be said that the word "resistance" came as an antidote, a counterpoison to that other word "collaboration" with the fullest meaning implied. It was an attitude opposite to that of the few who accepted the occupation and were ready to help the invaders; it was an attitude of protest and dignity at the same time, the only attitude true French people and especially University people could adopt for who can clip the wings of thought and kill freedom in free minds? So, our thoughts remained our own and were unsoiled by the presence of the occupants.

Thus, it may be understood how the French University became the nucleus of intense patriotism and had a proud part in the resistance, whether resisting openly or when it was impossible to take action, resisting in heart and mind and keeping the flame of patriotism ablaze.

Now, for those who fought in the resistance it must be remembered that the first rule of the underground secret battle, the first principle of its tactics, was that each combatant should fight alone, hiding as a suspect, a volunteer under the hardest pressure possible, a volunteer not as one among others, helping along with their enthusiasm but just a lonely fighter, so lonely, and only finding in his inmost heart reasons for courage and sacrifice. That lonely courage

characterized the underground soldiers and was displayed in every circumstance. —Therefore, much will ever remain unknown and untold of such heroism because many of those who fought that solitary battle never came back and had no witnesses.

As already explained, the connection between universities, secondary and elementary schools is much closer in France than in the States; thus did the French public educational system offer a natural framework for a national resistance movement. The part played by the elementary teachers was especially important as they were scattered all over the country in each small village and formed an immense network. If not actually engaged in the underground battle, they were practically all sympathizers. It soon became clear that all were accomplices in the big plot woven for the restoration, the revival, of France. So were the teachers in our secondary schools, in our lycées. So were the Faculties and student bodies in our universities.

That feeling of wonderful complicity between the members of the French University against the "New order" the Germans were trying to introduce into France is to be emphasized. The Germans continued to make gestures of conciliation to the French intellectual "élites" as, to the end, they were unable to believe that educated men could sincerely be democratic. But they failed and the French University remained aloof, held on proudly, either ignoring their useless attempts at making friends or deliberately fighting them so long as there was any chance of defeating their purpose.

So professors, teachers, masters, stu-

dents and pupils were to be found everywhere in the resistance, most of the time initiating the movement, giving it impetus.

II

It would take hours to give even a summary of the deeds that are known about the part played by the French University in the underground and I will give but a sample of heroism.

I can only mention such well known affairs as that of the "Musée de l'Homme," the "Lettres Françaises," the "University of Strasbourg at Clermont-Ferrand," the "recording of the students for compulsory labor in Germany."

However, I will concentrate on the affair of "the Musée de l'Homme."

Coming to America, on board the *Brazil*, my surprise was great at finding one of the ladies in my cabin actually was Yvonne ODDON, a survivor of the tragedy. Being chief librarian of the "Musée de l'Homme," she had been invited to the congress of librarians at Buffalo. She gave me first hand and most valuable information.

I wish I could convey the admiration I felt when hearing her tell the story of the "Musée de l'Homme" in the quiet tone that seemed to enhance the pluck she had shown through the four years she had spent in German prisons or concentration camps.

Well, this is a typical story of one of the very first resistant movements started by members of the French Universities.

The "Musée de l'Homme" is the museum of mankind situated at the Palais de Chaillot, in Paris, which has now replaced the old Tracadero. One can realize what those learned ethnologists

versed in the history of the origins of mankind thought of Nazi racist theories.

As Yvonne ODDON told me, from the very first day of the German invasion she and her fellow-workers at the Musée de l'Homme thought "Something must be done." So, as early as 1940, their resistance began. Indeed from what Mlle ODDON modestly stated, I inferred that she was the first to use the word "Resistance" as the title of the poor mimeographed leaf that they printed—the word came to her, she told me, as she was thinking of the Huguenot in the Tower of Constance who had carved that one word "resister" on the wall of the prison and looked up to it for many years of imprisonment.

What was the work done by that group of "résistants" called the "réseau"—The network "Hauet-Vilde"?—They published the first number of their clandestine paper, "Resistance," in December 1940—gave publicity to Roosevelt's and Churchill's letters as early as October 1940—distributed tracts disposing of German fibs and lies—communicated military information concerning aviation camps and the submarine bases at St. Nazaire. Professor Rivet was at the head of the movement and wrote an open letter to the Vichy government.—The tracts were the theoretical part of the work, but the practical part had begun long before, in June and July, 1940, when the members of the group helped to free many prisoners among the shapeless mass of despairing men driven along the roads of France on their way to Germany.

Not only did they give information to the English but they also started the first groups of the secret army, hiding

arms that would be ready for the days of the liberation. They also managed to send some of our boys to North Africa or to England. Listening to Mlle ODDON, I was amazed at the amount of things her group did in the space of six months for, as early as the end of 1940, they were "sold out" to the gestapo by what she termed a "mouton"—that is to say one who pretended to be a friend and really was a traitor.

Ten of them, among them she and two other women, were sentenced to death. Seven men, including the scientists Vildé and Levitzky, whose names at least must be here reverently pronounced, were executed two months after their sentence. One can imagine what the delay must have meant to them as they were worn out by tortures and privations. How pathetic to be shown, in that cabin, on the boat, by one escaped from the jaws of death, a tiny photo of Levitzky—a fine type of slavic manhood—he asked to be shot last and would not have his eyes bandaged.

The women were spared and, after the ordeal of being secreted at the prison of Cherche Midi for a year in Paris they were sent to the concentration camps of Ravensbrück and Mathausen. There, they belonged to that category of prisoners with the letters N N painted on their backs, that is to say: "nacht und nebel."

How poetical the alliteration and how awful the unfathomable mixture of romanticism and cruelty in the Teutonic mind thus severing from the land of the living those whom they had decided not to kill but to treat as ghosts pertaining to "nacht und nebel," night and mist.

Out of that night and out of that mist of misery, Mlle ODDON was rescued by the American Red Cross in May 1945. She then weighed fifty-two pounds but was determined to live on, after her struggle of more than four years in German jails.

After this example of the sporadic activity of one of the first groups of *résistants*, something must be said of the great organic movement of the "Front National Universitaire" which was born as early as 1941 in one of the Sorbonne laboratories and quickly spread over the whole of France, publishing clandestine papers, the best known of which is "L'Université libre," "Free University," establishing communications with the secret army and the "maquis" where so many of our students found an escape when the pressure for compulsory labor in Germany became intolerable.

Here may be told the story of that plucky group of students in Paris who stole the records from the registrar's office, so that their fellow students and themselves could not be traced, tracked and dragged to work for the enemy.

The tricks of the students, some of which sorely ended in imprisonment and executions, were numberless and, it must be owned, rather ingenious. On November 11 a group of students was seen, each one holding the forefinger of his right and left hands straight in the air. It was their manner of cheering General DE GAULLE.

In French, gaule (spelt with one l instead of two) means stick and their two fingers held upright meant two sticks—deux gaules. The Germans did not get on to what they were doing until the

students actually got sticks in their hands which, alas, made matters worse, causing many of them to be arrested.

III

And how did schools fare during that time? How did the children of France work while the oppression of the occupants took a tighter and tighter hold on their country?

Well, I can say the schools at Tours never closed except when the bombardments became too heavy in 1944 after the landing of June 6 and, even then, they closed only on June 14 when the ordinary closing time would have been July 14.

From the first, we felt that the schools were that part of France that could never be invaded. Once the door was shut, we were in France, and each class room, whether in the elementary school, the high school, or the university was a pure, undefiled cell of the country.

Each one of us felt that "free France" was a concept we bore within our souls and minds, out of the reach of the enemy and of the new-fangled Vichy regulations that did not matter much to us.

"Liberty, Equality, Fraternity," the old motto of the Republic had been banned but any of our old books made the words alive to us and it was enough to speak of Montaigne, Pascal, Voltaire, Hugo, Renan and Michelet to our students for them to realize what true France had been and would ever be.

One can now speak of the "petite resistance" which the children carried on against the enemy.

They worked out such a beautiful campaign of ignoring the Nazis that

every man of them felt it. Their dignity was something to behold. The Germans simply did not exist for them and though the children were not and could not be aggressive, for they did not want their school to get into trouble, they made a point of never paying any attention to the Germans when they paraded in the streets or their bands played in public-squares. Neither did the older ones go to the concerts or lectures organized by the German propaganda though they were "cordially invited." This slight which could not be called an offence was badly felt—The children kept calm, dispassionate and made the best of the situation, but they were dauntless and fiercely patriotic.

I now speak of my own experience as principal of the Lycée Balzac at Tours.

From the very first of the occupation in June 1940, the Germans ousted the girls of the Lycée from their well-equipped building and we had to move to old, discarded barracks where we were to live for four years with a maximum of discomfort that Americans can hardly imagine.

Yet those barracks, Marescot was their name, will ever remain a chosen and much endeared spot in my mind, as it was there that, despite German supervision, hundreds of our girls managed to learn all of the glories of France.

Teaching was a difficult job then but how thrilling to the teacher to maintain it just what it should be, no matter what suppressions the Germans imposed on our list of books or even in our curriculum.

History, of course, as best fitted to

teach the pupils patriotism, was especially ill-treated.

It was forbidden to use the text books we had and, as no others were being printed, that meant having no books at all—they also hinted what the teaching of history should be—for instance, Richelieu's policy striving towards the natural frontier of the Rhine was to be omitted. Napoleon was to be exalted in his effort towards unifying Europe as a kind of precursor to Hitler.

So, a double problem faced our teachers: a material one and a spiritual one. What was to be done without books and the collections that had remained in the hands of the Germans? How could the true spirit of teaching be carried on?

The teacher of history no longer could refer the students to their books and lost the privilege of only treating essentials in the class-room. Extensive lectures had to be given, covering full areas and the pupils kept their notebooks so carefully and took the information given at such length that when the course was completed their notebooks looked more like the actual text.

Neither was the problem of paper an easy one to solve. Some of the notebooks were strange bundles of stray papers carefully bound by the pupils themselves. You should have seen them when there was no fuel in winter, with shawls over their heads, endlessly writing pages and pages with double pairs of mittens on their hands.

It was dangerous to bring forbidden books into the class-room but of course those which could be procured were carefully kept at home. How elated was the

child reading them at night, with some of the feeling of listening to the English radio! Sometimes, the unruly spirit of the French (the Germans never could understand what they called a complete lack of discipline) got the better of prudence and the forbidden books were taken into the class-room. As the Germans had been searching the boys' Lycée for such books, the mistress, one morning, enquired to make sure no history text-book was in the class-room. The pupils frankly owned seven of them had brought the books along with them but one of the girls instantly added with a large grin: "No fear! the Germans will never find them." It was the height of summer and the seven books had been carefully deposited in the stove. No one would ever think of a stove as a book-shelf.

I wish I could give more of the tricks and ruses of our children. I must quote their delight at using a tiny tri-colored flag as a marker on the plan of the battle of Austerlitz to show the French party. Any occasion to keep the national colours in our school was eagerly seized upon and I remember a girl with a blue skirt, a white blouse and a red jacket who proudly walked to school under the benignant smile of a stolid German who seemed a good example of slow, plodding understanding.

Thus instead of being destroyed as had been hoped by the invaders, the national spirit of the French children was roused by the teaching of history which became all the more active as it was perforce less bookish. School-children felt that school work was part of the fighting,

that it meant resistance on their part and was the one way they had of defying the Germans.

One way to keep the greatness of France alive in the minds of our pupils was by making them understand and realize the beauty of our monuments, cathedrals, and paintings, the treasures of French art.

No matter what the lack of material for visual aid, we managed to make them keep a sense of delicate, artistic, Latin measure in spite of the colossal German eagle spreading its enormous yellow painted cardboard wings on the balcony of the Kommandantur in the central square of the town. And how exhilarating for the teacher, the feeling of thirty-five pairs of eyes fixed on hers, in their effort to understand the work of art depicted by her. The light, the spiritual light of it all, was an enrichment and perhaps compensated for putting up with the lack of lanterns, slides and the darkness of the room used for projection.

What about the spirit in which the teaching of history and geography was conducted? The aim of the teacher was that the pupils should know and love their country just as in the time when France was free, so that no other future would seem possible to the children but the liberation of their country.

The very basis of the course, Roman and Greek history, helped to exalt the notion of the individual greatness of man, the eminent role of soul, conscience and character in each personality. The Athenian democracy, the Roman republic, the origins of Christianity offered

endless possibilities for the children to understand how such ideals were different from those of the Teutonic mass they could see marching in our streets, a splendid mechanism of automats with no soul, no reflex, no spirit in them.

The Middle Ages also afforded ample scope for national teaching with the building of our wonderful cathedrals. The clay-footed colossus of the holy Roman Germanic Empire was a kind of prophetic prefiguration of the Third Reich.

It is needless to say how invigorating the period of the French Revolution was. Our declaration of the Rights of Man was in itself a refutation of Hitler's racist theories to which the pupils were all the more sensitive as some Jews among them must come to school wearing the yellow star. How thrilled our girls were when studying Napoleon's campaign against the Russians and naturally drawing the conclusion as to what was awaiting Hitler in the dreary plains of Russia.

How appalled they were when told of Bismarck's "new order" forged "through iron and blood" and also when hearing Wilhelm II's words boasting that "Germany is the salt of the earth."

The zeal of the geography class learning about Alsace was touching for Alsace still was taught in the geography class though Germany denied it to be a part of France.

With the Senior classes corresponding to your Freshmen and Sophomores, the curriculum treats of the "great powers of the world." It was easy to show what wealth in ore and oil the U.S.A. and the

British possessions represented, and conclusions about Hitler's foolish enterprise were easily drawn by the pupils. The critical mind of the French people could freely exercise itself as no German supervision could establish its control there.

And how not keep the hope of the liberation of France when making ours Joan of Arc's promise of ridding French soil of the enemy, by no means in our children's minds the English of the Fifteenth century but the green clad German soldiers of 1940.

One thing more must be said about the delightful trips taken by the geography class when it was practically impossible to take trains. The teacher excelled in describing the beauty of fair France from the industrial North to the snowy peaks of the Alps, passing through busy Lyons, following the valley of the Rhone down to the Azure Coast. So, with no maps, no projectors, no films, no collections as practically every thing had been requisitioned by the German army and remained "in the custody" of the occupants of our lycée, with no help whatever, the teachers with their talent and the pupils with their imagination managed to build up the true image of France, palpable, present, lovable and loved in secret, so that geography was less of a science, and more of a resurrection.

I have spoken at length of the teaching of history and geography as being of special interest under the occupation, but something must also be said of the classes of literature where but reading Corneille, Racine, Molière, not to speak of the Eighteenth and Nineteenth century authors, was enhancing the great-

ness of France and showing how the past was a warrant for the future.

The children in the composition class were apt to get in the best propaganda licks. One of them aptly inferred through La Fontaine's fable about the evil shepherd who induced the lamb to come into his fold that there were certain people in France right now who were trying to induce her countrymen to do the same thing, but totally without success. La Fontaine would have congratulated the child.

IV

I could give many other examples of the way teaching went on in a town that underwent 57 bombardments (from small to great) in the one year 1944. I have seen classes conducted in shelters—the senior pupils would go on with their work as though such matters were entirely commonplace. The mistress gathered the younger ones about her for community singing to cheer them up in the dug-outs during the alerts and, while it was too risky to try the Marseillaise, who was to question the wonderful French folk songs that the youngsters sometimes chanted in frightened soft voices, managing to keep up the tune?

The amazing thing about war-time schooling in France was that, in spite of the many hardships the children had to endure, attendance was almost perfect. The lycée started classes by correspondence for the younger children who had been sent to the country for safety. When all communications were cut and the bridges were down, but only then, they had to stop. The grades never were

better. The pupils made it a point of honor to fight their own fight by working, despite sleepless nights, poor food and, generally speaking, very bad conditions which, for one thing, sadly impaired their memory. Their spirit was magnificent.

In addition to school activities, the boys and the older girls helped rescue the victims from bombing and their part in relief work was extensive. Our lycée adopted the school of a badly damaged village on the Somme. It was a case of poor people helping people worse off than themselves.

And this is how, unflinchingly, unflinchingly, our children waited for the liberation of France. There never was any doubt in their minds as to the result of the war. We had an enormous enrolment in the English classes and the German classes had practically no attendance at all.

So, when the liberation of France came, our children were ready to greet your boys, their liberators, in English. You should have seen the busy fingers of our schoolgirls making flags from old sheets, dyeing them and sewing on the stripes and the forty-eight stars with delicate embroidery stitching! You should have seen your boys pelting their ration candy on school-children that had never tasted toffee before!

As one child said, never was the period of the summer holidays filled with greater excitement and interest though the danger of reprisals was at

our very doors, and a village, Maillé, but a few miles from Tours, was sacked and burnt to the ground on August twenty-fifth and 156 of its inhabitants, among them many children, were burnt to death or murdered. Indeed, those were dangerous, heroic days. They were a crowning lesson in will and energy—Our children helped as much as they could and so did the masters, wherever they were. I myself remember how thankful I was that my English enabled me to stop one of your boys who, by mistake, was dashing into the German lines with his jeep. How exciting, too, to serve for the liaison between an American officer and a Lieutenant of the Free French Forces, poring over maps, spotting machine gun nests along the Loire.

Indeed those were unforgettable times and their memory helped us when we had to resume our work in our lycée which the Germans had left as empty as a shell. We had to make something out of nothing when we reopened the boarding school, and each pupil had to refurnish the school bringing along a mattress, a chair, three plates, a bowl and two pieces of linen! Not mentioning the impossible task of heating the place and the hard one of feeding the pupils!

But we had received good training and the difficult job which was carried on during the days of occupation made it easy now to work with the wonderful feeling of our freedom regained.

Each man has it within his power to contribute to the destiny of all mankind.—LECOMTE DU NOÛY in *Human Destiny*

Expendable

GLADYS VONDY ROBERTSON



There is one hour between the winter
and the summer's end,
when amethyst and amber pendants
hang full and bright to lend
their transient beauty to the year:
one muted hour of charm like morning
sunshine on the dew,
fulfilment of eternal hope
and prophecy for you.
Expendable, the fall is here.

Technology and Manpower in Britain

T. J. DRAKELEY

I

IN APRIL, 1944 the Minister of Education set up a Committee under the Chairmanship of Lord Eustace Percy to advise on the needs of higher technological education in England and Wales, with particular reference to co-operation between the universities and the colleges of technology. The Committee agreed that the position of Britain as a leading industrial nation was being endangered by a failure to secure the fullest possible application of science to industry and that this failure was partly due to deficiencies in education and the consequent shortage of trained scientists and technologists.

The Percy Committee, among its recommendations, suggested that the development and co-ordination of higher technical education could only be satisfactorily effected on a regional basis instead of the existing system under which the development is the responsibility of each local education authority. The principle that the organization of technical education must be on a regional basis was subsequently accepted by the Ministry of Education in order that the needs of industrial and commercial personnel should be covered adequately. England and Wales were divided into 10 regions and in each region a Regional Advisory Council and a Regional Academic Board for Advanced Technology either have been or are being set up. The Regional Academic Board for Advanced Technology in each region will

advise the Governing Bodies of the participating institutions and the Regional Advisory Council on the development and co-ordination of higher technological studies, and will be composed of representatives of the colleges of technology and of the universities and of other interested persons in the region.

In 1945, a Committee under Sir Alan Barlow was appointed to consider the shortage of scientific manpower, and reported in 1946 that "if we are to maintain our position in the world and restore and improve our standard of living, we have no alternative but to strive for that scientific achievement without which our trade will wither, our Colonial Empire remain undeveloped and our lives and freedom will be at the mercy of a potential aggressor." Doubling the number of scientists and of technologists, states the report, is a matter of the utmost urgency. This task will fall upon the Universities and the Colleges of Technology.

The Parliamentary and Scientific Committee is an unofficial group of about 200 members of both Houses of Parliament and of representatives of some 70 scientific and technical institutions. Its primary function is to impress upon Parliament and the nation, the great importance of science in every field of national endeavor. This Committee is undoubtedly fulfilling a national need in Britain's social and political life and has already carried a number of practical constructive proposals to fruition. It has

issued a number of influential reports on matters of importance to the nation including such subjects as scientific research and the universities, scientific policy for British agriculture, the universities and scientific manpower, and has issued a quarterly summary of scientific matters debated in Parliament. This Committee decided to consider the question of colleges of technology and technological manpower and has just issued a report on that subject which seeks to collate the recommendations of the Percy Committee and of the Barlow Committee, and to draw further conclusions from them.

II

Varying Sizes

In Britain, technical colleges vary from small institutions providing comparatively elementary courses suitable for workers to those large technical colleges which have developed technological courses of a standard comparable with that of a university degree course, and which often conduct a substantial amount of research work. The present Report of the Parliamentary and Scientific Committee is concerned solely with the latter type of institution, which are termed colleges of technology to avoid confusion with the more elementary technical institutes. In fact there may only be about 30 such colleges in England and Wales. In Europe, and to a large extent in America, the functions of the universities and colleges of technology are sharply differentiated, but in Britain the functions overlap. Higher technological studies are found not only in the colleges of technology but to a varying extent

in the universities. In fact some of the newer universities were formerly colleges of technology and still reflect their origin by continuing to provide advanced courses in technology. No strict demarcation of the functions of university and college of technology now exists. They are complementary institutions which, under suitable conditions, can jointly contribute towards the needs for qualified scientists and technologists.

In the past, there has prevailed in Britain in some academic and professional quarters an unjustified belief that it was not appropriate to award a degree to a student satisfactorily completing a course of study of a technology on the ground that the content of such courses was narrow and did not warrant the conferment of a degree. This view resulted largely from the ancient tradition of the older universities. However it is now more widely appreciated that the effective study of a technology necessarily involves a thorough groundwork in the underlying pure sciences. Thus engineering courses include a training in the basic sciences of physics, mathematics and chemistry and degrees in engineering are awarded by universities. There remain, however, many other branches of technology for which inadequate provision is made for degrees or for which no degree awards are available. In the opinion of the Parliamentary and Scientific Committee consideration should immediately be given by the Regional Academic Boards to the possibility of the local university of the region extending its recognition to cover educationally sound courses in technology for which at present no degree award is

available. The Committee regard the award of a degree as the essential means of attracting a fair proportion of men and women of high ability to training in technology. It is evident that without a degree award, at the end of the course, students are inclined to regard the course as inferior and therefore not to be selected. The consequence is that at present in many nationally important branches of technology, few students are being trained.

The problem is further complicated in England and Wales by the fact that some colleges of technology are already affiliated to their local universities. Thus the faculty of technology of the University of Manchester is in the Manchester College of Technology; some of the large Polytechnics (colleges of technology) in the London area are making a substantial contribution to the training of internal students of the University of London. On the other hand, some of the largest colleges of technology are not associated in any way with their respective local universities, and can award no degrees.

The Parliamentary and Scientific Committee regards the present position as totally inadequate to meet national needs, and ask that appropriate action should be taken to secure the needed improvement, whether by collaboration between the college of technology and the local university or by creating one or more degree-awarding organizations which would grant recognition and degrees to students in approved courses in colleges of technology.

There are no institutions in Britain comparable in status with the Massachu-

setts Institute of Technology, and California Institute of Technology in the United States, the Polytechnic in Zurich, Switzerland, the Technische Hogeschool in Delft, Holland, and similar institutes which are virtually technical universities and have the power to award degrees. Many courses in advanced technology do exist in Britain, but the major colleges of technology have not the power to grant degrees which are undoubtedly the recognized award at the termination of a course and which are the only awards permitting the student to proceed to doctorate degrees by research.

III

High Level Training

The Parliamentary and Scientific Committee also concerned itself with the special problem, both of research and of teaching, of developing certain branches of technology of great national importance, requiring the training of only a relatively small number of technologists. The industries concerned look to one or two colleges of technology to meet their respective needs. In those colleges training is carried to a very high level; horology, scientific instruments, and rubber technology are examples. In these cases it is recommended that national colleges should be established which would be supported wholly out of national funds. Developments on these lines were regarded as extremely urgent and a National College of Horology has now been established while a national college of rubber technology is being formed.

In the report entitled "Science—the

Endless Frontier" prepared at the request of President Roosevelt by Dr. V. Bush, Director of the United States Office of Scientific Research and Development, and presented to President Truman on July 18, 1945, it is stated "we can no longer count on ravaged Europe as a source of fundamental knowledge. In the past we have devoted much of our best efforts to the application of such knowledge which has been discovered abroad. In the future we must pay increased attention to discovering this knowledge for ourselves, particularly since the scientific applications of the future will be more than ever dependent upon such basic knowledge."

Britain has, in the past, been one of those European countries providing fundamental knowledge, on the application of which other countries have built industries and thereby secured the material advantages of European original work.

Whereas, therefore, Dr. Bush recommended that in the United States

more attention should be paid to fundamental sciences, in Britain more attention should be paid to applied sciences.

Sir Henry Tizard (Chairman of the United Kingdom Defence Research Policy Committee) in the course of a discussion on "Industry and Research" at a Congress organized by the Federation of British Industries said that the real need in British industry was for men of scientific education who have the outlook of the engineer rather than that of the pure scientist, and that they would not be forthcoming in sufficient numbers unless the colleges of technology which had been comparatively neglected, were greatly expanded and improved.

The Parliamentary and Scientific Committee Report on "Colleges of Technology and Technological Manpower," circulating among all members of Parliament, the scientific associations and the general public will, it is hoped, lead to action to solve a difficult national problem of immediate urgency.

We need to do a gigantic job of air conditioning in labor relations. We need to sweep from our minds the cobwebs of ignorance. For we cannot get mutual understanding without mutual knowledge. We cannot get mutual knowledge without mutual education.—CHARLES LUCKMAN, President, Lever Brothers Company

The Twilight of Science

But Science Is a Humanity

EARL W. COUNT

I

SCIENCE is an intellectual tool. A tool guarantees nothing. The guarantee is the workman who uses the tool. But there is also the material upon which the tool is used. In the present case the material is society itself. It also turns out that tool and material are peculiar in this, that the application of the one to the other must be thoroughgoing or the material is ruined and the wreck destroys the tool. This is not hard to see, as soon as we realize that in the present instance the tool is a way of thought. There is a logical compulsion that will not permit this way of thought to be confined to the traditional physical and natural sciences. It is not merely desirable to apply the scientific way of thought to social phenomena because that way has been so successful in its original applications; it is something that cannot be helped, for social phenomena very certainly have their roots back in the physical and biological worlds, and only purposes of technical handling can justify their abstraction from their wide and more fundamental context. This may seem an elaborate way of stating a truism. But the fact that the statement can be at all

so regarded testifies to our progress in thought; for it was not so very many decades ago that the non-material basis of man's culture still was attributed, in part anyway, to a supernatural origin which forbade analysis.

But once we realize how sensitive one part of culture is to the changes that are taking place in another part of it, we are forced to become concerned about the workman. What understanding of culture the workman in any field of culture possesses—how well he realizes the implications of his work to all of culture—this is a question which society cannot leave unasked.

An area where traditionally scientific method and culture have failed to understand each other is that of religion. While some of the issues on which science and theology have waged bitter battle are today recognized as false, and others have gone by default as time has marched on, the cleavage still is deep enough so that scientists rarely hear a clergyman say anything profoundly relevant to the world they are living in.

Since religion has been so great an integrating force throughout culture, and science has at least the potentialities of becoming a great integrator, it is highly pertinent to examine what science has done to or for the world-attitudes of the layman, and what it has done to or for the attitudes of the scientist to-

NOTE: This article and another found on pages 199-207 of *THE EDUCATIONAL FORUM* for January, 1948, were rewritten and adapted from a paper delivered at a dinner of anthropologists, under the auspices of the Viking Fund, New York City.

ward the traditionally great integrating force.

We have noticed that the layman sees no difference between technology and science. Technology molds his spirit because it shapes his way of living. Science tells him what he need no longer believe—but it does not tell him what he may or should believe. The common man is becoming in a way sophisticated. He is ceasing to believe a thing because priest or Bible tells him it is so. But is this really the sophistication we may think it is? Not nearly what it seems to be. Skepticism about one hierarchy does not kill a general gullibility. Actually, the common man transfers his attachment to another source of *ipse dixit*: that of what he believes to be science. "Science tells us—" And the layman's respect for the scientist is becoming such that any comment the latter may make, no matter how far from science he may stray, stands the chance of being oracular to the point of superseding the opinion of the non-science expert—much as a football star or an aviator becomes a connoisseur of tobacco.

Once we believed (as the courts still pretend) that earthquakes, pestilence, flood and drouth are acts of God. So we prayed. Now we know better. Drouth and flood, even releases of strain in the earth's crust, are predictable. You can calculate a law from mechanical data; God's whims could never be taken apart in a laboratory. Well, then, who or what runs the universe? Does it matter anyway? Why should we be interested if we can not persuade or cajole the Who-or-What to change His-or-Its mind? In our philosophy the question-

mark has displaced the exclamation-point. Often that is fitting; nevertheless—well, we don't pray any more. At least, not together. Well, all right, not at all.

It is no unmitigated blessing. Whenever great events happen to our society so that people flock to church, sheerly as an integrative factor in culture communal worship demonstrates that it has no remote rival. Certainly no scientific product has yet stepped forward to compete with it. This is, of course, no philosophically valid argument in favor of religion and prayer; but it does ask of science whether science can do more than supply to society a dissolvent of its philosophy.

The scientist is the most convenient high priest the common man has ever had. The scientist knows well how to handle "We have yet to prove that—"; but the common man does not. He applies it as it suits him, as it suits what he wants to believe. By ever so slight a shift it turns into "I am at liberty to disbelieve this because science has never proven it"; or, "Science has never disproved it, so I am at liberty to believe it if I want to." Repeatedly, individual scientists have stood helpless and appalled at the logical jungle their innocent remarks have conjured. They have also been innocently astounded to find that they have been invested with the robes of a priesthood which corporately they cannot shake off. Moreover, they are a priesthood which can at no point compel their devotees to do anything—not even to believe. But the first stage of the disease to be recognized as a disease at all, is the one that comes last: the professional reluctance of the

scientist infects the common man as a general bewilderment, then disbelief, finally indifference, in the face of things of the spirit. In our culture, human beings have been accumulating a set of disbeliefs without balancing them with a new system of beliefs. Where there is conflict of opinion and evidence, one learns to get along without any beliefs, and "doing the best one can" becomes equated with "doing the best that is at all possible or necessary." But cultures do not batten on disbeliefs.

Let us put it a little differently. The common man still worships what his high priest bids him to worship. The remark is not cynical. After all, we have to accept on faith some authority in those fields where we cannot ourselves be the authority. Furthermore, it is but an obvious fact that skepticism toward a certain system or institution does not annihilate the personal quality of a thorough gullibility—as a certain great Slavic people is clearly demonstrating. In our own culture, the God of our institutional religion is traditionally the Christian. He has evolved from the formidable tribal Yahweh to the Father of Jesus and then to the theological elaborations of the subsequent centuries. Now, whatever be one's attitude toward the conclusions reached in that history, it has been an inspiring history and a tremendous spiritual achievement. The God so arrived at—and here is the point—has been well-defined and thoroughly reliable. The common man has acquired a pretty definite notion of what this God expects of him, and what will happen if he does not live up to expectations. Now continue to look at the matter, not from

the standpoint of science but from that of the common man. For the ethical reliability of God substitute the reliability of natural law. In many practical situations God now becomes, well, a trifle superfluous. For an ideal of guidance in conduct, substitute for God's word a rational ethic rooted in an idealization of humanity. Unfortunately for the common man, there is not much in this to warm the cockles of the heart: even an idealized humanity has yet to prove itself an adequate substitute for the Rock of Ages. Well, give it time;—but has it even begun to promise? It calls for an act of faith wholly beyond most men's capacity to believe in something which lacks the strength of eternity; and certainly humanity itself has yet to prove itself worthy of such a faith.

This, of course, is no way to prove the existence of a God. Nor is it entering the specious plea that men be allowed to continue belief within a refuge not yet blasted by the coldly incandescent gases of science, lest deprivation of their fictions render them nerveless. It does raise the question as to whether a habitual, uncompensated, and unrelieved skepticism, even one generated out of the atmosphere of science, may not end up by negating something in life itself. Can it be that rational processes are on the right track if they do so?

Let us then repeat, as a challenge: no culture travels far or long on a mere set of disbeliefs. If a man is to go on living he must perform acts of faith. And great acts demand a faith commensurate. To-day science presents culture with an array of facts having a high potential of consequences to society and its philos-

ophy; but until recently there was not much evidence that scientists saw any responsibility for passing from scientific analysis to cultural integration, and there was positive evidence that many of them denied the responsibility. Science has played expressman: it has delivered the package, you sign the receipt, it departs. The package is yours to do with as you please.

That convenient critic, the visitor from Mars, undoubtedly would expect that in proportion as scientists—physicists to anthropologists—were socially mature (for after all, they still are culture-participants), they would be as vitally interested in the health of society's integrative institutions, of which none is more positive than the religious institution called the church; they would have a sense of possession which would make them at once strongly critical of its shortcomings and staunchly anxious of its virtues. Their science, that is, would have made them educated culture-participants. The Martian would expect this as being the portion of a culture-citizenship. Alas for the Martian! His logic is too perfect.

But if the scientist does not qualify to share in assaying the potentialities of the discoveries he makes, who else can or should be doing it? Who can do it without him?

II

Through all this discussion runs the theme that the very essential nature of science is thwarted if the scientist himself is not concerned about his field as related to the total context of culture. While no scientist today would be guilty of the rash presumption of his nine-

teenth-century predecessors who believed that they had at last discovered the one and only key to everything real in the universe, at least the spirit and principles of science are far too pervasive to be confined to the sciences honored by time. By such a route we arrive at the fact that science is a humanity.

That phrase is heard rather frequently today. This is heartening; all the more so since the scientists who utter it seem to be discovering it independently, and are not merely picking it up from each other. It follows that the scientist is a humanist, and consequently he must be historically-minded. It is very worth while, then, to review the historico-philosophical setting of science.

Customarily we date it from the Renaissance, and routinely it is described as a break with the past. But there are two facts that must be kept in sight through thick and thin, if we wish to understand science as a historical growth, as a product of occidental culture, as a feature of that culture in our own day, as a potent force of future progress in our culture: (1) The founders of science were humanists and were well and comprehensively versed in the learning of their day; (2) Their appeal to human reason and intelligence was no innovation, but an unbroken heritage from the scholiasts out of whom, in part anyway, they developed.

To refer to the latter statement first. Frequently the promotion of human intelligence to be the highest court of appeal is believed to derive from a rediscovery of the Greek classics. This is very inaccurate. In spite of all loyalty to an inspired scripture as the highest author-

ity, the learned men of their day never forgot that the very acceptance of this authority was an act of intelligence. The very arguments for the churchly doctrine that the scholiasts elaborated, tedious, incomprehensible and useless as they may seem to us today, are a demonstration that men did not feel the foundations of their beliefs secure until they had satisfied reason. The scholiasts did believe that the human mind could grasp truth through rational processes. Deductions, rationalizations, yes; but the steps of logic were an absolute necessity to the minds of the Middle Ages, as soon as they raised themselves out of the sloughs of illiteracy.

As for the statement that the founders of science were humanists, we memorialized not so long ago a tercentenary of Galileo, so his humanism should be fresh in our minds. Every educated man may be presumed to have heard of Copernicus, Kepler, Tycho Brahe, Bacon, Da Vinci. We know not only of their scientific discoveries, but we are aware of the limitations that bound them to their times. But when we think pityingly of their astrology and alchemy, which they failed to drain off from their astronomy, physics, and chemistry, we should do well to remember that these very blindnesses stemmed from a conviction that the universe is one. At long last, it was a Unity they were searching for. If our specializations, pure fractionations and last distillates that they be, reduce all of our habitual mental processes to atomisms, then we have lost as well as gained over our spiritual ancestors. Newton's great occupation with philosophy and theology in the same work that contains

his physics disturbs us and even annoys or slightly amuses us. But think of it from Newton's standpoint. Newton did not lose sight of his faith that the little pebbles on the beach were a part of the shore and the shore ran out under the sea. Newton felt that he was capable of seizing only a pebble. This colossal modesty did not prevent him from striving eternally to understand what was greater than his pebbles, and to see how his pebbles fitted with the beach. It is not in our resolution to investigate our own little pebbles that we are at fault; we are at fault when we cease to strive for the wider comprehension simply because we know ahead of time that we shall not attain it. We are at fault when we are content with the game of pebble. If we live solely by the commonsense that as scientists we must never bite off more than we can chew, we shall have lost a certain large balance for the sake of winning a lesser one.

I have pointed out that it was not the Greeks who made as a new contribution to the endeavors of the Renaissance the trust in human intelligence. That contribution, in so far as it was theirs at all, had already been made by them via the Christian tradition. But when the Greek classics were rediscovered, European thought received a fresh and powerful infusion of something it already had in no negligible amount. Thus immensely reinforced, the high faith in human reason overtopped the faith in institutional authority.

This faith that human reason—an entity far, far younger than the world in which it evolved—can sound depth of truth in that world, is no small achieve-

ment. It is the most daring wager that man has ever made.

There is another contrast that I wish to draw. This time it lies between the age that has developed out of the Renaissance, and the Middle Ages prior to Thomas Aquinas. The men of the Renaissance, heirs of scholasticism and Greek paganism, yet soon to develop even a hostility towards the scholastics (let be the merits of the quarrel), sought a way of becoming at home in the universe. The pre-Thomists (at any rate) had not so sought. The best Christian prior to St. Thomas' generation had sought rather to be at home with God; he even cultivated, therefore, a hostility toward the universe. For the universe was transient, God was eternal, and it is but intelligent to seek the eternal.

Now, it has seemed to me that the greatest contribution that the Greeks did make to the Renaissance, and one that has been transmitted to us, was their pleasure in the universe. The Greeks were at home in it, even though they had not been living in it very long. Because they took pleasure in it they studied it. The scientists of the first few centuries after the Renaissance set in would have understood, better than many modern contemporaries, their colleague of today who insists that he is engaged in experiment "because it is fun." This is what the Curies understood, and Darwin and Faraday. The Greek also shows irrepressibly through the loneliness of Leonardo. With the rise of science, then, all intelligent men at last ceased to look for an imminent collapse of the universe. Today we may still remind ourselves, if we choose, that a collision of our sun or

planet with another heavenly body would undoubtedly destroy our world; but we can conceive this without attributing it to a theological Day of Judgment, and certainly we do not conceive it as ending the reign of physical law. There would be no end to the rule of nature and the beginning of an entirely new era based on a completely new constitution by divine edict. The scientist differed from the scholiast, then, in not being burdened with an attempt to force the authority of reason to accommodate itself to the authority of an institution. It follows therefrom that the deductive method not only was unnecessary but it stood in the way. The scientist, therefore, used the intelligence in which he had faith, in a different way. He used it differently because he had developed a different attitude toward the universe. The universe, he decided, was a great place to live in, not a place to long to get out of. The scientist found as great a thrill in his discoveries as the sailors did who found the seven seas.

The daring assumption of faith in human reason is matched inversely by the modesty of the true scientist when it comes to his own small person. He makes the self-appraisal that, within the enormous sphere of his faith, his own particular orbit is very tiny; he knows that he can take but an infinitesimal step along a tremendous path. But he does not forget that his own differential helps toward a summation, and the undiscovered summation still directs him. He is ever ready to adjust his own tiny vector to an immense trajectory. His vector, therefore, is not aimless, however susceptible to error. But if the agnosti-

cism of his specialization leads at last to a certain aimlessness—the same aimlessness which the Lippmanns and Mumfords have talked about—then the coin in the purse of philosophy is indeed getting low. We shall end by generating a climate not only that has no philosophy but is unfriendly to it. Actually the two conditions are the same thing. Huxley's *Brave New World* is a caricature, but it is not laughable. In final analysis, science will not be judged by its success in engendering giant offspring of inventions, but by its capacity to produce philosophers.

There is yet another difference between our own day and the one out of which it has come. It is different, yet it preserves a certain parallel. The age of the scholastics was climaxed with Thomas Aquinas. With him the task the scholastics had set themselves was done.¹ The originally irrational faith of Christianity had at last been undergirt with a system built by reason. We must notice two elements. There was now a system of the universe; the authority of the system was reason. The particular system was doomed to totter almost as soon as it was erected; nevertheless system and reason abode. But today we have no Aquinas. We have no system that is the homologue of his. We lack therefore the

kind of certainty that he wrung from thought.

Of course we need some certainty, a certainty born of some kind of synthesis. But is precisely Aquinas' kind desirable? I think not. Certainly it is forever impossible. For it postulates a static universe. Our universe is peculiarly one of movement. Aquinas' world was one of *fiat* and Greco-Arabian geometry. Ours is one of calculus, transformational geometry, physical and organic evolution, radioactivity. How far apart are the two worlds must be clearer from what H. L. Nostrand says so finely:²

"A modern synthesis of vital knowledge would be an evolving or 'dynamic' synthesis, no more static in form than in content, and only partially uniform from one mind to the next. It would include some propositions, but also some open questions. It could be appealed to only in critical spirit, and any attempt to describe it would be adequate only with respect to some purpose it was designed to serve—just as a description of the heavens, simplified and organized around some points taken more or less arbitrarily as centers, might help us to understand astronomy but could never aspire to portray the whole complex truth with any completeness or finality."

The humanism of this very fine passage rests upon a broad foundation. In the present discussion, however, we have been so preeminently concerned with science, to the point even of tracing its historical roots, that it is compulsory to remind ourselves of a certain other genealogy that is equally responsible for our own cultural being. We must so remind ourselves, if for no other reason than

¹ I am quite aware that the Neo-Thomists have progressed beyond the conception of the original, mediaeval form of the Thomist universe. But that really does not belong in the present discussion. What I am seeking to do is sketch the heritage in scientific spirit that has become ours over a historical process, because it is vital that we do not lose it.

² In his introduction to Ortega y Gasset's *Mission of the University*, p. 14. Princeton University Press, 1944.

that the position of science itself cannot be understood in its true proportions unless we see it in this larger relationship. For it is a fact that our Western culture is now suddenly faced with the rest of the world in a more serious manner than ever before in its life. And it faces this alien world just at a time when it badly needs a re-synthesis of the parts of its own constitution. If it were not face to face with this larger world, it would still need such a synthesis. If it were today so sheltered from unfamiliar forces—condition contrary to fact—its problem would still tax its finest soul and mind; things being as they are, only a titanic act of faith can nourish any optimism over its solution. On the other hand, the wider horizon holds forth an even greater good. If our culture has the capacity, it may effect an even greater synthesis by a hospitality to this wider world; perhaps, though the initial operations be all the more immensely difficult, it may gain in the long run if it attempts the wider synthesis on the immediate level, instead of first effecting one out of its indigenous materials and then finding itself compelled to undo some of the work in order to incorporate the exotic good. I do not know. And the strategy will not be decided by any one, two, five, or eight minds. At all events, an act of faith is called for, and it must be; because it is life-affirmative. To refuse this act is life-negating.

Let us think, therefore, of the tradition back of science as one of a pair that is largely responsible for our modern western culture, and turn to look at the other member of the pair.

Behind the twentieth century, the

nineteenth, the eighteenth, the seventeenth, the sixteenth, lie the Middle Ages, the Dark Ages, at last the circum-Mediterranean culture of the Ancient World. That is far enough back for our discussion. Stated diagrammatically—we are heritors of the Greeks, but also of the Hebrews. If it be impossible to lift out from their cultural complex the practical results of science (even though the processes of science can isolate themselves in a laboratory), then it is as true of the scientist, *quâ* member of a culture, as it is of his fellow-citizen, that he belongs to a household that displays a party shield. And there is no more fundamental fact in all our culture than this dichotomy, none more essential for every thoughtful man to grasp, none that declares more absolutely that history must sit at every conference-table, that philosopher, scientist, administrator, and all others in authority must be endowed with an instinct of the epical.

Ever since Alexander overthrew Darius, our culture-ancestors have been caught up in the swirl that has compelled a syncretism as the price of our ethical survival. "Thy sons, O Zion, against thy sons, O Greece." The Alexandrian Jews were the first to attempt to resolve the conflict which is still with us after more than 2000 years. Let us understand the struggles of certain men of genius from this viewpoint: the Logos doctrine of the Alexandrians, the Gospel of St. John, the letters of St. Paul, the mediations of St. Augustine, the church councils and the creeds of the church fathers—down to the centuries after the Renaissance: Spinoza, Newton, not to mention some of our own day. And whatever the

temporary successes and permanent failures of any or all, at least we must grant that the Greek and the Hebrew, now separately, now in partnership, have developed our sense of values, have refined and rationalized them, and given us the passion for knowing the truth.

But Hebrew and Greek have assaulted the mystery of the universe with entirely different strategies. And let us be far from forgetting that *each* strategy has brought to us its set of values. Perhaps the clearest illustration of this is in the respective explorations of "God" by Hebrew and Greek. "Jewish monotheism," says George Foot Moore,³ "is not the outcome of attempts to discover an ultimate principle or a supreme power in the universe, nor of metaphysical speculations on the nature of being, but results from the conception of history as a moral order." By implication, the contrast could be made with either the Hindu or the Greek attempts; but we are at liberty to set aside the Hindu as lying outside of our orbit, and hold the contrast to that between Greek and Hebrew.

There can be no doubt as to which approach is the more congenial to the philosophy of science, and which is the less. At the same time, science and scientist belong to a culture where both approaches have persisted. Our modern culture, then, is confronted by two alternatives that will not both be denied: either effect a syncretism that will satisfy modern man, or eliminate one of the traditions and live solely by the other.

At last we have put our fingers upon the reason for the so-called conflict between science and religion, and it explains a very great deal. In fact, it goes far to indicate why our culture has developed a split personality.

But as we are now viewing the whole situation in terms of its historical development, it were more informative to speak of a duel between scientists and "Christian religionists." The scientist, whether conscious of it or not, represents the luxuriation of the Greek tradition since the Renaissance. The "Christian religionist" stands for *both* the Greek and the Hebrew traditions, but in the shape of a syncretism that antedates the Renaissance. He has not yet learned what to do with the latter-day expansion of the Greek tradition that has outgrown and overtopped his older system. The Hebrew tradition has not kept pace, so the two cannot now run hand-in-hand, as anciently. And I shall make bold to say that this disruption can be held largely responsible for the ironical fact that now technology is running away from the science that engendered it. So we are even losing sight of what the Greek tradition really means. In the *mêlée*, we stand in danger of letting the Hebrew tradition go abjectly by default. It is the growth-pattern our culture has followed that makes the health of even the Greek tradition dependent upon the health of the Hebrew. I venture to add, "and vice versa"; although modern history is not giving us occasion to test this. The statements, let me repeat, make a diagram out of a much more complicated situation; the diagram nevertheless conforms to the situation.

³ History of Religion, v. II, p. 29. Scribners, 1928.

It should now occur to us that the mid-nineteenth century debate between Huxley and the Bishop of Oxford, which was of course but a dramatic instant in a much larger war, did not result in a mere victory of science and defeat of theology, as scientists so readily believe. It was a failure of both antagonists, as far as the fate of our culture is concerned. For neither the Greek nor the Hebrew tradition is by itself whole enough to furnish the philosophic basis of enduring culture. Somehow or other, the ancient syncretists realized this. The contact with reality that they are now seen to have had goes far to redeem the absurdities and the impossibilities that made up their concrete solutions of the problem. For the Greek tradition lacks something real that is strong in the Hebrew tradition, just as truly as vice versa. The range lies between Socrates on the one hand and Jeremiah on the other. That the Hebrew tradition was not large enough for the world, came home to the Alexandrine Jewish philosophers. The defects of the Greek stand out glaringly in the moral and intellectual bankruptcy that finally overtook the Ancient World, when the best answer that the world could supply to the riddle of the universe was Stoicism.

It has seemed to me that modern philosophy, whenever it has determined to follow the lead of science only, has entered upon the experiment of producing an adequate world-view out of the Greek tradition, but without the Hebrew. I throw out this statement quite humbly, as one who is no philosopher, one who watches the game from the side-lines because he is not good enough

to play. And I have no skill at coaching. But it seems to me that if a philosophy is to live, it must be sensitive to as many facets of reality as possible. And nothing is more certain than that the Hebrew tradition has a soul too.

All of this is in no wise irrelevant to the main theme of the discussion. Philosophy does matter to the scientist. True, he cannot add the Prophets to his slide-rule, his retorts, and his microscope in his laboratory. The *tactics* of scientific investigation itself are conceived in the Greek spirit. At the same time, the *strategy* of the scientist is determined by his citizenship in his culture. No matter, then, how hermetically his laboratory may seal him in with the Greek atmosphere, unless he is a Jekyll-and-Hyde, he takes his personality with him wherever he goes. Science is not pursued in a perfect vacuum. No matter how much one may desire to pump away the total atmosphere of culture, "absolute" science remains at least as unlikely of achievement as absolute zero of temperature. Consider it an asymptote if you wish; none the less, the historian of science can usually locate, without much trouble, an anonymous scientific study in the period of cultural history it was written in.

These things being so, it follows that the scientist as philosopher must share in the perplexities of our times. And here the scientist who would dodge these issues by attempting to renounce all philosophical considerations and pose as "purely" a scientist is but fleeing from his shadow. In fact, he becomes a certain type expression of his times: dodging philosophic issues is a major endemic

of our day. The culture of our day has developed a split personality. As for the individual in his interaction with this culture—let us leave him to the psychologist and to that specialist of most recent origin, the psycho-anthropologist.

Let us reach a conclusion.

The nature of man has interested Christians since the beginning of their tradition. Interest in the universe became secondary because it was considered to be transitory, and it was not worth a major effort to become at home in it. The Renaissance came into full swing when men had satisfied themselves that that major effort was worth while. The nature of the world thereby became the primary concern; the problem of man reversed: it resolved into fitting man into such a universe, instead of building the universe about man.⁴

Now, in science, as in warfare or politics, an objective ceases to be an objective (1) if it has been achieved; or (2) if it is demonstrated as not being feasible; or (3) if it is discovered not to be worth while. It cannot be said (1) that man's place in nature, the nature of man, and the nature of the universe are at last understood; (2) that it is not feasible to learn more of man and of nature; (3)

that the problems are not worth while. There are small problems that a scientist undertakes, yet they may take up his life-span. There are others that can be resolved only corporately, because the solution requires more than the life-span of a generation. But here is the problem of the centuries bequeathed to our culture by those who have built and transmitted our culture. What bigger problem do we face today? How earnestly are we facing it?

So far, this is our record:

1. We have failed in the philosophy of our culture, even to the point where some of us think we can afford to get along without a philosophy.

2. The humanities have failed in their duty toward our philosophy.

3. Science has forgotten that it is a humanity. It is in danger of forgetting that its primary objective still is to do its share of exploring the nature of the universe and man's place in nature. Thereby it has come to share the common failure of the humanities. Science and the other humanities have ceased to understand each other—their dialects have become separate languages. Science, on its side, has abetted this divergence; as its techniques have evolved their specialization and distinctiveness, science has permitted itself, by default, to become confused with technology by virtue of the techniques held in common.

4. Technology, partial offspring of science, and still nurtured by it, has been so successful that it has outpaced the rest of our culture; it has so captured the energies of men that, instead of retaining it in the area rightfully its own, they are allowing or promoting its usurpation of

⁴ It should hardly need saying that all of these events, described with an abruptness that may seem cavalier but is not intended to be so, were gradual processes. We cannot say, "Lo here! Lo there!" The reversal of mutual positions by man and universe took centuries to accomplish completely. The coup-de-grâce to anthropocentricity was delayed until the mid-nineteenth century. The men who participated in the movement of the recent centuries could not be expected to see perfectly what it was they were wreaking. The behavior of scientists before, during and after the Origin of Species is very instructive when seen in this light.

the territory rightfully belonging to science. The humane essence of science correspondingly has been lost by scientists and laymen.

5. The bankruptcy of our philosophy inevitably is transmitted to our education; so that the condition is being perpetuated. Therefore

As goes our education, so goes our science and the rest of our culture; and vice versa.

Here, then, is our task:

To further knowledge by way of scientific research;

To insist on the humanism of science;

To further that humanism by relating it with men's other intellectual expeditions—the arts, religion and philosophy;

To cultivate the soil whence science and the other humanities are nourished; that is, to take a paramount interest in the task of education.

There is no other deterrent to the twilight of science.

ABOUT ADMINISTRATORS

A certain specimen of the "Illiter" breed gave no promise as an undergraduate of future rise to eminence. But to the relief of agonized parents he finally finished his course; and after a subsequent slight taste of the law was ready, under our surprising educational system, to preside over a state university.

Securing by a high-minded front the local populace and the board of trustees as parts of an "axis," he rode rough-shod over rights of tenure, and drove from homes and positions many of the institution's most loyal and competent workers.

Fortunately not many school administrators are of quite the virulent sort he represents. But our system does fail very often to place genuinely prepared schoolmen in places of educational command, and in many a school and college there is unsalutary fear in the hearts of teachers.—A. M. WITHERS, Concord College, Athens, West Virginia

History of Education and the Educational Professions

PHILIP W. PERDEW

DISCUSSION of the value of the history of education as a study for educational workers has continued for more than seventy years. During that time it has been repeatedly attacked as relatively valueless. The functional approach to the curriculum for elementary and secondary school children has been reflected in a criticism of courses in the teacher-education curricula which failed to "function" in classroom teaching or other professional activities. Furthermore, studies have revealed that teachers themselves have placed a low evaluation on the history of education as a preparation for their professional duties.

Replies to such attacks and such studies have been of three types. One form of reply has been the reassertion of some of the values which had been earlier suggested. Another approach has been an attack upon the validity of the original studies of the value placed upon educational history by those who had studied it. Further replies have been made by suggesting reasons for the failure of history of education to impress its students with a sense of its value. These reasons have centered around the inadequacy of the course rather than any fundamental weakness in the history of education itself.

Since there has been so much discussion, even controversy, in periodicals and introductory chapters of textbooks on the

history of education, it seems desirable that some sort of summary should be attempted at this time. Consequently, an investigation has been made of 22 articles in educational periodicals, and 17 histories of education, all of which can be considered somewhat favorable to the subject, one study which provoked controversy, and eight miscellaneous articles in the field. It is believed that these articles and other studies adequately cover the field, and in the case of the studies sympathetic to educational history very nearly exhaust it.

The problem of this paper is fourfold: (1) to summarize the previous studies of the value of the history of education in the training of teachers, (2) to analyze these values for natural groupings, (3) to discover if there has been a change in the attitudes toward the history of education by its supporters, and (4) to lay the foundation for further study of this and related problems.

Review of Studies of Normal Schools

Robbins (33) in 1915 and Stoutemeyer (39) in 1918 investigated the aims and values of the history of education in normal schools. Robbins (33) examined catalogs from 98 normal schools. He lists the aims as stated in the catalogs to be as follows:

1. To broaden [the] student's educational horizon

2. To show [the] place of education in evolution
3. To give an understanding of what education is
4. To develop interest in education and the lives of great educators
5. To furnish inspiration and motive
6. To develop standards
7. To aid in finding significant principles in educational systems
8. To give an appreciation of forces at work in modern education
9. To enable the teacher to avoid errors of the past and adopt the tried and true
10. To help the teacher to reason from effects to causes
11. To stir reverence for the mission and rights of children
12. To afford a liberal professional education
13. To form the noblest and best possible ideals of the work of teaching
14. To serve as a foundation of the science of pedagogy.

Robbins failed to indicate to what extent each of the above aims was mentioned in the catalogs. The list of aims given, however, is quite comprehensive.

Stoutemeyer (39) made a questionnaire study of the use of educational history in two-year courses in public normal schools including both state and city institutions. He received replies from 102 such schools. These replies revealed that the aims of the courses were varied. He stated that

About thirty per cent of my replies stated that the aim of the history of education was to develop the students' own thinking and understanding of educational principles. A like per cent emphasized the factor of orientation and perspective with regard to the evolution of our educational ideals and systems. About fifteen per cent stressed the development of modern national systems and ideals. About ten per cent held that the aim

of history of education was to give the basis for other subjects in education as the principles of education. A smaller number stated the appreciation of the origin and worth of the teaching profession, and a few mentioned the inspiration that comes from the study of the lives and works of great educators. (39, p. 572)

These two studies (33, 39) reveal that, prior to 1918, in the normal schools, the aims attributed to the history of education were numerous and varied.

Values of the History of Education

The values which are implicit in any study can never be separated from the particular learning situation in which the study is carried on. In fact, the value of a study will vary from one student to another depending upon their needs, their backgrounds, their interests, and other factors. Some students may find little value in the history of education, others may crucially need it; for the latter its value would be immeasurable. A student with a deep understanding of the whole of history—the development of Western civilization socially, culturally, and politically—will probably benefit from the study of the history of education. However, the student with less than average knowledge and understanding of general history will probably receive even greater benefits. The factor of the instructor must also be taken into account. An instructor who is inadequately prepared, not interested in history, teaching the subject only occasionally in order to complete his program, unacquainted with the values implicit in the history of education, uninspired and uninspiring, can easily fail to secure for

his students the values which exist in the subject. The discussion in this paper must be considered in that framework. The values suggested are those which can be secured in the best learning situation. The values are potential within educational history and will be realized to their fullest extent only under the most favorable conditions. This is, of course, true of any study, not exclusively the history of education. The values discussed here may be thought of as aims toward which the instructor should strive in a course in that study.

Professional literature for over seventy years has contained many statements concerning the values of the history of education as a professional subject. The author has analyzed these statements, restated them in an attempt to make a list of manageable size, and grouped them into their natural divisions. In drawing up the list a compromise was effected between the desire to compose a list with relatively discrete items and the desire to conform as closely as possible to the wording of the objectives as stated by the authors. Consequently, there is some overlapping among the items of the list in the attempt to make it completely comprehensive of all views expressed. From this analysis the author has developed twenty-six statements of values in five groups. The study of the history of education

1. Contributes basic knowledge concerning the development of society and education
2. Provides the basis for professional growth
3. Promotes the development of important attitudes

4. Provides inspiration
5. Improves the quality of educational practice.

Within these five groups are varying numbers of statements of the values in the study of the history of education. These individual statements amplify and clarify the general divisions. The authors of the ideas which are involved will be mentioned.

1. *The study of the history of education contributes basic knowledge concerning the development of society and education.*

This category refers to what the history of education teaches one who studies it carefully. These are the knowledge values, or the "lessons of history."

- a. *Provides knowledge basic to reform.*

Over a period of 50 years authors have mentioned that the history of education can supply us with basic knowledge which can contribute toward the building of reforms in education. Harris 1888 (14), Payne 1889 (30), Williams 1889 (47), Laurie 1900 (20), Cubberley 1902 (6), Moore 1903 (25), Knight 1929 (19), Mulhern 1936 (26), Wilds 1942 (46), and Butts 1947 (3), all indicated this as an important feature of the history of education.

- b. *Shows modern education as an outgrowth.* The education which we offer in our schools today was not, and is not, nor will it ever be built *de novo*. It has not been developed solely upon the basis of present day needs but rather is it largely a growth with a history. That history is not confined to the United States. It draws upon the experiences of other peoples, particularly modern and ancient

Europe and the Near East. This thought is implicit in much of the literature on educational history and is explicit in some sources. Watson 1914 (44) and Seeley 1914 (38) mention it particularly.

c. *Shows development of educational and national ideals.* Some students of education have defined it as the transmission of the national ideal to new generations. The history of education, then, shows the development of the educational and national ideals and the attempt to transmit them from one generation to the next. This viewpoint is explicit in Harris 1888 (14), Laurie 1900 (20), Davidson 1901 (7), Cubberley 1902 (6), Kemp 1902 (18), Messenger 1931 (21), and Kane 1935 (17).

d. *Has "cultural" values.* The history of education, like general history, has often been considered to be a phase of liberal education. It has been contrasted with studies which are more closely connected with the immediate practical problems. Among the sources which mention this value specifically are Hinsdale 1889 (16), Cubberley 1902 (6), Moore 1903 (25), Burnham 1908 (2), Watson 1914 (44), Graves 1915 (12), and Woody 1934 (48).

e. *Portrays the history of ideas.* Education deals in part with ideas. Ideas have influenced educational practice. The ideological aspects of an age have played a part in the educational developments of the age. It is not hard to accept the principle that the history of education would, in part at least, be a history of the influential ideas of history. This notion has had wide acceptance. Compayré 1886 (5), Hinsdale 1889 (16), Moore 1903 (25), Duggan 1916

(8), Messenger 1931 (21), Woody 1934 (48), Kane 1935 (17), and Wilds 1942 (46), all suggest it as a major value to be derived from the history of education.

f. *Has permanent values.* Amid the changing emphases in educational studies one remains relatively permanent. That is the history of education. Earlier writers seem to be more inclined to emphasize this as a value than are the later writers. Compayré 1886 (5), Hinsdale 1889 (16), and Monroe 1905 (24), seem to find it important.

g. *Portrays the history of civilization.* No other statement concerning the values inherent in the history of education has attracted wider support than this one. From 1874 to 1947, writers on educational history and its values have stated that the history of civilization and the relationship of education and other social institutions are in the field of that study. Historians of education have repeatedly asserted that they attempt to relate education to the society of which it is a part and an expression. The character of education is considered to be derivative from society, developing out of its ideals, its economic organization and standards, its intellectual life and its institutions. A list of the men who have mentioned this principle as a significant characteristic of the history of education will demonstrate its widespread acceptance. Hailman 1874 (13), Compayré 1886 (5), Harris 1888 (14), Painter 1888 (29), Laurie 1900 (20), Cubberley 1902 (6), Moore 1903 (25), Burnham 1908 (2), Suzzallo 1908 (2), Seeley 1914 (38), Good 1924 (11), Woody 1934 (48), Kane 1935 (17), Eby and Arrowood 1941 (10), Wilds 1942 (46),

Moehlman 1946 (22), and Butts 1947 (3) all allude to it as a major theme.

In summary, one can say that the study of the history of education makes available to the student a fund of knowledge about the relationships between education and the social milieu in various ages. Furthermore, lessons can be learned from that study. It serves to provide knowledge of the educational system which is basic to the reform of that system. Education is shown as an outgrowth of earlier educational experience. Educational reformers need to take into consideration this traditional aspect of education, recognize it for what it is, and attempt to answer the criticisms whose roots really lie in tradition but are often clothed in the raiment of rationalization. To the extent that education may be defined as the transmission from generation to generation of the ideals of a society, the history of education reveals the changes and development of the educational and national ideals. The study of the history of education is cultural and liberalizing. It is a phase of liberal education in contrast with more practical courses. Its values are relatively permanent amid the changing practices. The history of education portrays the history of ideas. Educational development is but a phase of the evolution of society and can be understood only as the society of which it is a part is understood.

2. *The history of education provides the basis for professional growth.*

Ability to grow professionally, during both pre-service and in-service experience, is a desirable characteristic for educators. The study of educational history

can provide the basis for that growth in other fields as well as its own.

a. *Serves as a link between liberal and professional studies.* Teachers are trained in both liberal and professional fields. The history of education is a study which partakes of the characteristics of both fields. It is a liberal or cultural study as pointed out above. Its subject matter lies within the field of the profession. As a bridge between the general and the particular, the history of education serves a unique function. This was stressed in 1927 by Eby (9) and again in 1941 in the introductory sections of the textbook by Eby and Arrowood (10). Case (4) mentioned it also in 1938.

b. *Serves as an introduction into professional courses.* Since the history of education is concerned with the whole of education, it handles materials and problems associated with special fields, such as philosophy, method, curriculum, psychology, and administration. These fields are viewed broadly in their relationships to each other and to large educational issues. Consequently, the study of the history of education serves as a kind of genetic introduction to other special areas in the field of education as well as advanced study in its own area. This aspect of the history of education as a professional subject has been mentioned by Suzzallo 1908 (2), Eby 1927 (9), Mulhern 1936 (26), Reisner 1937 (32), and Butts 1947 (3).

c. *Provides a foundation for educational science.* The history of education is an historical science. It utilizes the objective examination of evidence in the same manner as general history. This aspect makes it part of the science of education. Furthermore, every phase of educational

science has its history which properly lies within the province of the history of education. This has been emphasized by Compayré 1886 (5), Knight 1929 (19), and Woody 1934 (48).

d. *Supplies background for understanding professional literature.* In 1940, Ruediger (34), with the co-operation of his students, investigated educational literature and noted the widespread and numerous allusions that required an understanding of the history of education in order for them to be clear to the reader. He found that the professional literature referred so frequently to historical materials that a knowledge of educational history was imperative for understanding the literature in the field of education.

e. *Promotes scientific thinking.* The history of education is an objective study. It deals with materials which are usually sufficiently removed from the personalities of contemporary controversy to avoid prejudice and allow the free play of intelligent examination. Thus it provides an experience in scientific weighing of evidence which is a desirable approach to current problems also. This feature of the history of education appeared significant to Wahlquist 1929 (42), Monroe 1941 (23), and Wilds 1942 (46).

f. *Is a means of mental integration.* Since the history of education furnishes a genetic approach to all fields of educational study, it provides a basis for integrating all of these studies. The student can then see education as a whole, in its proper perspective, within the framework of a single course. Eby and Arrowood point this out in the introduction to their textbook (10) in 1941.

To summarize this section, one can say that the study of the history of education can serve as a foundation for professional growth during both the preparatory and the in-service phases of that growth. It serves as a link between liberal and professional studies as well as an orientation into the field of education. It functions as an experience in the scientific approach toward educational questions and also as an introduction to other scientific studies in the field. Being a comprehensive study, it encompasses all fields of educational investigation and serves the student as a basis for integrating various courses in the field. Professional literature cannot be fully understood without a knowledge of the history of the profession.

3. *The history of education promotes the development of important attitudes.*

The author would like to suggest that it is important that teachers and other educational workers have the right attitudes toward their professions. Probably it would be difficult to find universal agreement upon all attitudes or upon the relative importance of various attitudes. However, the study of the history of education can provide the basis for the development of some of the attitudes which would probably be widely accepted as desirable. Attitudes are very elusive. It is more difficult to find satisfactory measures of attitudes than of knowledge. It is reasonable, however, to propose certain attitudes which are more likely to develop from a study of the history of education than from other studies, or which are likely to be outcomes of that study as well as others.

Some of those attitudes are discussed below.

a. *Aids the development of perspective in relation to new ideas.* Teachers need to be able to evaluate new ideas in education. From time to time ideas are suggested which are represented as new and novel, whereas, they are old, have been tried, and have been found unsatisfactory. If educational workers have abandoned an idea in the past, modern workers should not welcome it with enthusiasm until it has been reexamined to determine the cause of that earlier abandonment. This point of view was brought out by Ruediger in 1941 (35).

b. *Increases interest in education.* A study, such as the history of education, which views education as a whole in its relationship to other institutions stimulates interest in education. This idea was emphasized by Burnham 1908 (2).

c. *Aids in understanding the purpose of education.* If the student can view education as a whole, he may more easily understand its function in society. Furthermore, since education can be studied in cultures which have reached and passed their zeniths and gone into decline, in which, so to speak, the data are all in, the purpose and function of education as a whole can more clearly be seen than in contemporary, complex, contentious society. It is doubtful that the history of education can be replaced by any other study which can so readily perform that function. There has been a fairly widespread acceptance of this viewpoint. Those writing of this value include Monroe 1905 (24), Hart 1919 (15), Neuman 1924 (27), and Knight 1929 (19).

d. *Heightens awareness of education as a conservative institution.* A common point of view toward education is that it is designed to conserve the values of society and transmit them to new generations. To the extent that this is true, education is viewed as the conservative institution of society. The study of the history of education is perhaps more likely to provide for this attitude than other studies since it examines whole societies and the development of education within them. The several sources that have stressed this attitude include Kemp 1902 (18), Norton 1904 (28), Good 1924 (11), Knight 1929 (19), Mulhern 1936 (26), and Wesley 1936 (45).

e. *Promotes a willingness to accept new ideas in education.* It is interesting to note that several sources endorse a viewpoint which would seem to contrast with the attitude mentioned above. However, the contrast is only superficial. A careful study of its history will reveal that education has been used in various ways, that of a conserver being but one. The study of its history reveals that education can function for various purposes and in various ways for any one purpose. When this realization comes to the educational worker, he no longer feels bound by one method nor to one purpose or set of purposes but is ready to welcome new approaches and new methods of achieving his educational objectives. No single pattern has received universal acceptance, nor is it likely to be so in the future. The educator secures release from the bondage of narrowness into the new freedom which is the mark of professionalization. This point has been stressed by Cubberley 1902 (6), Nor-

ton 1904 (28), Knight 1929 (19), and Mulhern 1936 (26).

f. *Promotes a broad and unprejudiced viewpoint.* This function of the study of history of education is closely allied to the one above. The educational worker with a good background in educational history has a breadth of understanding which should promote tolerance toward ideas differing from his own. Prejudice is promoted by a narrow, one-sided, practical training but is opposed by a broader and, perhaps, less directly practical education. Few values in the history of education have called forth more support than this one. Among its proponents are to be found Painter 1888 (29), Williams 1889 (47), Cubberley 1902 (6), Kemp 1902 (18), Monroe 1905 (24), Graves 1915 (12), Neuman 1924 (27), Wahlquist 1929 (42), Knight 1929 (19), Woody 1934 (48), Reisner 1937 (32), Monroe 1941 (23), Wilds 1942 (46), and Butts 1947 (3).

In this category several attitudes that might grow out of the study of the history of education have been discussed. It has been suggested that such a study would increase the interest in education. History of education can function to promote the development of a broad and unprejudiced attitude toward new ideas and tolerance toward those which differ from one's own. It has been suggested that a willingness to accept good new ideas should grow out of the knowledge of our professional history. Educators with historical knowledge should regard education as having purpose and should understand that purpose or those pur-

poses, one of which is the conservation of social values.

4. *The history of education provides inspiration.*

Educators need inspiration. Their work can often become onerous and sheer drudgery without inspiration. The history of education can furnish inspiration for the daily work of teaching.

a. *Inspires through great educators of the past.* The effects of great teachers and other workers in the field of education—Socrates, Comenius, Mann, and a host of others—serve to inspire teachers to higher and more significant levels of endeavor. This has been pointed out by one of the largest groups of writers to endorse any of the proposals, namely, Hailman 1874 (13), Compayré 1886 (5), Painter 1888 (29), Williams 1889 (47), Cubberley 1902 (6), Kemp 1902 (18), Moore 1903 (25), Burnham 1908 (2), Watson 1914 (44), Seeley 1914 (38), Neuman 1924 (27), Knight 1929 (19), Woody 1934 (48), and Mulhern 1936 (26).

b. *Enhances the sense of dignity of the profession.* The study of the history of education reveals the great significance of education in every age and of the schools in particular in the present age. This understanding alone should provide the teacher with a sense of the significance and dignity of his profession. This has been widely mentioned as a significant feature of the study by Hailman 1874 (13), Williams 1889 (47), Davidson 1901 (7), Cubberley 1902 (6), Kemp 1902 (18), Moore 1903 (25), Norton 1904 (28), Burnham 1908

(2), Watson 1914 (44), Knight 1929 (19), and Wilds 1942 (46).

c. *Tends to overcome narrowness which teaching profession induces.* Specialized professions, of which teaching is often one, tend to narrow the outlook and experience of the professionals. An interest in and a knowledge of the history of his profession tends to lift the teacher out of this torpifying rut. Several writers have found this to be a significant value, including Williams 1889 (47), Cubberley 1902 (6), Monroe 1905 (24), Suzzallo 1908 (2), Watson 1914 (44), Good 1924 (11), Woody 1934 (48), and Ulich 1936 (41).

That the history of education can inspire teachers and other workers in the field of education has been widely suggested. This inspiration can come from various aspects of the study. Realization of the significance and dignity of the educational professions can come through the development of an understanding of the relationship of education to society in both its dynamic and conservative aspects. The lives and activities of educators can stand as an inspiration to the present generation of teachers. The successful battle against odds is always inspiring to those who follow in the footsteps of the leaders. The sacrifices made to provide a personally and socially significant education for children and the demonstrated effects of great teaching serve as beacons to guide the wayfarers of modern education toward worthwhile achievements. The narrowness which professionalism induces in its participants has undesirable aspects. The history of education, in dealing with education as

a whole and with the large issues of education tends to overcome this narrowness.

5. *The history of education improves the quality of educational practice.*

The values discussed thus far are chiefly indirect in their effects. Some writers have felt that there are values in the study of the history of education which can be directly useful in teaching, administrative, and research activities. It would be well to examine some of these suggestions of direct value and see who supports them.

a. *Enlarges the desire for personal effectiveness.* Probably the desire for more personal effectiveness can be enlarged as a result of the inspiration which the history of education can produce. If the study can induce this desire then it can have great influence on the educator. This value has been suggested by Knight 1929 (19).

b. *Gives training in historical method.* Since all phases of education have a history, the ability to approach problems genetically, as well as in other ways, is one which can make professional growth and educational activity itself more effective. The study of the history of education is eminently fitted for this training. Norton 1904 (28) has been responsible for the suggestion of this value.

c. *Increases efficiency through increasing knowledge of the teacher's art.* To understand the art of teaching, a knowledge of its development is important. This art has a long history, as long as that of humanity itself, perhaps longer. To understand it requires study. That

study lies within the field of the history of education. Cubberley (6) suggested this point in 1902.

d. *Shows failures and successes which can be duplicated.* A study of the past reveals educational theories and methods which have succeeded or failed as a whole or in part. A knowledge of the past should enable the teacher to select or reject previously applied ideas on the basis of an objective analysis of their use and of the reasons for their success or failure in particular situations in other times. Ideas should be accepted on their merits. If they have been tried and found wanting in the past, however, that trial offers an opportunity for an objective appraisal. The failure of an idea in the past is not conclusive evidence against its use in the present if it can be demonstrated that its failure arose out of circumstances which do not exist in the present. Perhaps an idea, theory, or practice may have been premature. The present time may be more favorable for its acceptance. This usefulness of the history of education has been widely suggested. Among its proponents have been Hailman 1874 (13), Compayré 1886 (5), Harris 1888 (14), Painter 1888 (29), Williams 1889 (47), Seeley 1914 (38), Neuman 1924 (27), Knight 1929 (19), Mulhern 1936 (26), Eby and Arrowood 1941 (10), and Butts 1947 (3).

In summary it can be said that four factors are alleged to be involved in the improvement of educational practice as an outgrowth of the study of the history of education. Knight (19) suggested that the study would enlarge the desire for personal effectiveness. Norton (28)

pointed out that training would be supplied in historical method. Cubberley (6) proposed that the teacher's efficiency would be increased through the increased knowledge of the teacher's art. Finally, others suggested that the history of education would show the successes and failures of the past. A knowledge of these successes and failures can be of assistance in the development of methods and theories today.

Chronological Development

The writer thought that in a period of over 70 years some change might have taken place in the attitudes toward the values to be found in educational history, particularly in view of its attack by functionalists among the builders of the professional curricula. A chart was built with a list of values of the history of education along the left side in the order of their appearance chronologically, *i.e.*, statements originating with Hailman 1874, then Compayré 1886, and on down to one stated first by Ruediger 1941. Altogether, 26 statements were used, the same statements discussed in this paper. Along the bottom of the chart were listed the sources, starting with Hailman 1874 at the left and continuing through the sources as they appeared in chronological order up to and including the latest source, Butts 1947. This distribution was examined and certain conclusions drawn.

1. *Some statements of values have been mentioned over a wide distribution of time.* That the history of education shows successes and failures of the past was mentioned by ten men from 1874

to 1947. The statement that teachers can be inspired by the great educators of the past was suggested by 13 sources from 1874 to 1936. The equivalence of the history of education and history of civilization was thought to be significant by 16 of the writers from 1874 to 1947. That the study of the history of education produces a broad and unprejudiced viewpoint toward educational problems was felt by 12 of the authors from 1888 to 1942. That the sense of the dignity of the profession is enhanced through historical studies was supported by 11 of the sources from 1874 to 1942.

2. *Emphasis upon permanent values was found only in the earlier part of the period.* From 1886 to 1905, this feature was mentioned. It did not occur in later periods of this study.

3. *Some values were mentioned only in the more recent period.* Since 1925 a few new ideas have been brought up. Wahlquist (42) in 1929 and Monroe (23) in 1941 suggested that the study of the history of education promotes scientific thinking. Eby in 1927 (9), and with Arrowood in 1941 (10), and Case 1938 (4) suggested that the historical studies serve as a link between liberal and professional studies. Knight 1929 (19) was alone in suggesting that the history of education enlarges the desire for personal effectiveness. Ruediger 1940 (34) brought out the idea that the study is necessary as a background for understanding professional literature and in 1941 (35) emphasized that the history of education aids in the development of perspective in regard to new ideas. That the study can be a means of mental integration for the student was men-

tioned only in 1941 by Eby and Arrowood (10).

The rest of the statements of values were found to be scattered with only a few sources emphasizing them throughout a large part of the period of 70 years.

Summarizing this section, we can say that there has been little chronological development in the values ascribed to the history of education as a professional study. Items mentioned early in some cases continued to be mentioned for the whole period. The suggestion that the values of the history of education are permanent found support only in the early part of the period studied. To the later period, since 1925, belong the ideas that educational history is a necessary background for understanding professional studies. Also to the more recent period belong the suggestions that the study enlarges the desire for personal effectiveness and that it aids in the development of perspective in relation to new ideas.

Conclusion

The curricula for professional training in education have not solidified. They are in a condition of change, flexible and dynamic. This is wholly to be desired. The questions in regard to the formulation of such educational programs are still open and should remain so.

As we continuously reappraise our methods, our organization, and our philosophy of the education of teachers and other educational workers, we seek to upgrade these professions. In that upgrading we tend to increase the quantity

of education in the pre-service training. We must be ever on guard to insure that as we increase the quantity we likewise improve the quality of that training; that we broaden and deepen the educational experience for those who propose to enter the profession. The improvement of the quality of teacher education can come about in many ways, but it can never be accomplished without the strengthening of knowledge of the basic sciences underlying the teacher's art—the knowledge of man as an individual (psychology), and the knowledge of man as a social being (social science).

All phases of education have their history. The genetic approach to the solution of educational problems is only one of many approaches, but without the approach through its history, a problem cannot be understood. Historical aspects are sketched, at least briefly, in most educational studies. This approach is helpful but it is at best partial. The study of the general history of education remains as the necessary background for the understanding of these partial studies; for general educational history encompasses education as a whole, the interrelationships of its various aspects, and its relationship to society.

The history of education solves no problems by itself; but without a thorough knowledge of the development of education in its larger aspects, problems cannot be fully understood.

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The object of government is not to change men from rational beings into beasts or puppets, but to enable them to develop their minds and bodies in security, and to employ their reason unshackled. . . . In fact, the true aim of government is liberty.—SPINOZA

Sign of the Times

HAL O. KESLER



Once in the library I watched a quest
For knowledge by a girl, who briefly caught
The secret of all time, but never guessed
That she, herself, was part of what she sought.
Her pale, red-tipped fingers on the browned,
Dim pages of an old book were youth bared
Against the indistinct, faded background
Of the past. Fascinated, I stared.

It was an ancient, formidable book
Containing, between layers of thin dust,
The wisdom of past centuries. The look
She gave to it was of extreme disgust.
But as she turned the sheets dim with age,
She left a mark on every yellowed page.

The Colleges Aren't Doing "Right"

by the G.I.

AN EX-COLLEGE PROFESSOR

A LITTLE over a month ago, I resigned from the Faculty of an important mid-western University, after spending six years in the teaching profession—years that have taken me from the rank of a lowly instructor to that of the head of an important department, and have covered the campuses of more than one large college or university.

Since my resignation, there has been an almost constant stream of former students, who are bringing their tale of woe to my fireside. True, I had heard of some of their difficulties while I sat behind my desk as their professor and counsellor, but nothing like what I have heard here at home since leaving the campus. For some reason now, the students are more willing to talk, and they are opening my eyes to trends of thought that I never dreamed existed in their minds.

Because the majority of these stories are coming from ex-G.I.'s who are studying at the taxpayers' expense, I want to pass on some of their impressions in the hope that the presidents and deans will do something before it is too late. The latter make many predictions as to when the peak of the veteran enrollment will arrive, but in my opinion, that peak is here now, and none of the colleges recognize it. I know of more than one veteran who is going to call it quits at the end of this semester, because as they say, "it all seems like a

farce and a waste of time, and I have already wasted too many years of my life."

Their greatest complaints seem to be against the members of the faculties themselves, and the fact that they are grossly inadequate and unprepared for their responsibilities. There is no need for me to dwell on the fact that the teaching profession is underpaid, and that it is one of the world's forgotten professions. Through recent campaigning, the American public is beginning to realize that the teacher is a very important cog in its community, but it will be some time before this influence is felt on the campuses of the country. In the meantime, most deans approach the faculty problem on the basis of how little can I hire a man for, who will meet the minimum requirements of the profession? No attempt is made to find out whether or not he knows his subject, or what kind of a classroom presentation he makes, or how he will handle and mix with the students he is going to teach. I know this to be true, because no one made any attempts to find out what kind of a teacher I would make when I first entered the hallowed halls of a university as a member of the faculty.

Furthermore, every university in the country has been busy bolstering its teaching staff since the start of this past

school session, and the influx of veterans first began to tax their capacities. The general reaction of the veteran—and he is now a man who is a much keener judge of human nature and capabilities than he was when he left the campus as a student to go away to the wars—is one of where did they manage to resurrect this specimen of humanity who is supposed to be teaching me science, or mathematics, or whatever the case may be? And I am here quoting almost verbatim the words of one of my former students who was telling me his woes.

The latest veteran to visit my home was a member of the Army Air Corps with 98 missions over the European theater as a fighter pilot to his credit, and an extremely wise and clever student. He tells me he is going to quit right after his exams this semester. Of the seven subjects he is taking, not one of the professors is doing even a half-way decent job of putting his material across to the class. One teacher in particular he described as going to the board with a sheaf of notes in one hand and a piece of chalk in the other, and then furiously proceeding to cover up “acres” of blackboard by copying from his notes, finally rubbing it off before any student had an opportunity to embarrass him by asking questions that he couldn’t answer. A further comment was that if one were to take his notes from him, he wouldn’t have much else to do except play “tic-tac-toe” with himself on the board.

The above is perhaps a special case and may be somewhat exaggerated, but it is nevertheless indicative of the general students’ opinions of their instructors. It indicates to me that the univer-

sities have done very little if anything towards placing teachers in their classrooms who first and foremost, are completely familiar with their subjects, and secondly are not ashamed to admit to the students when they don’t know the answer to a particular question, but that they will do everything they can to find the correct answer before the next regular class period.

Along with complaints about their teachers, the veteran students are bitterly critical of the facilities and schedules which have been provided for them. For the past three years the universities struggled along on meager enrollments while the boys were away at war, but did very little if anything, to prepare for the now record enrollments that are the rule since the soldiers have returned to the campuses hungry for education, learning, and culture. Take the case of one student I know, who is taking a regular curriculum without any special courses of any kind. He has classes scheduled every morning from eight to ten, and then not another one until four in the afternoon. In the intervening hours there is no study room he can go to, the library facilities are a joke and couldn’t even take care of the university’s regular students, there are no cafeteria facilities anywhere on the campus, and he lives fifteen miles or an hour’s bus ride from the campus. What is he going to do, or where is he going to go in the intervening time between his morning and afternoon classes? And this condition is for six days in the week. By a little careful planning and scheduling, it seems to me that this veteran’s schedule, without any course irregularities of

any kind, could have been made a little more regular and consecutive.

Of course, the college officials are going to say that with the materials and labor shortages they would not have been able to build additional facilities even if they had planned for them. My answer to this is in full accord, but I still blame the university officials for accepting a number of students which they should know they couldn't handle with their existing plants. In most cases however, their only desire has been to reap the harvest, and they have taken every student who applied at their doors for admittance, provided he met the entrance requirements. I am reminded of one eastern campus I was on at the beginning of this spring semester. On the Saturday before registration Monday, about three thousand students were milling around the campus trying to obtain pre-registration information. There was not one single person available who could help them, and this number of students was about equal to the college's normal prewar enrollment. Yet, by the end of registration week, this college had enrolled 7,200 students, and they were still going strong! The dean had even found it necessary to suspend classes so that all faculty members could assist in signing up as many students as possible!

This college was enrolling students, and yet had cancelled classes, with the result that there was no where to go even after a student was ready to start his classes! Their total enrollment now is a little under ten thousand students, and they have just announced an increase in tuition, effective immediately. Does

this sound like efficient administration? Not to me, it doesn't. But then, Uncle Sam is footing the bill for three-quarters of their student body, so what difference does it make?

I am afraid we must face the fact that higher educational standards have been definitely lowered, and in most cases at present are being run on a very slipshod basis. Yet this is just the time when we should be putting forth our best effort to take care of the veteran, and the civilian student who has stayed with the colleges through the lean war years. Unless the colleges and universities of this country look to their laurels, and quickly, we are going to see a poor grade of graduate for the next few years. What is more important, we are disillusioning the veteran who in later years, will be considering whether or not he should send his own children to college. Based on what he is going through now himself, I doubt very much if many of them will want to subject their children to the American campus.

My first and foremost plea however, is to the college and university executives themselves, who have been and are charged with the responsibility of hiring new faculty members. By all the laws of fair play, at least put men into your classrooms who know their subjects, and have the stuff in them to make teachers! Your plants, your schedules, your lack of textbooks, and other physical deficiencies can be forgiven. But your inadequate and farcical staffs? Never!

It is not too late to repair an almost irreparable state of affairs. If you want to keep the veteran enrollments, and build solidly for the future, act now!

Road Sign in the Carolinas

GERHARD FRIEDRICH



The crucial test of countless generations
Is here summed up in two amazing words,
Two curious names: Friendship and Battleground.
Each means a space, a place, a habitation,
And each is reached along a winding road,
Across some hills, between some fields and woods.
They lie but few and easy miles apart;
Yet one can not across the countryside
From one place see the other, and they seem
Estranged as are two continents, two worlds,
With an abyss, an ocean in between.

Whoever passes on this open road
Should stop a moment and should give a thought
To these two wooden arms that point the way
In opposite directions. You and I
Have here exchanged a brief, inquiring look
When on a summer evening we first
Consulted this convenient, awful guide,
To find the purpose of these parting ways.
The answer stood before us vividly,
And we could choose (as travelers in time
Are bound to do): Friendship or Battleground.

The Problem Faced by Teachers of the Philosophy of Education¹

CHARLES F. ARROWOOD

I

TEACHERS of the Philosophy of education face just now a very difficult and a very challenging situation. In this respect they are in precisely the same situation as are their colleagues in all the other fields of philosophy, for philosophy faces, just now, I am sure, unlimited opportunity and an especially difficult task. That we stand at the crossroads of history, that we are passing through the most rapid, the most far reaching, and the most profound revolution in patterns of thinking and of habit that the world has ever experienced is a commonplace. Whether the downfall of the West, of which Spengler wrote, or a new renaissance out of which will come a new life, sensitive, full of strength and of fresh interests, no one can know. One thing is certain, every pattern of culture on earth is in rapid flux and everywhere in the civilized world the intellectual basis of human living is being reformulated. In this reformulation, the problems of philosophy, the problem of truth and the problem of the good, are central, as they were in Athens of the fifth century and in Rome of the first century, B.C., in the Roman world of St. Augustine, and in Italy and England in the fifteenth

and sixteenth centuries of our era. The rapidly accelerated change through which the world is passing constitutes a challenge to philosophy.

The challenge to philosophy is quite explicit. President Conant, writing of "The American Community of Scholars" in the *Atlantic Monthly* of June, 1946, called attention to the lack of coherence and unity within this community, and suggested that departments of philosophy organize courses dealing with ethics, government, and society in general which "would combine the philosopher's quest for the normative and enduring with the social scientist's desire to analyze and influence the immediate situation." That the President of our oldest university should recognize the peculiar problem of the philosopher in a world in which knowledge has accumulated and patterns of thought and action are disintegrating is, of course, to be expected; but the call to the philosopher comes insistently, too, from many persons very differently circumstanced. The report reaches me of the great demand on the part of the men of the armed forces at Shrivenham for courses in philosophy. In my own university we have a steady stream of men who are just now looking to philosophy in the hope that it can do what Mr. Conant suggests. One man has turned to philosophy and to reflection on life's values while a pris-

¹ Adapted from a paper presented to the Philosophy of Education Society, Philadelphia, February, 1947.

oner of war, the interest of a second student in the philosophy of education was generated by the problems which he faced in the development and direction of the college of which he is president; a third student came to philosophy as an undergraduate student, sensitive to current social problems and inspired by a great teacher to seek the normative and enduring in the intellectual enterprise.

Philosophy has, in our day, what the Puritans would have called a "vocation"; and the fact that this call is to a peculiarly baffling and difficult task constitutes precisely the justification of philosophic activity and a promise of progress in our peculiar enterprise. I need not remind the reader that it was precisely Socrates' recognition of his own ignorance that, as he saw it, gave him his "vocation" to become the "gadfly of the Athenians;" or to remind him in more technical terms, that the highly problematic situation which we face in American education is the challenge to thinking about its foundations and that the recognition of the terms in the problem would constitute a very long step in the direction of its solution. Let us address ourselves briefly, then, to the terms of our problem.

The fundamental terms of our problem are set for us by the revolutionary changes in the sciences of the past century and by the revolutionary changes in the patterns of habit of the masses of the people of the world that have taken place within the past half-century. Concerned as it is with the fundamental postulates respecting truth and value, philosophy is deeply involved with the new intellectual perspectives opened by

modern historical criticism in a variety of fields; by the complete transvaluation of our interests which the sciences of man—archeology, anthropology, sociology and psychology—impose upon us. It is deeply involved too, with the scientific discoveries of the last century, which have completely disintegrated the world view of our great-grandfathers, but have not yet been assimilated into the day-by-day thinking of the ordinary man. The intellectual life of the West is suffering from a split personality, and the task of bringing the terms of the conflict to light and finding the solvent is the responsibility of philosophy.

The scope of the intellectual problem and the practical difficulties involved with it, are rendered infinitely greater by the revolution in communication which has made the separateness but not the conflict of cultures a thing of the past. Any number of primitive and rather local cultures have gone down within the past four hundred years before the mechanical power of the western nations, but even as late as the beginning of the 20th Century, western civilization appeared to be intact. Its leaders thought of its destiny in terms of "the white man's burden," of imperial conquest or of a missionary enterprise—in all these cases as the conquering or winning of new areas by western culture. One could still think, and people did think, in terms of the western tradition, and other traditions were studied as quite alien, as interesting comparatively, but not as elements in the culture we share. We now are suddenly aware that people who are thoroughly interdependent economically and politically, or who jostle each

other elbow to elbow in this crowded world can still hold ideologies which set them in sharp opposition to each other. In Palestine, in India, in China, in Latin American and in our own country, among men who live side by side and see each other day by day, are divisions of mind as deep as the ages.

Now a fundamental premise of this paper is that if civilization is to continue, a commonwealth of thought and feeling must be created among men. A second premise is this, that this spiritual commonwealth can be achieved only as minds wholly devoted to the truth seek it freely; that any attempt to impose unity by the use of force must divide the world yet further; for I hold that authoritarianism, since it is obscurantist, makes the discovery of any adequate body of common interests impossible, and since it is repressive, provokes envy, fear, and other divisive feelings. The authority of the truth is a very different matter. The fabric of any world fellowship or of any fellowship of any single people is strong and unbroken as it has the thread of the living truth woven through it; the continuity of human culture can be achieved at the level of high civilization and maintained at that level, only as society permits complete intellectual freedom and accepts the findings of free and exact thought as the guide of life, I rest my hope for the health, happiness and sanity of mankind on the quest of free minds, informed by good will, for the truth. I subscribe to the sentiment of the Platonic Socrates:

Some things I have said of which I am not altogether confident. But that we shall

be better and braver and less helpless if we think we ought to inquire than we should have been had we indulged in the idle fancy that there is no knowing and no use trying to know what we do not know; that is a theme upon which I am willing to fight in word and deed to the utmost of my power.

II

So far in this paper, I have spoken of the challenge of the modern world to philosophy in general. To the meeting of this general challenge philosophers of education are no less committed than are their colleagues in the other philosophic disciplines. The philosopher of education has, moreover, a special role with respect to the general task of philosophy in furnishing a significant part of the intellectual basis of civilization. The present level of civilization is dependent upon popular sovereignty; so that, if kings are to be philosophers in our world, the perspectives, the insights, and the spirit of philosophy must be diffused among the people generally. This is an infinitely more difficult task than was the general diffusion of literacy which, in the eighteenth century, was looked upon as one of the three necessary conditions which, together, would ensure the indefinite improvements of the character and condition of mankind. The other two, of course, were the progress of science and the achieving of popular sovereignty.

Modern society has assigned the task of providing a common basis of thought and feeling among peoples to what our predecessors in America called the common schools. In the Middle Ages the clergy carried a common faith and code of conduct to all parts of Western

Christendom. Vernacular versions of the Bible and established churches had important roles in developing national commonwealths after the Reformation. The unity we seek involves community of feeling and ideas among peoples who mediate their ordinary values in very different ways. The world must, therefore, learn what certain sections of Western Christendom had learned in the nineteenth century and seems in danger of forgetting, namely, that diversity in a people is a great resource so long as there is among them also a community of thinking and acting and feeling—a commonwealth—and so long as individuals are actuated by good will and by genuine respect for human values. The creation of a bond of unity among men must be committed to persons who have no commitment which prevents their entire loyalty to this one. Modern society entrusts this undertaking, therefore, to the schoolmaster, because, precisely, such other loyalties and commitments as he has—and he has them—rather contribute to his loyalty to this task than interferes with it.

If this is granted, the philosopher of education is assigned a crucial role in the intellectual enterprise, for he, rather than his colleagues in other fields of philosophy, is charged with responsibility for putting teachers in possession of philosophic insights. Only a man who is at home in the fields of both educational and philosophic scholarship can mediate philosophic ideas to those who must make them the common possession of of people generally. The ideas which form the intellectual basis on any commonwealth must be part of the intel-

lectual equipment of persons who prepare curricular materials, who write text books for elementary and secondary schools and who are, in day-by-day contact with the pupils of lower schools, if the deep divisions of our society are to be healed and a commonwealth of free peoples achieved for the world. The scholars who train teachers and other leaders of the lower schools clearly occupy a point of special advantage and responsibility with respect to this enterprise.

The difficulties faced by teachers of the philosophy of education are very great. Perhaps the most serious difficulty which confronts us is that of not having, as yet, fully defined and established the character and place of educational philosophy in the whole field of scholarship. So far from having established itself fully, philosophy of education still suffers from the very general reaction against it which extended from about 1910 until very recently. Older college teachers will recall the attack upon both the history and philosophy of education, and the exclusion of these subjects as regular parts of the programs of important schools and departments of education. If my own personal experience is any test, the tide set in favor of the subjects about 1930, and is running more strongly in their favor just now than at any other time within my memory. Within the past year or two the strong departments were bombarded with requests for nominations of men to teach the history and philosophy of education, and, to judge from what I have myself seen the history and philosophy of education are attracting strong graduate

students in greater numbers than at any earlier time.

This revival of interest in the philosophy of education has produced one very embarrassing situation—a situation from which the subject is suffering. Statements, papers, and even books, produced by persons who have attained rather important places in education but who have not had at all adequate training in philosophy have been put forward as “philosophy of education.” Such productions are no more philosophy than are random bits of information about animals and untested conclusions respecting their structure and behavior scientific biology. Philosophy of education is worthy of the name only as it is properly related in the tradition of philosophical scholarship; precisely as philosophy, to be worthy of the name, must be properly related within the entire field of the sciences and humanities.

The matter of giving the philosophy of education standing as a scholarly field of university teaching is rendered exceedingly difficult by the lack of any common intellectual basis among students of education. Satisfying work in modern theory of knowledge and of value are possible only to persons who are so trained as to be quite precise in their use of language—a precision which cannot be acquired without rather extensive study of at least one foreign language, and such exercise in the interpretation of propositions as is to be had in a good course in old-fashioned formal logic; to persons who are quite well grounded in biology, cultural anthropology, the history of civilization and especially the history of ideas, and in

psychology; and to persons who have had enough formal training in the experimental sciences to enable them to follow scientific evidence. I have taught students who came to me with all of these things, and other students who have little if any of this basis, and it is they who have convinced me of the need of a thorough grounding in all of these areas for students of philosophy. Even with students who lack the preparation here suggested, however, a teacher of the philosophy of education can attain a result, which if far short of what should be achieved with all pupils is still of value—it is possible for any sincere college student to achieve, in a single course, a measure of the philosophic spirit and an introduction to philosophic problems, and these may well constitute a significant contribution to his intellectual development.

A final problem faced by the teacher of the philosophy of education is that posed by the limited amount of time which students preparing to teach can devote to it. The demands upon the college student preparing to teach are extensive. He must acquire a considerable range of general and basic knowledge and proficiencies. If he is to teach in a high school he must acquire rather extensive commands of two fields of knowledge; a requirement which the person planning to teach in an elementary school must match by courses in games, music, and drawing and other courses which will provide sound and extensive general knowledge in a number of fields. The prospective teacher must study the psychology of childhood and youth; and must make at least a

start in his very difficult art, that of teaching. Since these are immediate necessities, the prospective teacher finds little opportunity to develop the insights and convictions which give significance and direction to his activities.

Centuries ago, a band of Spanish explorers, lured by tales of the wealth of the famed cities of Cibola, traversed the American Southwest. They endured dreadful privation, danger, and toil; and the chronicle of their journey sums up its results as follows, "We found no

gold, but a place in which to search." One knows that the man who wrote that was, at the least, all but content, for in exploration as in philosophy, it is the quest that is the thing. The teacher of the philosophy of education surveys a situation which baffles him as harsh deserts and dangerous mountains baffled the Spanish explorer; but if indeed the teacher be a philosopher, he will have found the answer to his problem, as he finds a place in which to search, and young minds eager to join the quest.

The foremost danger confronting us in the educational world today is not that we will pay teachers too little, but that we will fail to recruit and train teachers worthy of the best professional salaries. It is not so much that we will have a shortage of persons certified to teach as it is that we will have a shortage of properly educated teachers to certify. . . . So far as I am aware, there is only one college in the United States which requires professional educational preparation of every faculty member before he gives a lecture or conducts a discussion. . . . The institution with this program of professional preparation for its faculty is the Command and General Staff School at Fort Leavenworth."—
HAROLD BENJAMIN, in *Survey Graphic*, November 12, 1947

Mobile Children Need Help

WILLIAM W. WATTENBERG

I

A RAPIDLY increasing concern with problems of human adjustment is apparent in much present-day educational thought. Although forward-looking educators have for some years worked to develop better methods of teaching youngsters to cope with their present and future personal problems, full appreciation of the significance of such efforts has grown substantially during recent years.

Several factors have combined to reinforce demands that the schools give greater direct attention to preparing young people to handle more intelligently matters involving human relationships. For one thing, the years preceding and during the war saw a growing emphasis on what was originally called intercultural education. Regarded as education to combat racial and religious prejudices, this movement quickly broadened its outlook.

Those working to reduce racial and religious tensions by means of education, discovered rather soon that clashes between groups of all kinds followed similar patterns. Study revealed that such conflicts were often an expression of deep-seated personality maladjustments, that many intercultural problems were special cases of a more general failure on the part of many people to work out satisfactory interpersonal relations. In short, reduction or prevention of prejudice was seen to be allied to

general education for mental health.

From another direction came pleas that "the schools do something about mental hygiene." During the war, military authorities were impressed with the number of Americans who had to be rejected or treated for psychoneurotic difficulties. Just as an earlier generation was stimulated to emphasize physical education and hygiene by the high rate of rejection for physical disabilities in World War I, so mental hygienists have been given a sense of greater urgency by the discovery of the prevalence of mental disorders among potential fighting men in World War II.

Meanwhile, medical men have become more vocal about the proportion of their patients whose illnesses have no important organic basis. Shortages of various types accentuate the problems. There are too few qualified psychiatrists, too few beds in hospitals for the treatment of mental ills. Furthermore, as quickly as one individual is cured, two new cases appear to take his place. Naturally, a cry arises for preventive measures. In response, many school systems throughout the country, beset as they are by their own problems of personnel shortages, do what they can to make teachers more sensitive to children's psychological troubles. In Delaware, an experiment in "preventive psychiatry," now in progress may be an indication of a coming trend.

From a fourth source we are im-

pressed with widespread difficulties among Americans in establishing desired relationships with other people. Jurists, religious leaders and the general public watch with worry the tremendous rise in divorce rates. The fact that many divorces involve neither hasty alliances nor war marriages, but involve couples of all ages, many married for years and large numbers with children, underlines the seriousness of this symptom of trouble. Marriage counselling and courses in family education are two direct attacks on this problem. But, again, those engaged in such efforts find themselves trying to cope with more general personality maladjustments.

The causes of personality difficulties are so many and varied that a complete list would be impossible to create. Broken homes, economic insecurity, rejective parents, sibling rivalries, culture conflicts, sex miseducation, overprotective mothers and fathers, religious uncertainties, and similar factors either alone or in combination doubtless are responsible for a significant proportion of mental breakdowns, delinquencies, smashed marriages and general unhappiness.

II

In this article we shall deal with one, and it is only one, of the factors which may contribute directly or indirectly to maladjustments among children and, when those children reach adulthood, among adults. We shall try to indicate a few, and they are only a few, ways in which schools may help children to cope with that factor. The problem we have selected is mobility.

We know from extreme cases that when families move, when children are uprooted, the resultant events may lead to problems. These are most manifest in city areas where many families are transient. Such areas uniformly have high delinquency rates, and high insanity rates, symptoms of maladjustment.

Before going into greater detail on effects or possible counteracting measures, we first should appraise the scope of mobility affecting children. For a long time we have suspected that Americans' traditionally great mobility involved many children, but have had no accurate measures for the nation as a whole. How many children have to go through an adjustment, with their families, to a drastic change of setting, with all that means in terms of finding new friends and learning new neighborhood customs?

During the past year, the Census Bureau has released its statistics, gathered during the 1940 enumeration, of the number and ages of migrants. The census takers, in 1940, had to supply on their schedules, the answer to this question: "In what place did this person live on April 1, 1935?" If the 1940 address was in a different city or different county from the 1935 address, the individual was considered a migrant.

We are particularly interested in this 1935-40 period because it was a period of comparative normality, the pattern of which may be expected to be duplicated with comparatively minor variations in the immediate future. By 1935, the strong back-to-the-farm movement of the early 1930's had spent itself. The shifts to war plants and the post-war adjust-

ment which uprooted 5,940,000 families, at least 3,600,000 of them containing children, between April, 1940, and February, 1946,¹ had barely started.

During the period, 1935 to 1940, some 1,052,291 children of elementary school age (5 to 13) in 1940 were involved in migration and another 437,681 of high school age (14 to 17) had migrated.² In percentage of the total population of their age groups, these young people represented eleven per cent of all children of elementary school age and nine per cent of all youth of high school age. That is, in a comparatively stable period, roughly one out of every ten young people of school age was involved in a migration and had to make an adjustment to strange surroundings, form new friendships and, if going to school, learn a more or less novel school routine. How many of these young people made more than one move we have no way of knowing.

The nature of the shift is indicated partially by the analysis, in Table I, of the type of community which the young people left and the type to which they went.

Two facts revealed by this table are striking: First, a very substantial number of these moves were between quite

TABLE I
Type of Migration, By Age Groups

Type of Migration	5 to 13 year group	14 to 17 year group
Urban to Urban	707,432	281,926
Urban to Non-Farm Rural	378,471	138,014
Urban to Farm Rural	152,477	69,438
Non-Farm Rural to Urban	198,783	87,636
Non-Farm Rural to Non-Farm Rural	214,532	78,338
Non-Farm Rural to Farm Rural	79,279	32,678
Farm Rural to Urban	104,804	49,521
Farm Rural to Non-Farm Rural	121,863	48,449
Farm Rural to Farm Rural	383,853	164,017

different types of community. This means that the young folks and their families had to undergo a marked change in patterns of living and recreation. Second, the number of urban children who had to adjust to rural settings was surprisingly great. In part, this represented a suburban trend. However, in some cases the moves to "non-farm rural" communities involved the growth of unorganized settlements, including trailer camps, on the fringe of metropolitan areas. In other cases, the move to farm communities meant just what it says, a child brought up in city streets had to learn the patterns of farm life. In short, mobile children are not merely a problem of big city schools; rural schools have an equal load in this respect.

Table II gives more complete statistics for the movement of young people in and out of the ten largest cities of the United States.

It is clearly apparent that, although large city schools still had to absorb considerable numbers of migrant children, the basic trend was outward to smaller communities. To a child, the change from city life to rural ways could involve as much confusion and as many

¹ U. S. Department of Commerce, Bureau of the Census, "Migration of Families in the United States: April, 1940, to February, 1946," Series P-S, No. 14, December 26, 1946.

² These and all other statistics for the 1935-40 period are taken from the publication, U. S. Department of Commerce, Bureau of the Census, "16th Census of the United States: 1940: Population: Internal Migration, 1935 to 1940: Age of Migrants," Washington: U. S. Government Printing Office, 1946. In some cases, figures have been derived by simple arithmetical calculations, i.e., division, addition or subtraction.

TABLE II
*Migration of Young People In and Out of Large Cities,
1935-40*

City	5 to 13 year group	14 to 17 year group
New York City		
In-Migrants	19,029	9,346
Out-Migrants	49,778	18,260
Chicago		
In-Migrants	15,721	6,791
Out-Migrants	37,987	13,305
Philadelphia		
In-Migrants	7,841	3,089
Out-Migrants	15,607	6,359
Detroit		
In-Migrants	14,249	5,828
Out-Migrants	33,065	11,121
Los Angeles		
In-Migrants	30,385	13,827
Out-Migrants	30,259	11,822
Cleveland		
In-Migrants	4,620	1,994
Out-Migrants	15,933	6,266
Baltimore		
In-Migrants	5,206	2,088
Out-Migrants	7,352	3,127
St. Louis		
In-Migrants	6,275	2,754
Out-Migrants	15,144	5,749
Boston		
In-Migrants	4,346	1,678
Out-Migrants	10,718	3,629
Pittsburgh		
In-Migrants	3,427	1,486
Out-Migrants	9,693	3,968

problems as the adjustment to city patterns on the part of rural migrants.

In addition to change in patterns of living, many migrant children had to contend with sectional differences. As Table III shows, many of the moves were over long distances, and brought children in contact with somewhat different customs and patterns of climate.

Contrary to popular assumption, migration was not confined to poorly skilled laborers and dispossessed farmers. All economic levels were affected.

³ All statistics on the occupational level of migrants are taken from U. S. Department of Commerce, Bureau of the Census, "16th Census of the United States, 1940: Population: Internal Migration, 1935 to 1940: Economic Characteristics of Migrants," Washington: U. S. Government Printing Office, 1946.

In fact, the most mobile group during 1935-40 were professional people, some 25 per cent of whom had made at least one change of residence during the five-year period.³ Table IV gives the detailed

TABLE III
*Distances of Migrations Affecting Young People,
1935-40*

Distance of Migration	5 to 13 year group	14 to 17 year group
Within a state	1,553,608	639,520
Between contiguous states	494,683	195,951
Between noncontiguous states	434,665	175,647

figures on migration of the major occupational groups. We cite figures for men only, to give an indication of the economic status of families involved.

TABLE IV
Occupational Level of Male Migrants, 1935-40

Occupational Group	Number	Number of Per Migrants Cent
Professional and semi-professional workers . . .	1,875,387	476,162 25.4
Farmers and farm managers	4,991,715	410,793 8.2
Proprietors, managers and officials	3,325,767	511,235 15.4
Clerical, sales and kindred workers . . .	4,360,648	690,950 15.8
Craftsmen, foremen and kindred workers . . .	4,949,132	661,613 13.4
Operatives and kindred workers	6,205,898	784,476 12.6
Domestic service workers	142,231	24,798 17.4
Service workers, except domestic	2,196,695	393,239 17.9
Farm laborers and foremen	2,770,005	441,994 16.0
Laborers, except farm . .	3,210,427	383,825 12.0

Up to this point we have been dealing with migration between communities. To complete the picture, however, we must take into account the restlessness of city families which, until their movements were hampered temporarily by the housing shortage, frequently moved from house to house, and from neighborhood to neighborhood. No over-all figures on such intracity mobility are available.

However, a study of Rochester, New York⁴ gives a clue to the extensiveness of such movements. The city was divided into fourteen large areas and an analysis made of changes of residence between 1930 and 1940. In the median area, approximately one out of every five families had moved from one area to another, and an additional one out of seven families had changed addresses within the area. In the most stable area of the city, 77.0 per cent of the families had lived at the same address for ten years; in the most unstable area, only 48.5 per cent had stayed put for that long.

III

Let us now turn our attention to the more intimate and human implications. The statistics may show us the extent of the problems, but we must look to the life meanings of mobility to determine how important those problems may be. What problems do mobile children have?

For one thing, a change of residence may add to the insecurity of young people. They witness one home being dismantled. They may hear their adults worrying about finding a new place to live. Then, more or less slowly, they find a new dwelling being readied for family living. Throughout the process the routines of daily life are badly disrupted. Unless the youngster is called upon to assist in the operations of moving, he may find himself receiving no

attention from the older members of the family; in fact, the many injunctions to "keep out of the way," may make him feel unwanted or rejected.

Where family groups are stable and the child is secure, the process of moving may do no more than provide a rather delicious excitement. However, where the youngster felt insecure and had built what security he could about daily routines and familiarity of places, the disruption may be more serious. In those more extreme cases, unfortunately too frequent, where the move is a symbol of a home being broken, the mobility brings realization of serious new insecurities.

When young people move, they immediately confront the problem of finding new playmates. To a very young child this may be no problem at all, if the new home is in an area where children of the same age are reasonably abundant. In such cases, the child will soon be playing with other children living on the same street, unless, as sometimes happens, adult pressures and prejudices interfere with play groups.

However, this simple process may not operate. The new home may be in a city area where children are few and play is dangerous. Adults may be suspicious of each other and, in a spirit of over-protectiveness, forbid certain children to play together. Also, in cases where a city child has moved to a farm, play patterns may be so different from his past experiences that he finds no new friends.

The processes whereby a child is appraised by other youngsters are not without hazard. They differ from setting to

⁴ Research Department, The Council of Social Agencies, Rochester, N.Y., "Rochester, N.Y.; IV: A Study of the Mobility of the City's Population," Rochester: Council of Social Agencies, 1945.

setting. A newcomer may be subjected to a series of physical encounters to determine his or her prowess. Where such trials by strength lead to pain and defeat, the new child may judge the group hostile and may withdraw from attempts to make a social adjustment. Also, adults may enter the picture. The child's parents may be distressed by the fights, and forbid further contact with "those rough-necks." The youngster who emerges triumphant from physical combat may thereby learn a new technique of social interaction, and embark on a career of bullying.

Children can be quite cruel to each other regarding differences in dress, habits and speech. They may gang up on a newcomer. Boasting contests, name-calling and snobbish ostracism may make life miserable for a youngster who runs counter to a strong "in-group." Even when the new child begins to make friends, by so doing he or she upsets existing relationships, and brings upon himself the venom of juvenile jealousies.

Such conflicts may appear quite trivial, and even amusing to the adults, but remember children frequently have not learned techniques to deal with such conditions; they are experimenting and learning. The child who encounters group coldness has several courses, some of which are dangerous. He may retreat, and gradually withdraw within himself and live pleasantly among phantasies. He may keep trying and by his awkwardness or ill-timed aggressiveness lengthen the period of lonesomeness so that it leaves a permanent mark. As police officials know, a newcomer may seek to gain admiration by feats of dar-

ing or boldness. Delinquent behavior is valid as social coin of the realm in many areas. More than one juvenile criminal's main motivation is to prove himself or herself worthy of attention and friendship.

Among adolescents the problem of social adjustment is intensified by the greater cohesiveness of gangs, crowds, and cliques. Although many adolescent groupings are open and admit newcomers readily, in others social compactness discourages the addition of new members. Such tight cliques exist within large organizations, such as clubs and church youth leagues. A newcomer may be admitted to the larger organization and still remain lonely because no one accepts him into any of the cliques. For example, a girl may attend a club social only to find that she receives no invitation to dance. Such isolation in the midst of gayety is hard to endure.

Unless an adolescent has learned techniques for approaching and establishing friendship with comparative strangers, therefore, a change of residence may lead to many lonely months. A withdrawal into himself is always a possible solution to the situation. A typical case, for example, was a girl of fifteen called to the author's attention by anxious relatives. When she was twelve her parents had moved from one district to another of "better" level within a city. Prior to the move she had been a gay member of a small circle of friends. Because of travel distances, she could no longer retain those friends. At her new school she proved unable to make any new friends. At fifteen, she was morose, moody, and much given to daydreams, moving pic-

tures and romantic magazine stories.

At the other extreme are those adolescents who in the course of much moving about with their families have learned to make friends readily. Sometimes, their adeptness creates new problems where it is based on utilization of such "common denominators" as alcoholic and sexual prowess. At this extreme we have the "fast workers" with a "smooth line" and casual irresponsibility towards other people. They have learned to traffic in insincerity and superficiality. As adults they swell the ranks of divorced couples.

Lest we lightly try to blame parents for the social gropings and mistakes of their children, we must remember that migrant parents have problems which occupy their attention. In addition to the work of establishing a new home, they also are seeking to make friends, often with as little success as their children. They may be thoroughly confused by their new surroundings. They are often unaware of the dangers the new environment has for their children. They try to apply in a new situation techniques which worked well in the former, very different settings. Those areas in our large cities in which newcomers first settle are uniformly areas of high delinquency and high insanity rates. It is plain to see why this is so.

A child's first days in a new school may add to his insecurity. There is often an initial period of waiting in a principal's office. Then comes assignment to a class and teacher on a *temporary* basis. The fact it is temporary is made painfully clear. Frequently there is a prolonged period of testing before a final grade placement is made.

Because of the many differences in teaching procedures and in curriculums, a youngster frequently does not come up to the standards of the new school. Any insecurity he may feel is augmented by comments which imply a criticism or disdain of the results of his previous schooling. Local pride may lead unthinking school people to seize the opportunity to contrast the merits of their "system" with the presumed incompetence of other methods. This may happen even within the same city. In one large metropolitan community, for example, where several schools are experimenting with a new method of teaching reading, a child transferred from an experimental to a regular school is often demoted one grade and hears the principal vehemently condemn to parents the bad effects of the new method.

A sensitive youngster is likely to feel "on trial" and insecure for months after changing schools. Many of the wiser school people, of course, are aware of this possibility and do everything possible to welcome new children in a manner to make them regard the new school as the one place in the new community where they are truly safe and secure. The healthful importance of such treatment cannot be overestimated.

IV

This consideration leads us to ask what schools can do to help mobile children make good adjustments. Although special administrative machinery may be set up in the larger systems, the single most important item of help is given by the way the youngster is treated by his new teacher. By personal warmth and friend-

liness a teacher can give the newcomer a feeling of security and of "belonging." The new class may become to a child a "new home," a rock of steadiness and stability in a shifting and confusing world.

Skillful teachers, aware of the social sub-groups within the classroom, can aid a new child to "break the ice," socially speaking. Classroom procedures which are based on co-operative activity give the newcomer a chance to make acquaintances without seeming to push himself forward. A shy youngster who would not know how to approach a "stranger" on his own initiative may find himself taking the first steps toward a new friendship as he works with some other youngster as directed by a knowing teacher.

During class sessions, too, the experiences of young people who have travelled and seen much of the world can be drawn upon for learning purposes. Such incidents serve another function: they enable the newcomer to display his past experience without exposing him to the charge of being boastful. To be sure, unskillful over-praise by a teacher may have an unfortunate effect, but careful development of such classroom incidents is more likely to produce the desired result.

Schools may also provide help for parents in facing their own problems, as well as those of the children. Friendly school workers can give many valuable suggestions. Parent-teacher association meetings may give the newcomers an opportunity to make friends and thus

solve some of their own social problems.

In communities or areas where immigration is high, however, these informal methods may prove inadequate. The problems may be too general, too complex and too time-consuming for school personnel. In such cases, wisdom may point to need for a large-scale provision of guidance for newcomers. A co-ordinated program enlisting churches, social welfare agencies, unions, civic organizations and public bodies may be required. School people may play a major role in calling the need for such efforts to the attention of the proper authorities.

In this article we have tried to show the extent and effects of one of the many factors which create problems of social and personal adjustment for American children. We have tried to point out a few things that schools may do to counteract any ill effects of that one factor. There are many other factors, some of them much more difficult to tackle because they involve deep-seated economic, political and religious controversies.

As we deal successfully with any condition which creates problems for children and which adds to possibility of mental ill health, to that extent we gain ground in our battle to build a happier and more secure America. To be sure, much will remain to be done. However, we know that thousands of children of mobile families need all the help we can give them. As we do an increasingly better job of providing that help, we will add wholesomeness to thousands of lives. That is eminently worth doing.

Old Mr. Borden: An Unforgettable Teacher

STUART G. NOBLE

AT ABOUT the age of ten my education passed into a different phase. I had up to this time had women teachers only; now I was to have a man. Old Mr. Borden took charge of the two-teacher district school that I attended and I went into his room along with the older children. A Confederate veteran, grizzled with forty years of itinerant schoolmastering in the rural South, he was remarkably vigorous and self-assertive for a man of advanced years. A gray beard fringing his firm-set jaw and beetling black eyebrows overhanging his steadfast eyes contributed to his formidable appearance. He stalked about the classroom unquestionably lord of all he surveyed.

Mr. Borden knew no new-fangled pedagogy. As a teacher he believed in strict discipline, mental, moral, and physical. He never had to experiment. He knew precisely what he was about. His rule was to see that the children learned something worthwhile every hour of the day and developed character in the process.

The contrast with what we were used to was evident the second day of school. On the first day he had assigned my class a page of definitions in Robinson's *Rudiments of Arithmetic* to be learned by heart. My earlier experience with that kind of material had taught me to read it over, but, under no circumstances, to

take it seriously. So, on the second day, when he called my group of barelegged little boys to the recitation bench none of us was prepared for what was to come. As I sat at the end of the row he began with me.

"What is quantity?" he demanded.

On hearing this question I was supposed to respond, quoting the direct words of the text, "Quantity is anything that can be increased, diminished, or measured." Not knowing the exact words and not having the faintest idea what the definition came to, I fearlessly answered, "I don't know, Sir."

He then passed the question to the boy next in line and received the same answer, "I don't know, Sir." Having proceeded the length of the bench without getting a proper answer from anybody, he started again with me, asking the second question.

"What is mathematics?" Here the answer, was, "Mathematics is the science of quantity," but I did not know that either, nor did anybody else know it. Without comment the old man asked me the third question. Thereupon, finding me and my companions utterly ignorant of the fact, perfectly obvious to him, that "arithmetic is the science of numbers and the art of computation," he extended his inquiry to include abstract and concrete, simple and complex, and integral and fractional numbers. He received not a

correct answer from a soul in the class, and he logically concluded that not one of us knew a word about the lesson. On reaching this conclusion it became his unpleasant duty to do something about it; and, being a gentleman of large experience in such affairs, he knew precisely what to do.

Laying the book carefully to one side he deliberately addressed the group of ten-year-olds, as follows:

"I told you yesterday to *get* that page of definitions. I meant what I said. Not one of you knew a word about it. Now, I'm giving that same lesson over for tomorrow, and if you don't know it, I'm going to thrash every last one of you!"

Corporal punishment was employed in nearly all the country schools of that day. Rural communities had no respect for a teacher who could not keep discipline. Nothing was thought of switching little boys for disobedient or mischievous behavior. Even big boys who followed the adolescent urge to the point of challenging the authority of the school had to be summarily dealt with. But the practice of corporal punishment was clearly on the wane. Teachers seldom resorted to it, and usually felt an obligation to warn pupils of offences likely to call for the extreme penalty. Before Mr. Borden came, pupils who didn't know their lessons were kept after school or made to stand in the corner, but I never heard of anybody's being whipped for that reason. His announcement, therefore, came like a clap of thunder out of a clear sky. I for one was not only shocked but deeply humiliated.

When I got home that afternoon and told Mother what seemed to lie in store

for me, she was as much outraged as I was. She expressed herself in no uncertain terms, not only about the severity of the impending punishment but also about the absurdity of the assignment. Nevertheless, both of us were determined to avert the tragedy if possible. As soon as supper was over, we went to work at a table under a smoky oil lamp. For an hour we struggled with flying insects and abstractions that neither of us understood, and in the end emerged victorious. The next day every pupil in the class showed some slight knowledge of the lesson and I knew more than anybody else. Mr. Borden thought the lesson might have been better, but grudgingly conceded something to the spirit of our response. Nobody was thrashed. He merely assigned the next page of definitions and suspended the whipping for the time being.

In the months that followed, I not only learned more about arithmetic than I had thought possible but I also learned something about the proper attitude toward study. Mr. Borden taught us that going to school was not taking a holiday and that study was work, not play. Furthermore, we learned that we had to do our work thoroughly, not with just a lick and a promise.

We learned much more from Mr. Borden than we found in the textbooks. Like all old-fashioned teachers he preached a lot. I can still hear him ranting as he strode back and forth the full length of the rostrum, and see him squirting sprays of tobacco juice as he came in range of the window on each side of the room. (Some people in the community disapproved of Mr. Borden's

chewing tobacco in the schoolroom but so many of the men were addicted to the chewing habit that the teacher was not widely condemned for his indulgence.) He flashed his eyes and flung his arms as he warmed to his moral themes.

"What's this generation a-coming to?" he would ask, "neglecting your lessons, squandering your time, wasting your golden opportunities! Don't you know that a minute lost is gone forever? If you have any ambition, and ever expect to amount to a row of beans in this world, don't you know you've got to make good use of your time now—now, before it is eternally too late? What will be your answer in the last judgment?"

With this exhortation, his voice would rise with the fervor of an Old Testament prophet. He threw a sobering fright into me. Whenever I relaxed a moment from my studying, in my imagination I could see the recording angel marking me down as a good-for-nothing profligate.

He repeated his favorite story over and over to stamp in the moral. It ran this way:

"Many years ago, when I was teaching school in Georgia, the boys used to stop by the mill-pond on the way to school to take a swim. Some of the parents didn't want their boys to swim in the mill-pond for fear of their being drowned, so I told the boys to keep away from it. One morning two boys took a notion to go in swimming and had started toward the pond, when they met David Good, a fine bright-eyed young fellow, going in the opposite direction.

"'Come, let's go in swimming, David,' said the boys.

"'No, I don't want to go in today.'

"'Oh, come along. The water's fine.'

"'No, pa and ma don't want me to swim in the mill-pond.'

"'Your pa and ma will never know about it.'

"'Mr. Borden don't want me to go in either.'

"'Mr. Borden will never know.'

The old master continued his story, placing his right hand impressively over his heart to emphasize his words:

"Young David drew himself proudly to his full height and looking those two boys squarely in the eyes, he said: 'Pa and ma may never know it, Mr. Borden may never know it, but I'll know it!'

"That's what I call integrity," concluded Mr. Borden. "Now, what do you think became of those three boys? It wouldn't be hard to guess that David became a respected citizen of his community and a member of the legislature. The other two boys came to no good end. One of them was later convicted of forgery and sent to the state penitentiary and the other was shot down as a horse thief in Texas."

Modern educators scoff at this sort of teaching. They hold that the direct teaching of morals tends to do more harm than good; that the obvious moral palls on the youngster like too much sweetness. Thus, for fear of striking the child full in the face, they go to the opposite extreme of concealing the moral so carefully in the story that the child never discovers it. In fact, they say so little about morality that they themselves sometimes forget it altogether. And so the pendulum has swung clear away from Mr. Borden.

I can speak only for myself, not for

the other children of the school. His preaching hit the mark with me. I don't mean that it frightened me into being a goody-goody. There was something more profound in it than that. It tended rather to develop moral fiber and stimulate ambition. Under Mr. Borden's instruction I determined to be "somebody." This ambition was concerned largely with my own self-respect and had nothing to do with making money or winning fame. He made me want more than anything else to be deserving of my fellowman. As to how this was to be accomplished, he offered no concrete details, no definite objective. He merely pointed to a fascinating light glowing brightly on a far horizon. Mr. Borden

first made me conscious of that light, and charged me with the responsibility of reaching it.

It was the practice to open school every morning with a brief religious service, consisting of the singing of a hymn, the reading of a chapter in the Bible, the recital of the Lord's Prayer in concert, and the singing of a second hymn. Nobody objected to this service. Indeed, I think the patrons would have risen in a body to protest if any teacher had omitted it. But when the headstrong Mr. Borden improvised his own prayers and ventured to comment upon the "Scripture" he read,—that was another matter, and sufficient reason for his not being retained another year.

The people of the world must learn to live together. The evils of ignorance must be countered by knowledge; suspicion must be offset by trust, and jealousy, by mutual respect.

The aim of UNESCO is to bring men and ideas together, but its success will depend largely on individual members of various organizations believing in UNESCO, who take an active part in this campaign to resolve the misunderstandings, the fears and suspicions now so prevalent among the peoples of the world.—GEORGE C. MARSHALL, Secretary of State

Battle of the Books—Educators' Version

BERTRAND EVANS

I

EVEN while they are disputing what appears to be a quite different issue, the real bone of contention among educators concerned with the reading program in secondary schools is likely to be the balance of contemporary and classical (in the sense of older or traditional) literature. Openly or covertly, this version of the famous old literary battle of the books has itself continued for a very long while, and with no apparent change in the traditional positions of the opponents. In general, those teachers of English whose academic training was in English have stood together, whether they practice their profession in the junior or senior high school, college, or university, for a balance that favors older books; and, in general, school administrators and professional educationists have stood for a fuller representation of the contemporary. There are minority camps and individuals on both sides, it is true, but in the main the division holds.

As one whose professional responsibility it is to think equally as English teacher and educationist, I have found it necessary to my peace of mind to seek a way of reconciling these conflicting points of view. The contradictions which disturb my two-headed function are of course not limited to the one problem of balance in reading programs; there are conflicts also in the related matters of grammar and composition, in specific methods and general philosophies. Of

the others I shall speak elsewhere. Here I should like to examine the one controversy, which is perhaps as central as any, and I shall do so without illusion: the dispute is too ancient and the entrenchments too fixed to allow much hope that a few words will unite forces so adamantly opposite. But it may be of some interest to make clear that in one mind a way of reconciliation seems open.

It is necessary to begin by tracing once more over the lines of the controversy, and in doing so I shall report the basic arguments of both sides as impartially as I can. But I reserve the privilege, having stated each accusation, to assert my own conclusion as to its validity.

If the lines are to be traced accurately, the arguments must again be stated negatively, for the dearth of positive argument on either side has been a conspicuous feature of the dispute. Proponents of the contemporary have customarily prosecuted their case by belaboring the classical, leaving the virtues of their own wares to be recommended by implication; proponents of the classical—with somewhat less vigor but sometimes with an air as unpleasant as snobbery, and a little resembling it—have deprecated the contemporary, leaving old books to be recommended chiefly by their halos. Under the circumstances it is not precise to speak of “proponents” of the contemporary and “proponents” of the classical; it is necessary to say “opponents” of the one and of the other. Inevitably, the

first conclusion an impartial observer reaches is that surely neither contemporary nor classical literature ought ever to be read.

II

The major charges against the classical program are these: (1) its content is uninteresting to high school students; (2) it stresses the history rather than the experience of literature; (3) it has little to communicate to the minds of modern youth; (4) it has failed to graduate students who continue to read great books; (5) it is too difficult.

That all of these are deserved in some measure by the classical program will be acknowledged by anyone who is informed and fair, whether he be educationist or Chaucer scholar. On the other hand, all of them may be dismissed as inconsequential by a single answer of one kind: that the whole program depends on the teacher, on the atmosphere, or climate, in which she is asked to teach, and on the wisdom exercised in the selection of the books. In a perfect combination of these three factors, doubtless all of the charges would prove false; but this answer obviously depends upon a too-happy coincidence, and we must examine the accusations individually.

Few would deny that there is some truth in the first, that the content of the classical program is uninteresting to high school students. At the same time, few who know even a portion of the world's literature would suggest that in its whole range up to the twentieth century—or at whatever date the "contemporary" begins—there are not works to fill a reading program that will fire youthful

imaginings. There are enough, and to spare. It is true, as we can all testify, that a dull or a misguided teacher can dim the brightest page, old or new. We have encountered those who make even *Macbeth* tedious, and such teachers, especially when they have dragged pupils through documents less teacher-proof than *Macbeth*, have helped to popularize the legend that older books are dull. On the other hand, the rarest kind of teacher can make even a dull page bright. But if all teachers were "rare" excuse might be found to include an even greater number of dull books in the traditional program than are now there; the very superfluity of superb teachers might in that event be unfortunate, for a dull book is not a good book, and certainly is not a great one, however frequently "dull" and "great" have appeared as synonyms in the heat of this quarrel.

To judge fairly here we must figure on a mean. We cannot count on always having superlatively gifted teachers always teaching *Macbeth*: there are not enough gifted teachers and not more than barely enough *Macbeths* to go around. But neither must we suppose that teachers are all hopelessly dreary and that they always teach, say, *The Pleasures of Elope*. If the preparation and the selection of teachers are wisely managed, and if the best of books are chosen—and those are the ones which are most certain not to be dull—then we can imagine a mean exemplified by a skilled and intelligent teacher, though not an inspired one, directing the reading not of *Macbeths* exclusively, and not of the tedious only, but of a *Wuthering Heights*, a

Robinson Crusoe, *a God Sees the Truth*, *But Waits*, *an Ode to the West Wind*, *a Self-Reliance*. With such works (and there are many) presented by such teachers (and there are many) the chance that a program composed entirely of pre-twentieth century pieces will be interesting is not so slight as those insist who exaggerate classical deadliness by way of proving contemporary liveliness.

Capable teachers are continuing to show their students that good books, old or new, are interesting, and, as always, and as is proper, they are having to work hard. For many students, some of them accustomed to dazzling light in their eyes and blaring sound in their ears and others accustomed only to grayness and shabbiness in their lives, may be counted on to express a token resistance without some form of which none of us would be human. To interest people in good things, when these come in tones other than those to which the eyes and ears are adjusted by extracurricular habits and experiences, is rarely easy. Yet I assume that both the opponents of old books and the opponents of new books continue certain that the quintessential task of education is to interest the most people in the best things. There is indisputably so much that is "best" in pre-twentieth-century reading that its opponents need to consider whether they may not have forgotten this ultimate, without which there seems little justification for the time, money, and energy spent on education—or, one might say, even for education itself.

Critics of the classic-dominated program strike sharply in the second charge, that it stresses the history rather than the

experience of literature. Even so, the charge is not unanswerable. Clearly, the fault here lies not in the literature itself, but in its traditional arrangement. Until comparatively recently most high schools required a year of American and a year of English literature, taught chronologically. Countless schools throughout the country still follow this plan. In my own first year as a high school teacher I followed it, and since I have reason to believe my reasons for doing so were typical, I shall report them—however embarrassing they are to me in retrospect: (1) that was the way I had been taught in high school; (2) it was the way I had been taught in college; (3) my American anthology began with a specimen of the writing of Captain John Smith and my English one with a fragment of *Beowulf*; (4) this order posed problems of arrangement: I had merely to follow the years and the periods, reaching the end of the nineteenth century in late Spring; (5) frankly, I did not know any other way or suspect that there might be any other.

The charge that traditional programs stress literary history rather than experience might more properly be restated thus: the use of older literature has tempted teachers to adopt a chronological organization. That is irrefutable. And in a course so arranged, the fixing of chronology in the minds of students is likely to take precedence over the experience of literature. The development of forms, the dates of works and men, the transitions from period to period, the characteristics of this age and that, the fact that Pope followed Dryden and preceded Johnson—the knowledge of all

this does indeed become heavily weighted, as anyone knows who has skimmed through examination questions posed by teachers of such courses. But the blame rests unmistakably on the arrangement of the books, and not on the books themselves. Remedy the organization, and the cause of the fault is removed. Older books may then be read for experience as surely as newer.

With the third charge, that the classical program has little to communicate to the minds of modern youth, it is difficult not to be impatient. Unquestionably older books that are badly chosen—or not chosen at all, but included merely to avoid gaps in chronology—and books so treated that they are neither interesting nor understandable, will communicate little but a distaste that may spread to all reading and so do general harm. If this criticism singled out only such books and such teaching, it would deserve to be proclaimed to every teacher and every administrator; for it would help to shake out of traditional programs some threadbare “classics” that should have no place—including many that came in long ago to represent the then-contemporary and, through inertia, simply remained. But when it is offered as a generalization, as if it applied to all non-contemporary books, it is a libel not often uttered by anyone acquainted with great books.

Here I am sensible that argument is futile until the detractors shall have read more widely, when it will be unnecessary. Yet here, in what seems a proper place, I should like to take a few sentences to mention an idea that is widespread and that I should select from many wayward notions in educational

theory as especially vicious. This is the idea that education, if it is to accomplish much, should deal mainly in the issues that are flaring in our time. This notion, it goes without saying, is the natural enemy of great books—even of great contemporary books, but especially of older ones, which, being older, are dismissed *ipso facto* as having no conceivable bearing on the issues of a day later than that in which they were written. But unmistakably what we now need above all is perspective on our problems, from personal to international ones; and there is no perspective to be gained but in a long view. How reprehensible, then, is this dismissal! For it is not by merely confronting a problem that we best seek its ultimate solution, but by shaping the kind of mind that is brought to bear upon the problem, and the indispensable quality of that mind, its perspective, is to be achieved only through distance. A great book—any great book, modern or ancient—provides that distance and therefore the possibility of that perspective which sees things in their right proportions. Obviously there is need also to study the facts of present problems at first hand and close up. But it is not to be said that books which light the problems of Man, which educate the mind to measure the true dimensions of the merely special problems—the temporally local problems—that are peculiar to a given era, have nothing to say to contemporary youth.

The fourth charge, that programs of older books have failed to graduate continuing readers of great books, is recognized both by educationists and by English professors—with glee, and with lam-

entation. There seems to be no wholly satisfactory answer. It is desirable, of course, that high school graduates continue to choose their reading wisely, and it is certain that many of them do not. Like most college graduates, they read the newspapers, a popular magazine or two, an occasional best seller, and perhaps a few mysteries. Their standards of selection are set not by the masterpieces read in school, but by radio and the movies—or by some kind of chance. These facts are clear, and the doubt is not whether such facts are, but what conclusion should be drawn from them.

One conclusion, that the graduates of a contemporary program would choose better books, is doubtful. There are some obvious reasons why most people stop reading great books after their school years. The pressure of easier and more insistent forms of entertainment and the fury with which the many demands of "the present" assault our consciousness do not encourage choice of a book that is, by its very character, once or twice removed from the immediate scene. In these circumstances, emphasizing modern grading in the school program is not likely to alter the later reading habits of high school graduates; only something drastic done to our way of life would change those much. If this opinion is accepted as reasonable, then only one question remains, and I shall merely pose it: Is the fact that most graduates do not continue to read great books a reason they should not read them in school, or—if we do honestly believe that there is value in reading great books—all the greater reason they should?

The charge that older books are too

difficult is customarily accompanied by statistics—which all of us know by now—showing how the school population has changed during the past seventy-five years. These statistics form a sturdy prop for what is in fact a lame argument.

Having been a high school student who was required to read some older books, and having taught a thousand or more high school students who were required to read them, I shall not deny that masterpieces challenge the abilities of young readers. On the contrary, I shall go beyond admitting that, and shall insist that they afford difficulties also for college professors who are specialists in them. But I shall deny that these difficulties, for either students or professors, invariably preclude compensation for the reading. If the student is able to grasp only twenty per cent of what is in *Hamlet*, say, and the professor only eighty per cent, *Hamlet* is still worth the time of both; perhaps the return is greater than the full hundred per cent of a lesser book.

Yet, obviously, some older books present difficulties of a character to make their use in a high school course unthinkable. Goethe's *Faust* and Dante's *Divine Comedy*, for example, would not likely be required by a teacher who knew both sides of her business—children and books. (Yet here, merely in passing, I may report the case of a junior I once had, the school janitor's son, whose I.Q. was an even 100. Without help or encouragement from me, and scarcely with my consent, this boy read the *Divine Comedy*, asked permission to speak to the class, and proceeded to discuss it for a full hour. I cannot say that he

mastered Dante's work; but he did speak with a glow in his eye. I saw him ten years later, at his job as postal clerk in his little, hill-bound, sheep-raising community, and the glow was still there.) But masterpieces which offer such difficulty are outnumbered by those that can be brought within reach of the average high school student—or, more precisely, to which his reach can be extended. Homer and Cervantes are within reach, and most of Shakespeare can be read with more profit than expense—a favorable balance. In the strata just below these, but still properly “masterpieces,” are poems, novels, essays, and plays numerous enough to show for the curious superstition it is the notion that the best books are the most difficult. Most masterpieces are masterpieces of lucidity; indeed, lucidity is one reason they are masterpieces. Difficulty in reading is not greater as the writing is greater: Browning is easier than many a freshman theme, and Shakespeare is easier than Browning.

One more point is to be made in answer to the charge that older books are too difficult for the population of the modern school. Those who would abandon the old because it is too difficult imply—negatively, of course, as usual—that the contemporary should be included because it is easier. The argument typically runs thus: “Certainly students should read the classics. But let us get back to these, which are difficult, *after* the contemporary.” The converts to this thinking are many, for the argument looks sound both logically and psychologically. The student breathes the same air, reads the same newspapers, walks

the same streets, witnesses the same events, feels the same pressure, hears the same noises as the contemporary author. It is natural to suppose that the experience of this author, recorded in today's English, should carry more readily to our generation than the experience of one who died three hundred or two thousand years ago and who spoke from other streets and pressures.

Yet the briefest scrutiny of this idea destroys its truth as a generalization. It remains sound in isolated cases and with second-rate books and lower. But when only the most distinguished books are considered—and there is time only for these in a school program, unless we would be wasteful—the flaw is glaring. Let us try first the field of the novel. As a representative of the classic, “too difficult” work, let us choose *David Copperfield*. Now let us seek, as honestly as we can, a contemporary “easy” novel of comparable stature—as nearly as that can be determined. If we take the word of critics, we shall have to choose Joyce's *Ulysses*. Is it, then, reasonable to go backward in the novel, from the contemporary to the older?

Let us try poetry, and here let us be more than fair. Let us take from Shakespeare the sonnet “When in Disgrace” and from the *Atlantic Monthly* any sonnet published in the last year. We have indeed been generous, for Shakespeare's sonnet is not the easiest older poem, and any *Atlantic* sonnet is likely to prove more understandable than are many poems of our time. In the first sonnet, two words need explaining: “bootless,” which means “useless,” and “haply,” which means “perhaps.” Beyond these

are no barriers in the way of a student who seeks the poet's idea, and the two words may be defined for him in a single sentence, as I have just defined them. But the *Atlantic* sonnet—and I repeat the emphasis, *even* the *Atlantic* sonnet, and even *any Atlantic* sonnet—poses riddles of ellipsis, capsule-concentration, and esoteric imagery at the least; at the most, it may require a lecture on a concept from psychology or a digest of a history of ideas. More dramatic contrasts in poetry are of course cheap; I have deliberately been unsensational. The question remains. Is it reasonable in poetry to move backward from the contemporary to the older? From Guest to Dante, yes.

Now let us try drama. But here at once is an impasse, for, though our time has written fine plays, it offers none to set with *Macbeth*, *Hamlet*, *The Merchant of Venice*, *Julius Caesar*, *A Midsummer Night's Dream*, *Romeo and Juliet*, *As You Like It*, *Twelfth Night*, and *Henry V*—the older plays most frequently included in high school programs. The nearest approximations would be the best of O'Neill and Shaw: let us say *Mourning Becomes Electra* and *Man and Superman*. The psychology of the former and the philosophical doctrine of the Life-Force of the latter impose prerequisites that place them farther beyond the high school student's frame of reference than even *The Tempest*, Shakespeare's subtlest. Again the question: Is it reasonable in drama to proceed from the contemporary to the classical?

The preceding parallels have been drawn, I think, in full awareness of their

inconclusiveness. I have not sought to prove, and do not wish to prove, that the best contemporary is in fact more difficult than the best traditional literature. But by making some samplings I have aimed to criticize the widely accepted generalization that the reverse is true.

III

Arguments against the contemporary program are more difficult to separate from one another and to define. Beneath them all one senses the familiar resentment, composed of honest disdain, misunderstanding, and distrust, of age toward youth, status quo toward innovation, champion toward upstart. It is a universal foible, that the good old days were better than these, that the antique surpasses the modern, that John L. could have knocked out Joe. And this belief, one observes, is characteristically a little nervous and unnatural, as though the believer were disturbed by the possibility that his position is not perfectly tenable.

Among the charges against the contemporary, as I am able to sort them, are these: (1) that it is inferior to the classical; (2) that selection of the best is uncertain; (3) that it is too close to current social problems to which students are also close, so that the literary experience is alloyed; (4) that such a program must remain in a state of constant flux, with the result that stability and design are sacrificed; (5) that it fails to fulfill the function of relaying the heritages of country and race.

The charge that the contemporary is inferior I have already attributed partly to the human tendency to scorn the unproven. Here is not the place, and I am

not the critic, to examine in any detail this, which is perhaps the very center of the battle of the books. But I do presume to say that as a blanket indictment the charge is as insupportable as are most unqualified generalizations on matters infinitely complex. It is certainly true—it would otherwise be phenomenal—that there are not as many contemporary masterpieces as there are older ones, for we do not allot many years to the contemporary, and all of the ages to the older. We may not assume that even our remarkable generation has contributed more to the treasury than all the preceding generations.

In one genre, the drama, the contemporary has nothing to rival certain older works—for Shakespeare wrote plays. But in some other forms our time may be acknowledged equal and perhaps even superior to the best of the past. I think especially of the short story and the essay. I do not believe all will agree, but I suspect that few years in the past twenty have failed to produce a short story as fine as the best of Poe and Maupassant. And I insist that some modern essayists—I could list half a dozen—are in no wise inferior to Montaigne, Bacon, Addison, Lamb, Hazlitt, Macaulay, Stevenson, Ruskin, *et al.* It is perhaps in the essay and the short story that a high school can be enriched most conspicuously by elimination of numerous traditional texts and inclusion of the best in our time.

The second criticism, that selection of the best in the contemporary is uncertain, appears to me the most formidable of the charges. It may seem that there are practicing critics enough, even dis-

tinguished ones, and critical canons enough, to single out unerringly the genuinely significant works published in the current year, decade, or generation. But the most astute judges err, and the history of criticism is blotted with bad estimates of authors by their contemporaries. Few books published in our time are not hailed by one critic or another as "the most distinguished of the kind in our generation." Most of these vanish after a year, to be praised no more, and certain only to be resurrected by a scholar of a future century, engaged on a dissertation or meeting the necessities of academic promotion; by then their vaunted stature will have shrunk to fit a proper niche as "specimens of the style and thought of the mid-twentieth century." Infallible judgments of books are rendered only by the distinguished committee of critics, scholars, and general readers under the chairmanship of Time.

One answer to the problem is that even though we cannot be positive of choosing always the very best of the contemporary, yet we can judge well enough to pick what is good and to reject what is shabby. But that is to say that the non-shabby is good enough, and I shall never find this answer satisfactory. The merely good is not good enough. However prodigious the total seems to the student journeying through, it is only an infinitesimal portion of the world's literature that can be read in high school years. That fact does not seem to have been remembered always in the making of reading programs. Having brief access to a storehouse of stones, rare, less rare, and common, pocket-space being limited, one will take

pains to grant no baser pebbles room; and, obviously, the more limited the space, the greater the care will be. As the total curriculum of the school becomes more crowded, with consequent reduction of the place for literature, it is reasonable to raise, not lower, the standards of selection, lest the cheap and the shoddy, and—worse, and most likely in hasty choosing—the distorted fill the little space; yet, curiously, the programs of many modern schools reveal the contrary trend: as the space for books has lessened, the standards for selection have been lowered. Even when they draw on the fullest resources of judgment, curriculum committees face risks in filling the space with new books: however highly recommended, the contemporary may prove only temporary. It is regrettable but true that the only sure way to avoid prodigality is to take counsel of Time.

The third charge, that because it is too close to our social problems the contemporary cannot be experienced purely as literature, corresponds to the charge, at the opposite extreme, that the classical is too much concerned with literary history and form. As it is true that in many classes the study of older literature is a tour of the museum of history and form, so is it true that study of contemporary literature tends insistently from consideration of literature and toward discussion of what are usually called "the vital issues of our time."

Both tendencies need controlling; of that there should be no doubt. I have suggested that a way to curb the one is to cease presenting literature chronologically, and I shall add that a way to

curb the tendency toward consideration of mere form is to cease presenting it by type. I shall return to this matter in the closing section of the paper. In any event, these tendencies of the older program can be corrected by rearrangement of the materials.

The wayward tendency of the contemporary program is more difficult to control—and the more so since it is not generally agreed that it needs controlling. Teachers and students presumably "experiencing" contemporary reading slip easily away from literature entirely, into the cauldron of hot current issues. The excitement which results is sometimes accepted as valuable, though it is in fact doubtful whether, as an end in itself, excitement is worth seeking. If the way to curb the tendency of the older program is revision of the arrangement of materials, the way to curb the tendency of the contemporary lies in the selection of them. While curriculum committees pick contemporary readings primarily for the directness with which these impinge on momentary social distresses, the tendency toward mere heated discussion, often without benefit of the light of books at all, will receive active encouragement—though it might be strong enough to prevail with no encouragement. Articles, verses, chapters, plays, pamphlets, and editorials which are seized on for merits derived solely from their immediacy—merits which will instantly vanish when the question of the day has yielded to another—are as certain to divert the energies of teacher and pupil from an experience of literature as are those "specimens" from the past which are included in the other kind of

program out of mere respect. I do not imply that only those books should find space which do not treat a contemporary problem; all great books, as well as many bad ones, bear in one way or another on issues of the time which produces them. I mean that only those books should find space which, though they meet head-on a social problem of the moment, have that within which would make them valuable even if that problem were not prominent at the time they are read. If this latter criterion guides selection, and if classroom discussions are geared closely to the reading, rather than suffered to run wild without it, there seems little need for the alarm often raised, that the experience of literature is thwarted in a contemporary program.

Yet it may be agreed that, generally speaking, a deeper experience is likely to result from the reading of an older great book than from a current one. This is an unusual statement to make in these days, and I shall try to clarify it by illustration. *Gulliver's Travels* is a great book, and an older one. But for the moment let us place ourselves in the third decade of the eighteenth century, and let us suppose that it has been added, as a contemporary book, to the reading program of our school. The "hot" political and social issues and numerous prominent persons and institutions on the immediate scene are seared by the flashes of Swift's satire. Reading this book in 1729, we recognize the targets of the satire, and we engage in disputes over the author's attacks upon this man and that, this institution and that. Our excitement is intense, and our administrator is

pleased. Now let us return to the middle of the twentieth century. Two centuries have passed, and the individuals who were targets are gone, as are the particular events and the local abuses. We miss nine-tenths of the topical allusions; we may not even know that Flimnap was Walpole. There are no lightning flashes too near us now, and as we read we pierce the outer layers, past the merely temporary and particular, down to what Swift says of Man and his enduring ills. *Gulliver's Travels*—and I use one work to stand for many—is a better book for students in 1948 than for students in 1729.

Fourth among the charges against the contemporary program is the accusation that commitment to it means yielding to a state of change in which the curriculum loses stability and design. This fate seems inescapable if "contemporary" is defined narrowly, limiting the program to the "latest." For there is, first, little opportunity for intelligent, unhurried selection; and I cannot repeat too often that care is vital here, unless we would be wasteful of the short time given the school to shape the expanding minds of children. Further, there is little time to devise masterful techniques, tailored to the particular work, when teachers present books they have themselves scarcely seen before presenting. Experimentation, to which educationists are properly devoted, is especially handicapped, since works are cast aside and replaced by new ones before devices can be invented, tested, and perfected. It is not altogether consistent for educationists to deprecate older books in one breath and urge elaborate experimentation in the next, for

experiments need time and require numbers of students at different levels, of different abilities, in different environments; but above all, experimentation demands some element that is constant. After many years of *Macbeth* in the classroom, much valuable material is available to teachers on the approaches that work best. It is thus curious that some of the outspoken critics of the reading program based on older books have also called loudly for research; for it is repeatedly demonstrated that an indispensable condition of research is that the matter studied—whether a book or an atom—be held under scrutiny for a good while.

To prevent a rapidity of change that leaves no leisure to select intelligently, to devise effective techniques, and to design a program that is a whole, it appears necessary either to limit choices to older books or to define "contemporary" less strictly than I have understood it in the preceding remarks. If the term is not limited to the "latest," but is extended to include works since 1900, much of the objection to the program on these grounds seem obviated. But the zeal among some exponents of the contemporary often leaves their audience to suppose that they would scorn having students of two successive years read the same documents; that they worship change itself, as though it were in itself a good thing; that "time" means only now, to be hotly pursued. Perhaps few whose remarks occasion these interpretations actually mean quite what they seem to mean; but, by seeming, they may accomplish as much ill for the cause of the contemporary—which deserves better

espousing—as by really meaning. For the opposition stiffens at these suggestions, and the classical extremists, enough alarmed, might in counteraction strive to forbid the reading of anything later than the *Spectator Papers*.

The last of the charges against the contemporary, that it neglects an obligation to pass tradition on, can be answered more convincingly than it has usually been answered. Surely it would be hard to answer less satisfactorily than have those who, as if blind to all else in their passion for the present, deny that transmitting tradition is an obligation. This seems a foolish answer to offer—the more so since there is a much better one. Yet it is curious that some contemporary authors are themselves aligned with this denial of tradition—poets, for example, whose supreme hope must be that they will one day become part of tradition. It is possible to say of these only as Hamlet of the little eyases, that they exclaim against their own succession.

The truer and more effective answer is simple and obvious. Any great book written in any time is rich in tradition. Even a great book which announces a fundamental break with traditional—*Don Quixote*—is rich in it. In *Beowulf* we read not only of the unknown poet's year of composition; the roots of the poem go deep. In *Hamlet* we read not merely of Shakespeare's England; generous distillations of man's experience down to the end of the sixteenth century pass the lips of Hamlet. In *Moby Dick* we find more than the years around 1850; long human experience is compressed in this utterance of Melville's time. To the contemporaries of the un-

known poet of *Beowulf*, to those of Shakespeare, and to those of Melville these works transmitted tradition no less than they do to us now. Yet it may be imagined that some modern academicians, had they been by when *Hamlet* appeared in quarto, would have disapproved its use in the schools because, being contemporary, it could not possibly transmit tradition. To make the same charge against a great book of our century is to be no less absurd.

In a comparison of this objection to the contemporary with its counterpart among objections to the classical, the general absurdity of the battle of the book is epitomized. The anti-classical argument denies that older books have anything to communicate to the minds and spirits of present youth, and urges that these therefore be abandoned; the anti-contemporary denies that modern books relay tradition, and urges that these therefore be left untried. One may take one's choice of sides in this battle: the nonsense of the extremes is in remarkable balance.

In one sense, however, an exclusive diet of even the best modern books would not fully represent tradition, for many older books are themselves parts of tradition. Thus, obviously, we could not say that a program of modern readings passes on the part that is *David Copperfield* itself, or the *Ode On A Grecian Urn* itself. The modern program may pass on something of these, of course, in the process of transmitting the general tradition which has assimilated them. But it does not relay the things themselves. Some, with whom I happen not to agree, would say that

this purely literary part of tradition is the more important. For them my answer will be inadequate.

IV

It is possible that in summarizing these arguments I have invited some charges against myself: (1) that I have actually done no more than set up ten straw men—five on each side—and then knock them over; (2) that I have exhibited greater adroitness in knocking over those of one side than those of the other.

Not only do I admit that I have set up straw men: I insist that I have done so. But they are not my own; I have lined them up, not invented them. If it has been noticed that they are straw men, much of my purpose has been achieved, for I have aimed throughout to suggest that this educators' battle of the books is as needless as it is detrimental to the cause of reading in the schools. It has bred few save extremists: on one hand those who find age enough to recommend a book and recent publication enough to condemn one; on the other, the reverse. Worse, it has consumed energies which might have been directed more profitably elsewhere.

The chief issue of the dispute is time, considered merely as the age of a book. The quarrel will continue, obviously, with all its casualties, until the issue itself is seen to be dead. I find it dead indeed, in that it is irrelevant. In order to arrive at the heart of this closing section of my paper, I shall state my own position baldly: In the selection of books for a program of reading in the high schools, time (age) is no factor. It has no weight.

It is disregarded as though it did not exist. What is solely important is that the books selected for reading programs be the best ones that the understanding of students, guided by enlightened instruction, can be extended to reach. There may be no qualifying phrases: "the best of the past," "the best of our time," "the best American," "the best Western," "the most representative of—," "the best adapted to the immediate needs of youth in a particular community." Distinction and understandableness, each serving as check on the other, neither ruling, are criteria enough; who has more, has none.

When books are chosen by these criteria alone, the issue of time dissolves, and with it go the prejudices which, like the smoke of battle, have blinded the eyes of the combatants. With the smoke cleared, the way is open for joint advance upon the real prize of teaching and research in teaching: perfection of ways to make *the best books there are* illuminate the lives of those who read them.

Along with the issue of time should also pass what I call the comparable irrelevancies of place and type. The criteria of selection which I have called desirable consider literature itself, rather than its periphery. If the best books are chosen for use in illuminating contemporary lives, there is surely no room in a program of reading for units on, say, "The Ballad," or "The Victorians," or "Russian Short Stories." Certainly there is none for "The Neo-Classical Essay in Eighteenth-Century England"—in which the combination of the three irrelevancies of time, place, and type so

surely directs the teaching emphasis as to leave no doubt that the life of the works themselves must be strangled. I find the periphery mistaken for the center in such units as these, as I do in such objectives as the following (for which I am indebted to the National Council of Teachers of English in *An Experience Curriculum in English*): "To become acquainted with the more important myths, especially Greek and Norse"; "To know and value justly the work and personality of Charles Dickens"; "To become acquainted with a period"; "To know and understand the most important literary achievements of the Victorian Age (1832-1890)."

In these titles of units and these statements of objectives it is apparent that time, place and type have directed the selection of books and, further, will direct the emphasis of the study. I do not mean to imply that time, place, and type should have no importance in study. Obviously, to draw the fullest value from *Macbeth*, students need to know something of Shakespeare's time, of England in that time, and of tragedy. But *Macbeth* should not have been selected because it represents, or even best represents, the particular time, place, and type, nor should it be taught toward the end of "getting acquainted with" these. It should be chosen because it is a very great book which students can understand; it should not be chosen because it is Elizabethan, English, and dramatic, nor taught towards the ends which selection on those grounds would positively indicate. May we not read, and teach others to read, *Macbeth* because it is interesting and has something

to say? May we not read a Greek myth, not because it is Greek and a myth, but because it has something to say? May we not read a neo-classical formal eighteenth-century English essay not because it is all this, but because it has something to say? Obviously, we may; but we may only if we knock down all the false frames with which we have surrounded them.

Resolution of the educators' battle of the books, with its prejudices and confusions as seen in the arguments of extremists and in the sign-posts that point to wrong destinations, necessitates, first, abandonment of the false-fire issues of time, place, and type; and, second, a thorough re-arrangement of the main documents in a high school reading program in which these are treated as irrelevant. Such re-arrangement poses the inevitable two questions: (1) Just what works are to be included in the new arrangement? (2) What is to be the principle of the new arrangement?

To the first I have given the only answer I would wish to defend: the best that can be understood. To the second I have given more than half an answer by my insistence that the ready and obvious answers of arrangement in terms of time, place, and type be thoroughly discredited. In the places of these, it remains to substitute human issues with which the authors of the books were concerned—whether directly, indirectly, seriously or whimsically—and with which all of us remain concerned. If the energy and the ingenuity annually expended on setting up objectives and debating the ques-

tion of the old and the new can be tapped, there should be enough of both available to define the major areas of human question and experience—including problems, attitudes, aspirations, faiths, values—and to assemble under each of these the books that cast the fullest light.

In this kind of arrangement the bogies of Time, Place, and Type can do nothing but go away, dragging their bags of evils. If a work is distinguished and reachable, then it makes one among those chosen to light a particular area of human quest. Whether it is novel, play, essay (neo-classical or other), or poem is irrelevant, so far as selection and objective are concerned. Whether it is Greek, Norse, Roman, Chinese, Russian, French, Spanish, German, Italian, English, or American is irrelevant. Whether it is two thousand years or two months old is irrelevant. What solely matters is that it sheds a brightness which widens the student's growing vision in an area of fundamental human importance. A sonnet by Shakespeare, a short story by Chekhov, an essay by Emerson, a Norse myth, a play by Moliere, a novel by Willa Cather may thus be placed side by side as all are found to light a patch of earth where people walk or a piece of sky whereon they gaze.

Strange bedfellows these, and quite impossible ones to bring together under the roof of a house kept by Time, Place, or Type; yet it is to be hoped that the arrangement may prove more fertile than that has been which lodged them more conventionally apart.

Up on the Hill

VELMA A. ADAMS

I

PEOPLE all over the United States today are talking about the present "crisis" in education. As I understand it, they refer to the teacher shortage, the exodus of good teachers from the profession, and the substitution of low calibre instruction, the unequal opportunities offered students in various sections of the country. I want to place on the list another symptom in this crisis, our overzealous attitude toward education. "Higher" education, we call it, thus glorifying it and making it highly desirable, an end in itself. Degree mad, we might describe ourselves, as we urge upon our young people and their parents the desirability, even the necessity, of a college degree, if one is to exist in these modern United States.

Not everyone should go to college. This is no new idea, but one we are overlooking, especially since the boys came home. No one should feel inferior or belligerent because he is not a college graduate, but this is the outcome of our stress on advanced education. Millions of our children are not college material. They will be better adjusted, happier, and more useful in practical than in theoretical work, if they come to believe in themselves. Nor can our American economy support many more white collar theorists.

Many of those we have trained in the "liberal arts" would be more content and financially more able in one of the trades,

if they could but rid themselves of the conviction that they must have a desk job, if they are to "be" somebody in the community. For years this subtle feud has been going on between college and non-college, with a feeling of distrust and inferiority on the part of the non-grads. In one of our large western college towns, there were two cafés, at opposite ends of the town. The college boys gathered in one, the townspeople in the other. A group from one appearing on the dance floor or at a table in the other's domain was sufficient to start a brawl. Nothing was thought out; emotion ruled.

It is for these reasons that I want some changes made in our thinking about education. I want "higher" education de-glorified, as it were, and relegated to its proper place as one type of many types of education. Too many of our citizens are coming to think of college as a *must*, regardless of natural qualifications, inherent likes and dislikes. It is the key to the world, they think, to social and economic success. But a key must fit the lock, and the holder must know how to use the key.

Many of my friends feel that they have been cheated because they do not hold a B.A. degree. They earn as much and live as well as most college graduates. Their work is honest and interesting. The difficulty is psychological. They think they have missed something that would have brought them greater social

and economic conquests. We—all of us who are college graduates—have contributed to this feeling.

In the days of Paul Revere, the tin-smith, the silversmith, the weaver, the miller, the blacksmith, were honored craftsmen in the community. They were proud of their skills. They knew their importance in the life of the community and they knew they were respected by teacher, lawyer, doctor, and minister. Now these tradesmen are just factory workers. To assert themselves and command our recognition they walk out of their jobs on strike. They feel demoted and must strike back. The stress on "booklearning" has promoted them downward.

I want to see the trades glorified and honored. I want a girl to step out of business school or beauticians' training, feeling as confident as her college sister. Actually, she will very likely earn more. And the boy who is a well-trained mechanic should be as proud of his work as his doctor cousin. His job rates no apologies. I know that my garageman, to understand the intricate motor of my car, had to learn something much more difficult than the psychology I studied in college. I know that the electrician, who makes it possible for me to get heat and light in my home at the flick of a switch, knows things I will never know. How can I show my respect? Perhaps by *not* volunteering the information that my husband and I are college graduates. Perhaps by *not* talking college affairs to their wives.

We can begin indoctrination early, in the home, in the kindergarten, and in the Sunday School. We might, in front

of our children, speak admiringly of the grocer and the postman. We should, through suggestion, try to eradicate from the school yards the screaming taunts, "Mary's daddy is a bus driver"; "My father went to college and yours didn't." In talking with our children, we can help them begin planning at an early age, for their careers. Let us not limit the list of choices to the strictly "professional" jobs. Let us not force into college by our zeal for "higher" education (hateful expression), those many young people who are better adapted to another form of education. At present, it is estimated that a considerable number of college students, whose efforts are misdirected, who will never benefit greatly from college training nor adjust to life in this group, are struggling to make the grade.

College, yes, for those whose minds absorb facts and theories, and use them wisely, who could never be mechanics or nurses or hairdressers. If temperament and ability does not fit the cut and dried requirements for college, let us channel these people into a field where they can achieve a high degree of usefulness. When we have a noticeable number of our engineer-trainees at one of our large state universities, who openly hate science lab and fail in mathematics, we can be sure there is something wrong with the thinking which fosters this situation.

Recently I talked with a friend, who is the Superintendent of Schools in one of our Western cities, about my belief that college cannot work miracles, that it can only shape the material at hand.

"Genius," he reminded me, "needs no

formal education. In fact, genius may be handicapped by formal education's boundaries."

I considered some of those whom we all call great, such as Edison, Franklin, Lincoln, Ford. Obviously, the truly great succeed on their own merits.

Edison actually attended school a scant three months, where he passed for a dunce. Edison's curiosity and desire to experiment did the rest. Franklin had no money for an education, so he was forced to leave elementary school after two years to learn the printer's trade. Yet it was he who, among many achievements for his country, organized the Academy of Science and founded the University of Pennsylvania.

We all know Abraham Lincoln's story. He attended school scarcely twelve months over a period of ten years. He taught himself what he wanted and needed to know. We all know the record he made.

In our own time, we have all felt the influence of Henry Ford. His development of the car has changed all our lives. Ford attended a one room school each winter when he was very young. At sixteen he was hard at work, without thought of further schooling. Yet Ford was not a failure.

Genius, we might deduce, has intuition, while intelligence only learns. We cannot count on college to produce genius, where genius does not exist; nor even to train it, when it is present. How many brilliant persons have allowed themselves to be held within boundaries prescribed by formal education we cannot estimate. We can only look at the biographies of many outstanding person-

alities and know that "higher" education is not the glorious and indispensable panacea we want it to be. It is a handy tool for the group whose minds must be trained.

II

Recently there has been some agitation to lower the requirements for college entrance, thus, as one educator puts it "freeing the high schools." In an article in the *American Mercury* of May 1946, and condensed for the *Reader's Digest* of July 1946, Benjamin M. Steigman states: "Of the seven million boys and girls now in high school, only 20 percent combine the ability, the desire and the means to enter college. For the majority of students, whose education must end in high school, these 'preparatory' studies are often of barren value." However, Mr. Steigman makes no mention of the possibility of the high school offering two parallel courses, suited to the varying needs of the two different groups. Instead, he wants the colleges to relax their requirements so that none of the high school students need to take a foreign language or mathematics or more than a smattering of English. This to me offers no solution of the problem whatsoever, but a chance for the high schools to relax their standards completely, while college takes on the aspect of a slightly advanced high school. It may be an easy way, but will it pay off? More people would hold college degrees worth less than their present par value, and therefore more and more would have less and less to sell their prospective employers.

When young people are in their teens,

we can be more definite and less subtle in our influence. We can offer—and some high schools do—two courses, with equal honor attached. The choice between the college preparatory course and the more practical arts, made by the students with the co-operation of their parents, should be based on a sane evaluation of the child's ability and circumstances. The time is coming, I believe and hope, when money need not play a major part in this choice. Parents always will. In reality, they are the ones who need educating in education in all its different forms, of which college is only one. Parents too often seek a "white-collar worker" in the family at any cost in wrecked personality and economic sacrifice. Teachers sometimes tend to pay more attention to the child preparing for college than one who is not; yet the latter will be going to his first job without the four years "shaping" allotted to the college student.

I admire immensely the stand taken by a mother of my acquaintance. Her husband was a successful engineer, of considerable means. She was a leader among the women in her community. Two children had been sent away to school. The third, a daughter, was graduating from High School that year. At a Woman's Club meeting, Mrs. ——— calmly discussed her daughter's future with her friends.

"We've always known Susie was not college material," she said, without a touch of embarrassment. "We talked with her about it, and she has decided she would like to study drafting. She is going to trade school in the fall." She smiled, and went on to speak of other things.

How I wished that every parent could reach that level of understanding and honesty about their beloved offspring. Incidentally, Susie did study drafting and is occupying a good position in a large industrial plant. She is self-supporting and self-respecting, without any of the inferiority feeling which too much emphasis on college in the home would have engendered.

"I *only* went to secretarial school," I have heard girls in my office say. Why the *only*? Have I contributed to their lack of confidence? I hope not, for I know that many of them are better secretaries than I could ever be.

I, if I am honest, must admit I want my children to go to college, as their parents did. But I pray for the moral courage and mental strength to change this hope, as did Mrs. ———, if the child's abilities lie in another field. I want no child to grow up, tasting the bitterness of failure and inferiority, simply because he could not make college. I hope to see an enlightened age in American education soon, in which all are imbued with pride in their accomplishments, an age in which a good stenographer feels no urge to apologize for taking perfect shorthand, although she may not recognize all the lines from Shakespeare.

Perhaps we could take the "higher" out of education and abate this imaginary feud, if we were to build our colleges in the valleys and our towns on the hills. Colleges are so often referred to as "up on the hill," that perhaps the connotation has carried over, until people have come to think of the college as above all else, instead of just one branch of train-

ing and a means and not an end.

I am sure this barrier between the "Hill" and downtown is imaginary, but just as painful, as though it were real. I am also certain that the rivalry is unintentional. College people do not intend to imply superiority. We work in gardens and clean house and have family problems, just as do those who work to keep us clothed and fed. Often we envy those who can "do" things. We just happen to earn our living through books, and are less healthy doing it than the ditch digger. Perhaps our self-confidence is too obvious.

Whatever it is that has driven us education mad, whatever is making our people worship and sacrifice on the altar of "higher" education, let us make this just a phase that we are passing through. Let us justify our claim to being the best educated country in the world by broadening, rather than limiting, the boundaries of the educational field. Every doctor needs a nurse, every lawyer a secretary. The teachers, most of all, must have tailors, painters, mechanics, and all the rest, ad infinitum.

Let's do intelligent screening before we rush everyone "up on the hill."

Human nature as it characterizes any group at any given time is what it is because of the conditions under which the individuals in that group have matured. And the only way to bring about the human nature we want is to plan scientifically the kind of social and economic environment offering the best conditions for the development of human nature in the direction we would specify—a direction that spells freedom from group conflict and freedom for personal development.—HADLEY CANTRIL, in the New York Times Magazine

Book Reviews

NOTE: *Reviews not signed have been written by the editor.*

BIOGRAPHY

JESSE BUEL, AGRICULTURAL REFORMER
by Harry J. Carman. Columbia University Press, 609 pp., 1947, \$6.75.

"As goes agriculture, so goes the state" was the conviction which impelled Jesse Buel to devote his abilities to the promotion of agricultural well-being in the U.S.A. Living from 1778 to 1839, he was one of that small group of men to whom much of the credit must go for laying the foundation upon which has been built a scientific agriculture. Many of his ideas seem scarcely dated even yet, particularly those dealing with soil conservation. Other interests were in the breeding of livestock and the elimination of pests and weeds.

In terms of his time the following quotation gains in interest. "At the close of the last and in the beginning of the present century, the surplus products of northern agriculture were exported to an immense amount. Now we import the agricultural products of Europe to avert the evils of famine! The cause of this remarkable difference in the surplus products of the soil may be partially owing to unpropitious seasons, but is mainly sought for in the neglect of our agriculture.—We should consider our soils as we do our free institutions, a patrimonial trust to be handed down, unimpaired, to posterity; to be used, but not abused."

Buel's own farm served both for experimental and demonstration purposes, a place on which he could try out ideas gained from all parts of the nation and also from abroad. His chief means of spreading his message, however, were through lecturing, writing for and at times publishing agricultural journals then in their infancy, and in promoting the organization of local and state

agricultural societies. He was a man of parts, having served in the New York state legislature and on the Board of Regents.

His concern for rural schools was probably at least in part due to the fact that his own formal schooling did not exceed six months, a limited schooling which his writing skill and style would seem to belie. For rural schools he was an advocate of what would now be known as functional education. In the selection of books for rural libraries, he promoted the same emphasis. For these libraries he wrote *The Farmer's Companion, Essays on the Principles and Practice of American Husbandry*, which book went through at least eleven editions.

Edited and with an introduction by Harry J. Carman, Dean of Columbia College, the book is made up of selected writings of Buel taken from agricultural journals, lectures, and the *Farmer's Companion*. A more intensive selection could have lessened the number of pages without detriment to the message. This is the twelfth in a series of Columbia University Studies in the History of American Agriculture. It is to be recommended particularly to students of agriculture, history, adult and rural education.

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EDUCATION

A HISTORY OF THE PROBLEMS OF EDUCATION by John S. Brubacher. McGraw-Hill Book Company, Inc. 688 pp. \$4.00.

This is, as such, no history of education. And yet its major effort is the statement

of the onward march of education's chief units. It is no philosophy of education. And yet it proceeds to interpret that march in the terms of the philosophical beliefs that motivated it.

It is an ample book, almost seven hundred compact pages in length. It is written in prose much more lucid than are most texts in the field, and its topical headings are reassuring both for their exclusiveness and inclusiveness. The book is organized under nineteen headings. (Oddly enough the word *democracy* does not appear in the table of contents.) The first chapter very fitly considers "Educational Aims." This chapter is excellent in that in the opinion of this reviewer it presents the clearest available treatment of the origin and evolution of educational aims. Some constant values run through the entire range of man's "Aims." But they do not run unwaveringly. They tend to shift temporarily; but man reestablishes his focus and they shift back. Some aims seem to expand steadily. Some aims last for a season then yield to others. All of these Dr. Brubacher presents with due documentation and in proper perspective. The second chapter deals with the role of politics in education, historically and currently. It is of interest to discover that the politician has plied his oar in educational waters covering more than a score of centuries, and not necessarily to bad ends at all. It should be held in mind that some of education's best best friends in this nation have been adroit politicians. As an early instance, Dewitt Clinton of New York; as a later instance, Charles B. Aycock of North Carolina. Dr. Brubacher treats the problems which the politician creates among the schools out of a keen understanding of both history and the history of philosophy. Sometimes, as the author wisely hints, those problems evolve into significant opportunities.

The book continues with the presentation of seventeen other categories of educational "problems." Each is stated fully and fairly, and the comments are trenchant.

One reservation, however, appears to be indicated here. In the chapter, "The Professional Education of Teachers" certain vital forces and figures seem to this reviewer to be either omitted or treated with undue hurry. The normal school had many weaknesses, and they have somehow grown into the idiom. But it also had some sturdy virtues, one being the part it played in helping to rescue the elementary teacher from a state of professional degradation. Among the very first to lift their voices in her behalf were Tillinghast, Phelps, Edwards, Baldwin, or for that matter, J. M. Greenwood—all using the campus of the normal school as a sounding board. This is a mere sampling of those valiant men (later to be joined by women equally valiant) who led in the fight for the recognition of the essential values of elementary teaching. It was the normal school which first proclaimed the professional respectability of the teacher of very young children, and it was the normal school which first interpreted to teachers the vitalizing power of great educational beliefs. It was the normal school which cleared the ways for later and more powerful agencies. The credit which Dr. Brubacher gives seems inadequate here.

The book very fortunately approaches a commitment to an instrumentalistic philosophy. Also very fortunately it never quite arrives.

It is one of the major professional books of the war period.

A. L. CRABB

George Peabody College for Teachers



GENERAL EDUCATION IN THE HUMANITIES by Harold B. Dunkel. Washington, D.C., American Council on Education. 321 pp. \$3.50.

Probably no single aspect of education at the college level has been more discussed in the last decade than the problem of general education. The volume under review here is a timely publication that de-

scribes the Cooperative Study on General Education in the Humanities that was carried on from January 1939 to September 1944 in twenty-two colleges of all types—"the land-grant college, the municipal university, the state teachers college, the independent liberal arts college, the Catholic college, the Protestant church-related college, the Negro college, the four-year college for women, the junior college for women, and the coeducational junior college." Most of the schools are located in the Middle West, but the whole group spreads from coast to coast and from the Great Lakes to the Gulf of Mexico. Seven colleges withdrew from the study while it was in progress, and three joined it. With due allowances for the dislocations and abnormal conditions of the war years the picture obtained by the study should be a reliable one.

It must be clearly borne in mind from the outset that this book is a description of this study and not a defense or criticism of it. The present reviewer feels that these two by-products of the study will be carried out warmly in the educational press, and that out of the discussion sure to be engendered by the study will come something really constructive. To give an adequate idea of the book, its purpose and scope it is well to state what it contains before proceeding further in this review.

A foreword (pp. v-x) by Ralph W. Tyler and a preface (pp. xi-xiii) by Mr. Dunkel stand at the front of the book. The table of contents (pp. xv-xvii) and the List of Figures and Tables (p. xix) gives the to-be reader an adequate and detailed idea of the book and its contents.

The main body of the book (pp. 3-263) falls into six main headings with many sub-headings (five to thirteen) for each. The main headings are:

- I. *Cooperative Exploration of the Humanities* (pp. 3-20), eight sub-headings.
- II. *Students' General Goals for Life* (pp. 21-78), eleven sub-headings.

III. *Students' Religious Concepts* (pp. 79-120), six sub-headings.

IV. *Students' Beliefs About Fiction* (pp. 121-176), thirteen sub-headings.

V. *What Students Think About Art* (pp. 177-234), five sub-headings.

VI. *An Overview of the Humanities* (pp. 235-263), six sub-headings.

An appendix (pp. 267-321) is divided into eight general headings which discuss the reliability and validity of the tests used in the study and give the items that were used in the inventories.

The book is objective, descriptive, and honest, as such a book should be if it is to have either influence or value in the world of education. One may very properly disagree with the reliability and validity of the tests and questionnaires used with immature students in war time; many of the questions put do not, in my opinion, admit a *yes* or *no* answer at any one given time, for the answer will inevitably vary with the age and background of the answerer. A student, young and immature, may be sure that one answer is the right one when he is nineteen and may be equally sure that another is the correct one five years later when he has more experience and has perhaps acquired a better (or worse) set of values. The ideas of art and its values impressed me as being especially immature, but here again is a highly controversial matter involving a sense of aesthetic values on which, to the best of my knowledge, no one answer has been or ever will be given. The same observation goes for the items that regard religion and its place in one's plan of life.

The students' beliefs about fiction were very interesting and they reveal an understandable lack of critical judgment on their part. Here once more background and culture play a tremendous rôle in the formation of the answers and ratings. But I do believe that in this field can more wise directing be done with better assurance of fruitful results than in the other areas discussed, for here the teacher has a more

direct influence. I am inclined to think that in the field of religion example is a better teacher than precept.

The reports and discussions of the various parts of the study by teachers participating in it provide interesting comments and side-lights on it. Those whose reports are published seem to believe in what has been done and consider the results to be valuable in their work. This is indeed a hopeful and positive sign.

It is pointed out that foreign languages, *per se*, did not enter into the study due to their disputed position in regard to value in general education. However, Mr. Dunkel states that they (*sic*) "should not be included in general education or excluded from it on the basis of fiat." (p. 255) He regrets that the study did not work on this problem and considers that an opportunity was thereby lost.

It is virtually impossible to make a detailed analysis or give a detailed description of this book when one's space is limited, but that does not properly belong in a review of this type. Suffice it to say that here is a book that no educator, administrator, or teacher that is aware of current trends in higher education can afford to ignore, whether or not he likes the idea of general education or the work of the study and its implications. I hope that it will be widely read and just as widely discussed.

WILLIAM MARION MILLER

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HOW TO INCREASE READING ABILITY by
Albert J. Harris. Longmans, Green and
Co. (Second Edition). 582 pp. \$4.00.

In 1940 Albert J. Harris published a book entitled *How to Increase Reading Ability*. Its aim, as stated in the preface, was to provide classroom teachers, remedial teachers, and school psychologists with a practical, comprehensive guide in the diagnosis and remedial treatment of poor read-

ers. The recent revision of that book represents a significant expansion in scope and point of view in harmony with educational trends during the intervening years. Of major importance is the shift from major emphasis on remedial reading to "the incorporation of individualized and remedial techniques into everyday classroom instruction." Accordingly, the revision represents a significant enlargement, with greater attention to such topics as word recognition, comprehension, speed of reading, and interest in reading. However, those phases of reading of greatest interest to the remedial teacher and the school psychologist have not been neglected, but rather have been thoroughly revised and brought up to date.

Following an introductory chapter on the nature, importance, and improvement of reading, the revised edition discusses the following topics: reading readiness; the objectives, stages and trends in teaching reading; methods of adapting reading instruction to individual differences; ways of determining instructional need in oral reading and in silent reading; causes of reading difficulty; principles underlying remedial reading; the teaching of word recognition and comprehension, with attention to remedial procedures in these areas; the development of reading interests; the improvement of rate of reading; the teaching of reading to specifically handicapped children; and case studies of reading disability. Whereas the author is still chiefly concerned with the needs of the poor reader, he has adapted his discussion to the needs of classroom teachers who must provide for poor readers as an integral part of a developmental program of teaching.

The book is sound, simply written, and very practical. Up to date lists of various aids now available in improving many aspects of reading have been included. Of large significance to teachers of retarded readers is a graded list of books for use in remedial teaching. This volume not only ranks high as a practical guide and source book for the busy classroom teacher, but also as a useful

aid in the pre-service preparation of teachers.

WILLIAM S. GRAY

University of Chicago



SUPERVISION (Second Edition) by A. S. Barr, William H. Burton, and Leo J. Brueckner. D. Appleton-Century Company. 879 pp. \$5.00.

The title should not imply that this book deals with supervision in a narrow sense and is only for professional workers who have supervisory responsibilities. This is one book in the field of Education which might be required for all school libraries as it provides a philosophy for unified action and presents materials for a variety of specific purposes. Instead of being scanned once for a few general ideas it should be used repeatedly as a comprehensive reference on persistent problems in teaching, learning, curriculum, evaluation, and child study as well as on supervisory techniques, procedures, and principles.

In this instance the second edition of a book is justified. New research data and new functional materials have replaced relatively out-moded content of the first edition. The modern viewpoint of supervision—democratic leadership in the improvement of learning—has been established with unusual clarity, and the content throughout the book reveals high consistency with the modern philosophy. Some of the check lists and suggestions on techniques may still arouse resistance among those who want to eliminate evaluation of teachers, teaching procedures, etc. by supervisors. Considerable space is devoted to materials which have been developed by research workers and by school systems, and this may annoy the reader who is seeking simple answers to questions or "sharply defined specific directions for classroom procedure" rather than for materials which he might use to solve the problems of his school.

Part I seems to be especially worthy of

study to arrive at a common understanding for unified professional work. It develops principles and viewpoints which are basic to mutual confidence and genuine co-operation. Teachers who study this section carefully will be stimulated to regard supervisors as "technical assistants" or fellow-workers interested, as is the teacher, in the improvement of learning and child development. The reasoning in Part I should also help supervisors acquire a clear perspective of their work. The treatment of administrative organization reveals ways in which recurring conflicts may be eliminated. The discussion on "planning supervisory programs" emphasizes "work organized around central problems growing out of the needs of the schools."

In Part II the authors are concerned with materials and procedures which are useful in "studying the setting for learning." In Part III the emphasis is on "improving the setting for learning." Since the content is focused on the improvement of learning, teachers and supervisors can use it to solve their common problems without traditional teacher-versus-supervisor encumbrances. The content of these parts should be used as problem-solving material. For example, if a group is concerned with studying and improving the curriculum, Chapters IX and XIV should be especially helpful. Teachers who are especially concerned with studying and improving pupil interests, attitudes, and skills should refer to Chapters VII and XI. Supervisors interested in "subsidiary techniques" for improvement programs should consult Chapter XV. Likewise, other chapters should be used for specific purposes.

The two chapters in Part IV and the appendixes may prove to be more useful to directors of research and to graduate students than to the rank and file of supervisors, teachers, and administrators. As in other chapters materials from several sources are included.

Those who are inclined to superficial discussions of teaching, learning, and super-

vision will find this book too comprehensive and scientific. On the other hand professional workers who like to become acquainted with a book which offers materials on a variety of problems and to use it for problem-solving purposes repeatedly will find this volume invaluable.

In each chapter the authors have included questions or problems and suggested readings. References are usually accompanied by brief annotations.

ALVIN W. SCHINDLER

University of Maryland



TERMINAL EDUCATION IN THE JUNIOR COLLEGE by Phebe Ward, co-ordinator for terminal education, San Francisco Junior College. Harper and Brothers, 247 pp., \$2.50.

The first junior colleges were concerned chiefly with the traditional academic program. That a large portion of the students, however, terminated their education before completing a four year course led early to a restatement of junior college functions to include provision for these students. By 1930 the terminal function was generally accepted and the literature and experiments were increasing. It was not, however, until 1939, when the General Education Board of New York City financed an exploratory study by the American Association of Junior Colleges, that systematic analysis and vigorous promotion of the terminal function were made. Later, with additional grants from the General Education Board, nine junior colleges made studies of specialized phases of terminal education, and summer workshops were held. Finally, following these intensified investigations and thinking, it was planned to present a summary of findings.

The words, "terminal education," have often been used loosely to refer only to that phase of terminal education concerned with occupational training. At the outset Miss Ward makes it clear that, in addition to

the training of students for occupational competence, terminal education is equally concerned with developing their personal qualities through general education.

The book is presented in two parts. Part I deals with the philosophy and the development of terminal education, and personnel services for terminal students. Fundamental changes, significant for the education of youth, are taking place in American civilization. Among them are the increase in the technological character of industry, replacement of a predominately rural population by one predominantly urban, reduction in the size of families, increase in the ratio of people over twenty, rise of age at which people enter employment, increase in time for leisure, lessening of the influence of home and church, annihilation of distance, increasing interdependence of peoples, and increase in the complexity of government and human relations. If youth is to learn how to live and how to make a living in this new world, education must extend its services and the services must be functional. For a large portion of high school graduates, junior college terminal curricula are the solution.

The sections on the development of terminal curricula and personnel services are rich in practical suggestions. Clearly a body of best procedures is being worked out in outstanding junior colleges. Quite new to junior college literature is the excellent discussion on surveying the community. Other valuable discussions in this section concern the organization of community committees and the retraining of staff members. Getting the student to imbibe at this new fountain is recognized as a major problem. Here is probably the best discussion on that subject in junior college literature.

Part II summarizes in separate chapters, the nine institutional studies and presents practical, step-by-step procedures for developing terminal curricula. The studies cover community surveys and resources, organization of curricula, co-operative work

programs, evaluation of general education, guidance, aptitude testing, placement, and follow-up. Each chapter is complete with up-to-date bibliography.

This is a carefully prepared and very practical manual. It is particularly significant in light of the recently published findings of the President's Commission on Higher Education and could easily be considered a companion volume of that report.

EDWARD G. SCHLAEFER

Monmouth Junior College
Long Branch, New Jersey



UNSEEN HARVESTS edited by Claude M. Fuess and Emory S. Basford. The Macmillan Company. 673 pp. \$5.00.

It was inevitable that in this day of anthologies there would be one on educational writings. This one is about teaching. It is not a source book on educational theory; rather it is a collection of excerpts from works of fiction, poetry and other general writing in which the educational layman writes of his school experiences and his teachers.

The compilers of this volume have brought together materials from more than a hundred authors. There are poets such as Kipling, Chaucer, Coffin, Thomas Hood, Milton, Riley, Dante and Walt Whitman. Novelists are represented by such names as W. Somerset Maugham, John P. Marquand, James Hilton, H. G. Wells, Thackeray, Charles Dickens, and Thomas Wolfe. Essayists are not neglected. In this category are included Santayana, Thomas Carlyle, John Henry Newman and G. H. Palmer. Quotations are found from ancients under such names as St. Augustine, Confucius, Plato, Quintilian, and from the Bible. Moderns who have written on schools are Booth Tarkington, James Thurber, Washington Irving, Matthew Arnold, Clarence S. Darrow, Bliss Perry, and Mark Van Doren. Woodrow Wilson, James Whitcomb Riley, Arthur Guiterman, W. B.

Yeats, William Lyons Phelps, Oliver Goldsmith, Richard Steele, Wallace White, Edward Bellamy, Benjamin Franklin, Oliver Wendell Holmes, William James and Thomas Jefferson are others whose words are recorded.

At least seven countries have contributed authors: the United States, England, Bohemia, France, Ireland, Greece, and Rome. By far the greater number of selections are from England and the United States, however. Such work as *Of Human Bondage*, *Goodbye, Mr. Chips*, *Nicholas Nickleby*, *The Way of All Flesh*, *Look Homeward, Angel*, *Jane Eyre*, *The Vicar of Wakefield*, *Leaves of Grass*, and *Penrod*, illustrate the scope of authors quoted, but even more the restriction to America and Great Britain.

Most of the authors from whose writings the selections are reproduced were educated in the academies of the United States and the great public schools of Great Britain. Few came up through the public schools. One explanation may be that the public school in the American sense is a relatively new institution and many of the authors lived before public high schools were influential. Still the selections seem unduly restricted in range. Perhaps this is accounted for by the fact that both of the editors have had their education in the private school tradition. Mr. Fuess is the retired Headmaster of Phillips Academy, Andover, Massachusetts, and Mr. Basford is Chairman of the Department of English in the same secondary school. A wider range of selections would be interesting.

Despite these facts the volume is a valuable one. It brings together much lore about teachers and schools. Its great scope in place and time, even though limited to certain types of institutions, makes it a comprehensive reference work for education under different times and places, and gives one the feeling of superior teaching which is now so much needed. The writers are sincere and have given, *in toto*, a more lucid description of schools and teaching than can often be found within covers of

professional books in the field of Education. The layman as well as the educator will find much which will interest and stimulate him.

This is not a book for study, not even one designed for concentrated consecutive reading. Rather it is one in which one will wish to browse chapter by chapter, or wish to have at his bedside for an occasional glance. Reading it should add spirit and zest to teaching.



SOME ETHICAL IMPLICATIONS OF A NATURALISTIC PHILOSOPHY OF EDUCATION, a doctoral dissertation by Glen Johnson, Bureau of Publications, Teachers College, Columbia University, N.Y., pp. \$2.25.

An enjoyable few hours may be spent in reading this piece of dialectic, for it is written with fine clarity of thought and style, and even with a touch of humor. One might thus dismiss it, tongue in cheek, as a mere intellectual luxury, written for fun. But it is hard to do this because one suspects that it veils a deadly battle among men for the possession of other men's thoughts and behavior. Furthermore, one may have a haunting fear that had the book not revealed alliances with materialistic pragmatism it could never have angled its way through those awful censors of thought, the academic sponsors. At any rate names appear in the preface, and the author of the book himself quietly and quickly warns all readers that he is a proponent of naturalism, by which he means the opposite of supernaturalism. This is all fair enough to the reader, and he is prepared to follow an outline which demonstrates that those who believe in naturalism and repudiate supernaturalism do not agree with those who believe in supernaturalism and find naturalism inadequate. So our premises determine our conclusions.

The patterns of thought which follow are most agreeably set forth. The reader will

enjoy checking himself off against Catholics, Fundamentalists, Deweyites, Modernists, Ethical Culturists and so on, and in seeing them checked against one another. It is clarifying, and it helps in understanding men and motives, and their action on the educational scene. One is able to see the reason why some religionists think they don't like modernized school practices, and why Deweyites can understand Russian points of view with remarkable ease. There are glimpses which show why some religionists are afraid of too much liberalism in schools, and why some pragmatists propagandize on the economic and social front. In addition the reader can trace out the train of thought by which pragmatists believe that they come to the support of modern school methods and those democratic school practices which they have helped us all to establish.

The philosophers whose views are presented and contrasted are, for the most part, living men. This perhaps explains why no account is taken of the form of "naturalism" taught by Comenius with his "seed" and by Pestalozzi with his "tree." Perhaps this is quite right since, in their view of the unity of all things, such thinkers make no distinction between the natural and the supernatural, regarding them as all of one piece. And without a conflict between naturalism and supernaturalism there could have been no doctoral dissertation on the subject. Perhaps it would not be a safe policy for a philosopher to accept abjectly the real, in whatever aspect of experience it is discovered, or to recognize objective reality in anything so unmaterial as an age-long chorus of testimony that life works this way or that. Such action might, by its simplicity, reduce the philosopher's output below professional proportions by virtually turning him into a scientist. As things are, however, he is left with a strange concern about moral and religious matters so seriously regarded in this treatise, a matter with which a philosopher of naturalism, as here defined, would seem to have nothing to do. However, no brief review can do

justice to such a book, so that it is recommended to philosophers.

A. GORDON MELVIN
College of the City of New York



PHILOSOPHY

A FUNCTIONAL APPROACH TO RELIGIOUS EDUCATION by Ernest J. Chave. The University of Chicago Press. 168 pp. \$2.50.

A religious education program based on a functional viewpoint of the mission of the Christian Church is something to arrest the attention of every professional educator. When we are informed that the nature and function of religion lie deeper than theological principles and community mores we are intrigued by the prospect of a fresh and revealing presentation. And it does not involve a let-down to be told that the essential characteristics of religion lie deep in the organizing experiences of everyday living. Not until religion is identified with even the commonplace phases of our daily lives can we expect to operate a program of religious education that will prove effective.

This illuminating monograph by Professor Chave maintains that supernaturalism and sectarianism are obstructions and handicaps to the full and effective functioning of religion. They are non-essential and foreign to the freedom of worship for which the human soul is always craving. This very useful volume demonstrates the simplicity and ease with which religious instruction can be administered with constructive results at every age level. We welcome any new approach that contributes objectively to the meaningfulness of religion and "fosters a feeling of social sensitivity and responsibility to others" for our own behavior. When a sincere and persistent specialist has devoted more than thirty years to giving our youth a better sense of spiritual values and a deeper understanding of the universe of nature and man it becomes our duty to give attention to the system of instruction

that he has planned and tested so thoroughly.

What the author hopes for is a "radical revision of concepts, ritual, materials and programs of religious education." This is asking for a great deal, but if postwar reconstruction is to be productive of lasting value there must be a spiritualization of our instructional resources and institutional policies. Metaphysics alone is not enough. Our expanding concept of the universe requires that we "organize personal-social living on a world scale of relationships." The opening chapter sounds the keynote—"Religion Grows in a Changing World." At the close of this orientation section the purpose of the book is stated as follows: (1) contrast old-time theological ideologies with a more vital and naturalistic view of religion; (2) introduce functional religion with its enlargement and refinement of the ideals and methods of historical religion; (3) show how church leaders of vision can transcend sectarianism and integrate the spiritual forces and moral standards of modern society; (4) demonstrate the feasibility of experimental studies as a basis for faith in creative progress.

Also there is presented a strong case for a unified curriculum growing out of several years of practical modification and enrichment, with religious instruction and general education forming a common front without violating our principle of the separation of church and state. The author then proceeds to demonstrate how professional responsibility can be shared and distributed most fruitfully. He makes it clear what should be meant by "A Functional Analysis of Religion," which is his second major subject of discussion. Of the six chapters that follow the most positively helpful are the sixth and the eighth—"Quest and Integration" and "A New Day for Religious Education." For students familiar with the long story of parochial education through the centuries these twenty pages of the climax chapter are a source of genuine inspiration and confidence in the future. The

church schools, week-day schools of religion, traditional Sunday Schools and other types of religious teaching have failed to bring the cultural and ethical millennium mankind was long ago led to believe would be fulfilled. Here we are told to take the initiative and to be possessed of sufficient courage to disavow the necessity for remaining on the defensive, which has been our perennial position.

There is an experimental curriculum placed on exhibit in the appendix. The faithful reader of this timely reminder of the educational mission of the "World Church" will be rewarded as he evaluates the outlines of these concrete courses of study. He will discover much that he can recommend immediately to his colleagues in the challenging field of religious instruction. His appraisal of these final suggestions is pretty certain to be favorable and to result in almost instant action; for even our strictly secular public school teachers will be encouraged to make better use of their time and materials in building the character and the lives of their pupils. No inconsiderable complimentary comment will be heard concerning the usefulness of this attractive and forceful exposition of religious education.

CARROLL D. CHAMPLIN

The Pennsylvania State College



SCIENCE

MEDICINE FOR MODERNS by Frank G. Slaughter. Julian Messner, Inc., 242 pp. \$3.50.

"The New Science of Psychosomatic Medicine," as the sub-title of the volume puts it, is the concept that body and mind are part and parcel of one entity and that they work closely with each other, mutually influencing each other. For long it has been known that the mental states have affected the body and conversely. But the *extent* of the influence is now seen to be much greater than was formerly supposed.

The present reviewer would not attempt

to evaluate the book, not having been trained in medicine, even though he has taught psychology in its many forms for more than two decades. Rather it is as a layman that the volume is assessed, because the author frankly writes in nontechnical language for the lay reader. It would be unfair to judge the volume except for the popular presentation which it purports to be.

Not only does the reader learn much of the neural activities of his body and their effect on his behavior but he is shown how he is affected by everyday occurrences which cause sickness and even death. The chapter headings are intriguing and dramatic. "The Discontented Colon," "Doctor, My Heart," "Coronary Thrombosis: The Price of Success," and "Accidents Don't Happen By Accident" are samples.

The contents are comprehensive. Included are fear, anger, diabetes, asthma, allergies, migraine, dementia praecox, conflicts, appendicitis, amnesia, cancer, eczema, frigidity, frustration, hay fever, hate, hypertension, neuroses, pneumonia, schizophrenia, spasms, and tensions. An amazingly wide range of maladies are seen by the author to have an origin, at least in part, in the emotional life. He leans heavily on Freudian psychology for his interpretations. The index has eighty references to the unconscious, forty-one to psychoanalysis, eighty-four to conflicts, forty-seven to tensions. Many of the conclusions reached are based upon the work begun at the Chicago Institute of Psychoanalysis, Temple University Hospital and (by Dr. Helen Dunbar Flanders) at the Presbyterian Hospital in New York. The findings are important, "some of them startling, such as the discovery that three fourths of all accidents are caused by psychological, not mechanical factors."

The book will be useful to many. The layman who has had some preliminary foundation in general psychology will find here some views to challenge him and to supplement his general knowledge. The traditional psychologist will find much to

question, much to stimulate his thinking. Teachers, ministers, and social workers will find challenging conclusions which should inspire them to a deeper study of the positions taken.



SOCIAL STUDIES

BATTLE FOR THE HEMISPHERE by Edward Tomlinson. 250 pp. \$3.50.

We herewith present with favorable comment to the reading public Edward Tomlinson's "Battle for the Hemisphere," or "Democracy versus Totalitarianism in the Other Americas." It is a clear-cut presentation of the struggle that is now going on among our Latin American neighbors south of the Rio Grande with such ideologies as Fascism, Communism, exaggerated Nationalism, and Democracy.

"To many persons in the United States and Europe the phenomenon of twenty states in the Western Hemisphere changing their political machinery by means of revolution is almost incomprehensible. Yet to the Hispanic American there is always sufficient logic behind each disturbance to win enthusiastic recruits for the cause. Within the past century the divine right of revolution has become an article of political faith and even a fixed tenet and privilege. Upon this premise rests the framework of all Hispanic American political institutions." Thus wrote Professor A. Curtis Wilgus, professor of Hispanic American History in George Washington University.

From the beginning of their history as independent states, Latin Americans have been strongly influenced by foreign ideas and concepts of government which swept in upon them in a flood of political terms which confused them and prevented clear thinking. Many observers agree that the steps taken in the early years of their political history were clearly mistakes and that the sudden disregard of conventional political precedent proved fatal. But after more than a century of governmental experimentation, various of these states have arrived

at a compromise between democracy and monarchy, and, under the cloak of republican institutions, have set up autocracies and bureaucracies.

Even today very few Latin American states are so stable in their political life that they are immune to revolution. They still believe that an overturn of government in the form of revolutions and new constitutions is a panacea for all their economic, social, and political ills. In other words, the cure for social chaos is more social chaos. Perhaps not in the same degree today as in the nineteenth century, but Latin Americans are still highly susceptible to political ideas imported from abroad. This explains the rapid spread in these countries of such ideologies as Fascism and Communism during the past generation.

That Fascism has gained a substantial foothold in the Latin American countries is due to the influence of Franco's Spain and the large Italian population in such lands as Argentina. The appeal of Communism has grown out of the uncertainties of the great world depression from which all Latin America suffered. The development of a pronounced nationalism seen today in many of these countries is partly a reaction against the imperialistic practices of the United States.

In his present volume, "Battle for the Hemisphere," Mr. Edward Tomlinson, capable and experienced observer, deals with the effects on the attitudes of Latin Americans today of these various schools of political thought. He writes from 25 years of contact with and study of all our neighbors south of the Rio Grande. He is recognized by members of our State Department as one of the men most capable of writing on these subjects. He has given us here a most readable volume, and his conclusions are fully justified in the light of the facts presented.

The United States, says Mr. Tomlinson, must realize the truth about this bitter struggle to the South. The welfare of the entire hemisphere and, indeed, our own security, demand a democratic triumph over

the Latin American totalitarians. And as the richest and most powerful Democratic nation in the Western Hemisphere, ours is an unquestioned duty to take the lead in the struggle by the adoption of a positive, consistent, long-range policy. This is Mr. Tomlinson's thesis, and he proposes to implement it by all-out support of Latin American Democrats, by a return to the Good Neighbor policy, and by a sound, unimperialistic policy of private investment in Latin America.

L. DONALD WARREN

East Stroudsburg State Teachers College

CONTROLLABLE COMMUNITY CHARACTERISTICS RELATED TO THE QUALITY OF EDUCATION by Truman Mitchell Pierce. Bureau of Publications, Teachers College, Columbia University. 88 pp. \$2.25.

This book is Research Study No. 1 of the Metropolitan School Study Council of which Dr. Paul R. Mort is Director of Research. It has been preceded by similar fundamental studies of American public schools, such as, *American Schools in Transition* by Mort and Cornell, *Adaptation Processes in Public School Systems* by Farnsworth, *Adaptability Among the Elementary Schools of an American City*, by Ebey, *Centralization or Decentralization?* by Cillié, and *Influences of Tax Leeway on Educational Adaptability* by Knott. These are pioneer studies in the attempt to discover the factors which affect and determine the quality of schools.

Under the direction of the Metropolitan School Study Council, efforts are being made to identify more and more of the factors which may be controlled in the interest of producing better schools. This book is the first of a series of studies undertaken with this important purpose in view.

A basic consideration in the entire study is the democratic principle that good schools depend upon a public understanding of what education should do. It is implicit also in the entire study that educational leadership has the responsibility of informing the

public both on what constitutes good schools and on what good schools actually do under favorable conditions.

During the process of collecting the data for the present study, several hundred factors as observed in some sixty school systems were identified, but only twenty-four were finally chosen for intensive study and use in this report.

No doubt most thoughtful leaders in education including superintendents, principals, teachers, and members of boards of education are concerned about the continuous problem of improvement of the schools. Probably every school survey is undertaken with the ultimate objective of improvement. A few of the factors that are related to improvement seem obvious. For example more and more money is called for to provide the materials and the services that produce good schools. However, few comprehensive studies, such as this one under review, have been made with the objective of identifying positively as many factors as possible that condition the quality of schools. In this study the statement is made that "Good schools are likely to be found in good communities and that less desirable communities are likely to have poor schools." The main contribution of this study consists in setting forth in definite terms what constitutes a good community from the viewpoint of schools.

The following examples of factors studied will indicate how important this investigation is to serious students of education. Such factors as eighth grade graduation, college graduation, unskilled workers, business and professional workers, density of population, foreign born, size of school district, size of school population, trend in school enrolment, wealth, school tax rate, total tax rate, ratio of assessed to true valuation, tax leeway, attendance in non-public schools, home ownership, and community understanding of what schools can do are used. The data secured are treated statistically but the manner of treatment is such and the explanations are such that readers who are concerned about the problem in-

volved can get a fairly clear understanding both of the nature of the data and of the conclusions drawn from them.

Many valuable conclusions are drawn and they will be highly useful for those who are anxious to discover how to improve the schools for which they have a responsibility.

The author states that "No community has ever completely utilized its capacity for producing education." This book, if carefully studied, will provide indispensable help in improving the schools of any community. It makes dependable suggestions on how to discover the local factors that affect the schools and on how so to control them that better schools ensue.

This work is a valuable illustration of the application of the scientific method to problems in education. The author deserves great credit for locating a vital problem, for defining it clearly, for collecting pertinent data for its solution, for organizing the data properly, and for interpreting them wisely. The work illustrates also another attribute of research in that it is a product of cooperation, a product of the best thought of many qualified minds. The author mentions in this regard his indebtedness to superintendents of schools, to a seminar class in educational adaptability, and to experts in many fields of education.

JOHN F. BENDER

University of Oklahoma



RACE AND NATIONALITY AS FACTORS IN AMERICAN LIFE by Henry Pratt Fairchild. The Ronald Press Company. 209 pp. \$3.00.

This is the latest volume in the *Humanizing Science Series*, under the editorship of Jacques Cattell.

The author is thoroughly competent in his field. He has been President of the American Sociological Society and President of the American Eugenics Society. He has taught at Bowdoin College, Yale and New York University, in the latter twenty-

six years—first as Professor of Social Economy, then as Chairman of the Department of Sociology of the Graduate School of Arts and Sciences. These extended personal data are given because some current views on race and nationalism are attacked in his volume and prospective readers will wish to know what the credentials of the author are. When controversial matter is presented it is useful to know the authority of the critic. The author states in his preface, "these pages bristle with unwelcome truth."

In common with other writers the author does not condone race prejudice, nor the bias of nationalism. But he believes that much of what passes for current information is misinformed opinion. After preliminary though basic chapters on "What Nature Makes of Us" and "What We Make of Ourselves" he approaches his central problem of race and nationality. The answer to the question of equal intelligence in the races is still an enigma because "the simple fact is that we do not positively know in the scientific sense." Evidence is given pro and con and the author concludes that there are greater or lesser differences in the mental, emotional, and temperamental equipment of the different racial groups, but that this does not necessarily imply either inferiority or superiority.

Dr. Fairchild is particularly critical of the conclusions of Dr. Boaz's study of head forms and the conclusions which he and his students have drawn from them, conclusions, it is alleged, that seem not warranted by the facts.

Chapters discuss the specific problems of race and nationality as applied to the Jew and the Negro. Such conclusions as that race differences are negligible because "all men have a common origin," "men of all races are much more alike than they are different," "there are no pure races today," "that intelligence tests do not reveal simply native ability" and "that race prejudice cannot be innate or inherited because it does

not appear in children," are unwarranted. Each of these arguments is examined.

A chapter is entitled "What to Do." In it the author sets forth his own plan for action. No doubt there will be a clash of opinion on the program set forth. The book pleads with the reader not to accept any of the slogans uncritically. It argues for more scientific evidence.

Needless to say the authors plea is not for hostility between races nor for unfair treatment of them based on their differences. He would, for example, give all peoples equal opportunity for an education. He would remove unfair economic advantages. He would not be prejudiced *against* those of other races and nationalities; neither would he be prejudiced *for* them. He would seek the truth.



THE INDIVIDUAL, THE STATE, AND
WORLD GOVERNMENT by A. C. Ewing.
The Macmillan Co. 322 pp. \$4.00.

The author of this book, a distinguished English philosopher and lecturer, has performed a noteworthy service to the cause of world government. He believes that philosophers have a contribution to make to world peace by stating the first principle upon which government rest. He rejects Plato's ideal of government by the philosopher kings and the experts. He points out that the expert makes his contribution as an advisor on the means to accomplish an end. The experts are divided on the ends for man the same as other people. The great body of the people must be the ones to decide the end in view. The opinion of the expert in an advisory capacity in regard to the means to accomplish the end is indispensable.

The author's statement of the case for democracy is excellent. The people in a modern state should decide the general policies to be followed to accomplish desired results. They choose representatives with power delegated to them by the people to

carry them out. The people are debased and degraded if they are governed without their consent. The participation in government by people is a stimulating thing making them conscious of their importance in the general order of things; and the views and interests of all should be represented, if justice, one of the aims of organized society, is to be accomplished. The great principle underlying these arguments is that "Man ought to be treated as an end in himself and not as a mere means."

Mr. Ewing points out that "Not only are rights valuable to the individual who has them, they are valuable to the community—that is to other individuals." If his personality has been properly developed he will be a better neighbor, a better father and will make a contribution to the character of all with whom he comes in contact.

Chapter V is one that all proponents of peace and world government can read with hope and profit. The idea of absolute national sovereignty of the state must be abandoned if peace and a warless World are to be anything beyond an idle dream. Mr. Ewing realizes that the United Nations is not a world government in its present form as it recognizes national sovereignty. He does think, however, that it has the possibility of becoming such by use and development. He says, "The charter would have been better if each great power had not had its veto, but it is not useless because of this veto." A loose confederation which is world wide is to be preferred to a federal union which is not.

Mr. Ewing insists eloquently that the present crisis does not prove "The bankruptcy of human reason." It only shows that reasoning is "of no use if through moral defects men do not apply in practice the results of reasoning." That as a matter of fact "more harm has been done by the stupid conservative of tolerable good will than by the deliberate ill will of anyone."

We can have peace among the nations when we have political machinery which encourages the states to use those fine ethical

principles which decent men use in their relation with each other.

R. F. Wood

Central Missouri State College



UNTO THE LEAST OF THESE—SOCIAL SERVICES FOR CHILDREN by Emma Octavia Lundberg. D. Appleton-Century Company. 424 pp. \$3.75.

All persons engaged in child-welfare work should have this book. It should be examined by everyone who is interested in giving American children a fair chance.

The author is eminently qualified to speak on this subject. She was the first head of the Social Service Division of the United States Children's Bureau. She has served as consultant with the Child Welfare League of America, was a member of the White House Conference on Children, and has held other important positions in connection with children's services.

This book is complete. It is a veritable storehouse of information and sound philosophy on child care. There is hardly any end to the range of valuable material found here. The author does not stop with her excellent "historical survey and critical analysis of public and private social service agencies for children . . ." but she makes practical suggestions for extension and improvement. What is more, she gives an extensive bibliography for the benefit of

those interested in pursuing further any phase of the work discussed.

The chapter on terminology in social work is superb. Miss Lundberg says that "the vocabulary of social welfare has lost forever such terms as 'the pauper class' and the 'criminal class.'" Then there are harsh words like "bastard" and "illegitimate" which have been replaced by the phrase "born out of wedlock." This brings to mind the statement that "there are no illegitimate children; parents only can be illegitimate." This book makes one aware of how easy it is to label a child in a way that is ill-advised.

The reviewer of this book happens to teach history. For that reason the following statement by the author was of special interest: "In his essay on history, Ralph Waldo Emerson said: 'There is properly no history; only biography,' and his contemporary across the Atlantic, Thomas Carlyle, said: 'History is the essence of innumerable biographies.'" So it is. And that is why chapter nine is one of the fine parts of this book. It gives a biographical sketch of about a dozen leading characters who have played important roles in the attainment of higher standards of care and protection of children.

This entire book makes good reading and it is to be hoped that it will have a wide examination.

E. M. EDMONDSON

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After a long period of war and doctrinal strife I expect to see peace for the rest of our lives and a return to common sense, an age of reason, of greater toleration and understanding, a détente from the strife of exclusive faiths and fanaticisms.—A. L. ROWSE

Brief Browsings in Books

The Abuse of Learning is a scholarly study of present-day problems in Germany placed in an historical setting. The growth of thought in higher education is shown from the late eighteenth century to the present. This volume written by Dr. Frederic Lilge, who teaches history and philosophy of education at the University of California, reviews the rebellions in educated circles against the continually increasing urge of the state to control the individual and his thought. Goethe, Fichte, Nietzsche and Spengler are famous Germans whose views had great impact on the popular mind.

Dr. Lilge shows how the German universities, once the flower of intellectual endeavor, became degraded from free educational institutions to mere tools of the state. And he fears that the same attitudes are probable elsewhere. As a historian he traces the causes of the German universities' decline. The values of the German legacies are being questioned as a part of the self-criticism of American education.

This volume is all the more important because Dr. Lilge is himself a native German, a graduate of the Universities of Halle and Munich. He has his doctorate from Harvard. During the spring of 1947 he completed a survey of conditions in German universities for the Reorientation Branch of the Civil Affairs Division of the War Department of the United States. This volume reflects this activity. The Macmillan Company publishes it at \$2.75. It has 181 pages, and is well documented.

Building Friendly Relations was written by a committee of the faculty of the University School, Ohio State University, to demonstrate what the school has done to promote better race, national, and religious relations. The booklet includes fifteen de-

scriptions of group experiences and projects which are distributed over the twelve grades. Photographs of the project add clarity and interest. The price is \$1.00 with liberal discounts for quantity orders. The introductory statement is made by Edgar Dale.

Improving Marking and Reporting Practices is a small volume of 115 pages by William L. Wrinkle, Director of the College High School of Colorado State College of Education at Greeley. The study applies to both elementary and secondary schools. More than ten years have been devoted to the author's school in developing desirable criteria and effecting them in school procedure. The last several years came to the curricular aspects of the school's work. The conclusion finally reached is that an evaluation form can well replace the traditional system of five-letter marking. The evaluation is functional, i.e. it aims to have instruction eventuate in behavior. A special form of report is used for unsatisfactory student behavior. The book has one of the most comprehensive of the total problem of which we are aware. Whether or not one accepts the plan here set forth, the considerations which led to its adoption, the ample collection of facts presented, and the critical evaluations of various devices will set the administrator to thinking fundamentally about the topics treated. The price is \$2.00.

Basic Guidance is the title of a monograph of 70 pages, published by the Department of Vocational Education of the State of Nebraska. Its subtitle is "Suggestions for Nebraska Schools." It is the first of a projected series. It seems a very clear and useful presentation devoid of thin-spun theory and full of common sense. The title is amplified in six chapters: Why Guidance? ;

What Does Guidance Do? ; Who is Responsible? ; How Does It Work? ; How Do Schools Accomplish Guidance? ; and How Good Is Your Guidance Program? It is free to Nebraska schools, \$1.00 a copy to others.

Buying Your Own Life Insurance, Public Affairs Pamphlet No. 134 in 32 concise pages gives an excellent summary by Maxwell S. Stewart. It may be obtained for 20 cents from the Public Affairs Committee, 22 East 38th Street, New York 16, New York.

A brief but comprehensive picture of the political status of areas in the Far East and other countries surrounding the Pacific is contained in *Pacific Asia, A Political Atlas*, by Samuel Van Valkenburg published in December, 1948, as No. 66 in the Headline Series of the Foreign Policy Association, 22 East 38th Street, New York City. Seventeen maps which accompany the text are aids in understanding. Seldom is so much pertinent information packed within 64 pages at so low a price as thirty-five cents.

English Education by W. E. D. Stephens is No. 5 in the Essential English Library. Without doubt it is one of the best brief descriptions in print. It gives, not only a clear picture of modern English education, but shows historical backgrounds. It is an admirable monograph written in lucid style and excellently illustrated. It is printed in Great Britain and sells for seventy-five cents. The 96 pages contain an overall picture of a changing school system which has been modified recently in tune with the changing social conditions of England. The American sales office is Longmans, Green and Company, 55 Fifth Avenue, New York City. Few publications have so much of information at so small a price.

To Be a Teacher is the title of a challenging book on Education written by H. C. Dent, editor-in-chief of the Educational Supplement, of the *London Times*. Mr. Dent is a teacher and administrator of many years experience. He has also been a keen editor and educational statesman. In

this small volume of 112 pages there is much solid mental food. There are inspiring passages which show the importance of the teacher's work and its significance for the future and welfare of a country. Being *elected or appointed* as a teacher, is not to *be* a teacher; this is the author's thesis. But he does more than generalize. He shows what the teacher should be personally; what the job of teaching is; what the training of the teacher should be; and how the teacher may advance in skill and as a member of his profession. The University of London Press, Ltd., Warwick Square, London, E.C. 4, distributes the volume. The American price is not stated, but it is probably in the neighborhood of \$2.00. The book has much solid substance.

Essays of Shakespeare is the unusual and intriguing title of a volume by George Coffin Taylor. The author, in Shakespeare's own words, brings together the great dramatist's words in essay form. It is an *arrangement*, in Baconian form, of fifty-eight essays on such subjects as love, lust, drinking, mental pain, mobs, riches, death, back to nature, poetry, politics and politicians, and England. Added to the 122 pages of text is a 22-page key which gives the sources of the quoted materials. For example, the essay on "Sleep" has the following bibliographic references: Measure for Measure, A Midsummer Night's Dream, Richard III, Macbeth, Henry VIII, Sonnet XXVII, Henry IV, and Henry V. References are by act, scene and pages. It is an original conception and, taken as a whole, this is a magnificent group of essays, "In Shakespeare's own words." The author is a veteran Shakespearean scholar who is Professor of English at the University of North Carolina.

Alfred H. Grommon, who wrote the article, for THE EDUCATIONAL FORUM, The Training of Teachers of English for the Secondary Schools of California, is the editor of the report of the Fourth Annual Conference held by the Stanford School of Humanities, under the title, *Continuity in Liberal Education in High School and Col-*

lege. There are recommendations from committees in five areas: English, history and social studies, foreign languages, mathematics, and science. Requirements for every high school student are set forth. The report is well-written and treats of a fundamental problem in education. It is fully worth its list price which is \$2.00. It has 93 pages and comes from the Stanford University Press, Stanford, California.

Developing Leaders in Education is the report of an eleven-day work-conference of professors of school administration held last August at Endicott, New York. A study was made of the tasks which school administrators face as community leaders. The report is not copyrighted and sections may be reprinted. It was mailed from the office of *The School Executive*, magazine for administrators.

Human Breeding and Survival by Guy Irving Burch and Elmer Pendell is a startling book. In the Introduction Walter Pitkin writes: "Perhaps men will fight a dozen more world wars before they accept the brute facts about human breeding and survival." The authors use as a subtitle "Population Roads to Peace or War." In the book are discussed such matters of moment as population limitation, birth control, migrations, sterilization and marriage standards. The book first appeared in this country last June. It is in the Penguin Books series and sells at newsstands at 35 cents a copy. Mr. Burch has been Director of the Population Reference Bureau, and Dr. Pendell is a member of the faculty of Baldwin-Wallace College. The volume has 134 pages.

Forging a New China is an early 1948 pamphlet published by the Foreign Policy Association in its Headline Series. It has 64 pages and sells for 35 cents. It is written by Lawrence K. Rosinger, Far Eastern expert on the research staff of the Association. The forces at work in the new China are described.

Children and Music is a 32-page pamphlet published by the Association for Childhood Education, 1201 Sixteenth St., N.W., Washington 6, D.C. Four authorities in the field of music have contributed. The price is 50 cents.

Man's Most Dangerous Myth, The Fallacy of Race, by M. F. Ashley Montagu is now in a new printing. It is published by the Columbia University Press at \$3.75. The thesis of the book is adequately expressed in a quotation on the jacket, "The modern conception of 'race' has no basis in scientific fact, nor in any other kind of demonstrable fact. It is a pure myth, and it is the tragic myth of our tragic era." The book has an appendix which quotes in full the Springfield Community School plan in Education for Democracy and Co-operation; summarizes the laws against mixed marriages in various states; and presents an elaborate bibliography. There is much factual material which indicates the author's predelection. One comes from reading it, like he comes from so many other books on human affairs, with the notion that there is need for much more evidence than is now available on this momentous question.

In line with the strong trend toward the use of newer techniques of instruction the National Council for the Social Studies has issued as its Eighteenth Yearbook, *Audio-Visual Materials and Methods in the Social Studies*, William H. Hartley, editor. Published in December, 1947, it is a genuine source of current materials. Paperbound it sells for \$2.00, clothbound for \$2.50. In more than 200 pages there are practical suggestions for the use of realia, field studies, excursions, museums, textbook illustrations, pictures, films, lantern slides, filmstrips, maps, charts, radio and recordings. This is a particularly practical manual. The suggestions, if followed, should increase the effectiveness of teaching for any teacher of the social studies.

Behind the By-Lines

(Continued from page 260)

article he describes the values which may be derived from this subject of study. After a long period in which this subject has been considered non-functional by many in institutions for the education of teachers, Mr. Perdew sees a Renaissance of interest in the study of educational backgrounds. He is Assistant Professor of Education at Whittier College in California.

The Colleges Aren't Doing "Right" by the G.I. is the complaint of one who writes under the by-line, An Ex-College Professor. The author writes from his experience as a teacher in a state university. Though the quality of teaching will vary from institution to institution the author performs a service in pointing out some of the inadequacies.

Charles F. Arrowood, Professor and Chairman of the Department of History and Philosophy of Education, The University of Texas, discusses the situation in which philosophers find themselves in his paper, *The Problem Faced by Teachers of the Philosophy of Education*. Dr. Arrowood is the author of several books in his field of teaching, and has contributed frequently to educational and historical journals.

Mobile Children Need Help reveals an important lack in our provisions for education. William W. Wattenberg, Associate Professor of Education and Educational Psychology at Wayne University, presents an interesting and important study in a little-developed field.

Stuart G. Noble, of the Department of Education, Tulane University, writes appreciatively of a teacher of his youth. The title is *Old Mr. Borden: An Unforgettable Teacher*.

Battle of the Books—Educators' Version is written by Bertrand Evans, Assistant Professor of English and Education, of the University of California, at Berkeley. He

is President of the College English Association of the San Francisco Bay Area. He assisted in the preparation of the article, *The Training of Teachers of English* (with Alfred Grommon) which appeared in the November EDUCATIONAL FORUM. He has written a number of studies of literature.

Up on the Hill raises some interesting questions about higher education for all applicants for admission and advisers. Mrs. Velma Arthur Adams is business secretary for the Boulder, Colorado, Public Schools. Mrs. Adams has done graduate work at Boston University and Columbia University, and, during World War II, was in Field Service with the American Red Cross.

Poetry for this issue comes from a variety of sources. Mrs. Phyllis Taunton Wood, of London, England, presents *Three Journeys*. She is a poet and a painter. During the war she drove an ambulance in London. She has published several volumes. Jacob C. Solovay, a teacher of English at the Fort Hamilton High School, Brooklyn, New York, wrote *Classroom Test*. Gladys Vondy Robertson, who has been a frequent contributor to THE FORUM is a member of Beta Chi chapter of Kappa Delta Pi. Now a housewife, she has been a teacher and is a past president of literary groups in Colorado. Her poem is *Expendable*. Hal O. Kesler, a student at Indiana State Teachers College, Terre Haute, is the author of the sonnet *Sign of the Times*. He is a G.I. student. Gerhard Friedrich, who wrote *Road Sign in the Carolinas* is located at Pennsylvania State College.

Critical analyses of books conclude the issue.

The Editor

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NUMBER 3



PART 2

Irma E. Veiger

Cora Forbush

Thomas A. Sedgwick

Anonymous Letter

H. De F. Widger

Published by KAPPA DELTA PI, an Honor Society in Education



The Educational Forum



THE EDUCATIONAL FORUM is priced to members of Kappa Delta Pi at \$1.50; to non-members at \$2.00 a year. Single copies are 75¢ each. Remittance should be made to the Recorder-Treasurer, Heidelberg College, Tiffin, Ohio.

VOLUME XII

March, 1948

NUMBER 3, PART 2

Entered as second class matter at the post office at Menasha, Wisconsin, under the Act of March, 1879. Acceptance for mailing at a special rate of postage provided for in the act of February 28, 1925, paragraph 4, section 412, P. L. & R.

THE EDUCATIONAL FORUM

VOLUME XII

MARCH



NUMBER 3

1948

From the General Office

Report of the Convocation

THERE will be a complete report of the Atlantic City Convocation in our May issue, along with a summary of the actions taken by that body. Because copy must be in the hands of the printer before the Convocation meets, it is necessary to hold over these items of news until the last issue of the academic year, which we hope to have appear promptly on May 1. When you receive this issue the Convocation will have been held and the delegates will have returned to their homes. Doubtless all chapters will wish to have reports from the Sixteenth Convocation, the largest and in many ways one of the most significant.

Memberships in Chapters

Often we have letters from those who have paid their dues, asking why the magazine is not received promptly after the member has paid his local treasurer. There are several reasons for delays. In some cases the chapter treasurer neglects to remit to the General Office. Sometimes he finds names only, without mailing addresses, in which cases we must return the list to the chapter for the needed data; occasionally there is slow delivery of the wrappers to the printer. During the last Christmas season the post office failed to make deliveries even though

the magazines had been promptly delivered to them. The By-Laws require that lists be sent by November 1 covering all members active in the chapter. When lists are sent in late, many are caught in the rush of Christmas mail, and are delayed. In January we received one list which should have come in November. Sometimes there are extenuating circumstances in a chapter. In any event, chapter officers should take care to send reports to the office promptly. In this way we can give you better service. In case your chapter officers are at fault, it will help if this is explained to the chapter members so that they will not need to write letters to the General Office inquiring about the delay. If any treasurer is holding the names of subscribers and members, he should forward them without delay. Membership cards are not issued until we have the names of the members together with the remittance.

Our Chapter Counselors

By the terms of the By-Laws of the Society, it is the chapter counselors who are responsible officially to The Executive Council and the Society for the general welfare and activities of the constituent chapters. It is they, too, who advise with chapter officers with regard to their duties

in the chapters. Over the years they have performed their functions conscientiously and well, even during the war years when their teaching and administrative schedules were heavy and when many were leaving the teaching profession and relatively few entering it.

Recently the editor of *THE FORUM* asked each present counselor to indicate the number of years he has served as a chapter counselor either in the chapter with which he is now affiliated or in another chapter earlier. The replies, summarized below, are most interesting.

<i>Years of Service</i>	<i>Number of Counselors</i>
0- 4	72
5- 9	25
10-14	20
15-19	11
20-24	5
25-29	2
Total	135

Although some counselors did not reply, by far the greater number did. Of those reporting, the longest in terms of service is Dr. H. H. Schroeder, of Mu chapter, Illinois State Normal University. In May, 1948, he will have completed twenty-six years as counselor. Second in length of service is Dr. T. C. McCracken, Executive President of Kappa Delta Pi, who was counselor of Theta chapter, Colorado College of Education, Greeley, Colorado, from March 13, 1920, to September 1, 1922, and at Omega chapter, Ohio University, from August 7, 1923, to May, 1945, nearly a quarter of a century in all.

Others who will have held office for twenty years or more (May, 1948) are Pauline A. Humphreys, of Rho chapter, Central Missouri State Teachers College; S. A. Kruse, of Alpha Eta chapter, Southeast Missouri State Teachers College; Lewton W. Newton (part of the time as

co-sponsor) of Alpha Iota, North Texas State Teachers College; William McKinley Robinson, of Beta Iota, Western Michigan College of Education; and E. I. F. Williams, of Alpha Psi, Heidelberg College.

Reprintings from The Educational Forum

Each issue a considerable number of our contributors purchase reprints of their articles in quantity upon publication of the articles. We have many requests to allow quotations for articles and books to be published elsewhere. Often publishers wish to reproduce some of our materials in books. Sometimes sections are reprinted or republished in quantities running into thousands.

Permissions are granted, as a rule without cost, provided that a footnote states that the reproduction is by permission and that a line credit be given to *THE EDUCATIONAL FORUM* and Kappa Delta Pi. Such permission is required as all materials in *THE FORUM* are copyright.

Within a month of the present writing permissions have been granted to a number. Alpha Epsilon Pi Fraternity Foundation has ordered 3,000 copies of an article in the recent January issue which is to be distributed by the National Conference of Christians and Jews. A recent request has come from the National Better Business Bureau, New York City, to reprint an article from the November issue. In a letter a few days ago there came an order for copies of the May, 1947, issue from the office of the Commissioner of Education for Alaska.

In these ways the publications of Kappa Delta Pi receive wider distribution and make possible wider influence on our national, social and educational thinking.

Two Hundred Gift Subscriptions as a Means of International Understanding

During the last year action was taken by The Executive Council, on recom-

commendation of the Editorial Board of THE EDUCATIONAL FORUM, providing for the sending of 100 gift subscriptions of the magazine to 100 prominent educators in foreign lands as a gesture in understanding. The list of potential names for the subscription list which was secured from those well acquainted with foreign affairs grew to such an extent that the Executive Council, at its fall meeting, extended the subscription list to 200.

The lists are now complete and subscriptions are entered for 55 countries, distributed as follows: North America, 11; South America, 11; Europe, 20; Asia, 9; Africa, 2; Australia and New Zealand. Copies go to easily accessible countries such as Canada, England, Holland, France, Brazil, Mexico, China and Argentina, and to more distant lands such as Egypt, Guatemala, Iraq, Syria and South Africa. Also included on the list of countries are countries with which we have been at war; namely, Japan, and Germany. Russia, Poland, Bulgaria, Czechoslovakia, Austria and Finland are also represented.

The Educational Forum devotes considerable space to education abroad, and to international phases. It is hoped that these will be of value to those who receive gift subscriptions. They have been selected because of their interest in education rather than merely because they happen to occupy

official positions in governmental agencies or bureaus.

Already there have been many communications from recipients. The editor of *The International Education Review* writes that *The Review* will publish briefs of the most important articles. The Vice Chancellor of the University of Oxford writes in appreciation of the gift. The Principal of an important university in Scotland expects to make the magazine available in the Senior Faculty Room of the University.

Among many, letters have come from persons at Natal University, South Africa; the Teachers Institute of Education, Cairo, Egypt; the University of Cambridge; UNESCO in Paris; Warsaw, Poland; the Pedagogical Seminary of the University of Wein; the New Zealand Council for Educational Research; the London Institute of Education; the University of Lima, Lima, Peru; the Institute of Educational Research, Oslo, Norway; the Australian Council for Educational Research; the Inspector General of Public Instruction of France for the Colonies; the Training School for Teachers at Erode, India; the China Education Society, Nanking; the Training College, Dundee, Scotland; the University of Manchester; the Brazilian Institute of Statistics; and the Kaiser Wilhelm Institute of Psychiatry, Germany.

In the spring of 1947 Oswego State Teachers College began to develop a graduate program for the fifth year in elementary education. By action of the State Board of Regents, the state teachers colleges are encouraged to do graduate work in this field.

Some Early Kappa Delta Pi History

IRMA E. VOIGT
Member of Alpha Chapter

ON WEDNESDAY evening, March 8, 1911, at Hotel Beardsley in Champaign, Illinois, Alpha Chapter of Kappa Delta Pi was installed. My recollections of that event are vivid since I had a place on the speaker's program with the very significant title for my address, "Women's Place in the Educational World."

At this installation the honorary membership list included among others the names of William Chandler Bagley and Frances G. Blair, who was the main speaker. At that time Mr. Blair was State Superintendent of Public Instruction in Illinois. Seventeen alumni of the Education Club, established at Illinois in the spring of 1909 and incorporated in 1910 and twenty-six active members, were present at this installation banquet.

The original group which met to discuss the formation of an Illinois Education Club was composed of men only. However, the group realized that a large part of the educational work in the United States was in the hands of women, so it enlarged itself by inviting a few women to join.

The foundations laid by this educational club, the forerunner of Kappa Delta Pi, have held up the structure as it has grown and developed remarkably well, and few if any fundamental changes have been made. Its membership was from among juniors, seniors, and graduate students with high scholastic attainment and with a deep and abiding interest in education. Research work along educational lines was to be encouraged. It was never primarily a social organization but rather an honor society. The social aspects were and have always been a delightful and stimulating by-product of a group of persons with a

common background and a mutual interest coming together in professional association. Dr. Bagley was a strong influence in keeping the group to its original ideal—consecration to social service through education.

In 1929 I tried to be of assistance to the national officers who were planning to write the history of Kappa Delta Pi. One day when Mr. Truman Kelley, one of the charter members also, was on the campus of Ohio University, we decided to share in the work of getting in touch with the members of the organization in 1910-1911, he with the men, I with the women. There was very little written record available as is so often the case with new organizations. The organizers become so busy with the details of organization that a record is rarely kept in a satisfactory manner for future reference. Memory must be relied on and it all too frequently is nil or inaccurate. I have before me as I write, some of the answers to my letter of request for early recollections. The same thought is expressed in every one "So sorry, I just can't recall very many incidents of those early days." Several of the letters mention the type of program we used to have in the south-east corner room, lower floor, of the old Y.M.C.A. Building. For the most part there was a speaker from our own faculty, Dr. Bagley, Dr. Norton, Dr. Anderson, all professors in the newly established department of education at Illinois. Dr. Bagley, of course, was chairman of the department. One comment has a very modern flavor—"This is in a letter from the secretary of the club. "I have a letter from President Lord of Charleston, dated February 6, 1912, in which he says that he pre-

fers to speak at 7:30 rather than 8 o'clock in order that he may catch a 9 o'clock train home." Evidently there was *rush* in the air in those days. Another recollection by this same secretary is that Superintendent Wilson of Decatur spoke on some of the elements of successful teaching . . . (1) choose the thing for which you are most suited, (2) get a high ideal, (3) form habits that are essential to your work relegating as much to habit as possible, (4) stay young, (5) stick to it and have perseverance." This advice seems as sound now as it was when given thirty-eight years ago.

But as I suggested earlier in this article, the details must have been carefully taken care of. The growth of the society has been steady and exceedingly healthy. The credit for much of this must be given to the devoted service of the national officers. Standing out in bold relief is the twenty-four years of service of our National President, Dr. T. C. McCracken. His service has been one based on intelligent faith and devotion to the honored and honorable profession of teaching. Today Kappa Delta Pi ranks among the foremost scholastic honor societies in the United States.

*I cannot rest from travel; I will drink
Life to the lees . . .
... I am become a name
For always roaming with a hungry heart
... Come, my friends,
'Tis not too late to seek a newer world,
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die.*

ALFRED LORD TENNYSON, in *Ulysses*

This group has been augmented by the arrival of several faculty members, new to Northern, who are transfers from other chapters. Some of these are: Mrs. Marjorie Bingham; Clarence M. Bjork, graduate of Northern and member of Kappa Delta Pi; Aurele Durocher who is also a graduate of Northern and member of this chapter; Dr. Henry S. Heimonen, another graduate and member of this chapter; Kauko Wähtera of Northern's chapter; and William T. Sargent, graduate of Northern and also alumnus of this chapter. Delta Zeta chapter has also initiated eleven new members from the student body.

At an open meeting on December 11, 1947, Beta Rho chapter, State Teachers College, Mansfield, Pennsylvania, brought to the college campus, Mr. Art Abrams, nationally known artist from Elmira, New York. Mr. Abrams' topic was "Art Appreciation."

Mr. Abrams began his interesting speech with the statements that the field of art is controversial and limitless and that some subjects pertaining to art are practically "atomic bombs" once these subjects are touched upon.

To lay a foundation of appreciation for us, he gave a brief history of art from primitive art to modern art. He said that basically we have only as much or sometimes even less appreciation of art than did the first artists.

Mr. Abrams presented many worthwhile thoughts, one of which was the statement that there is a great fallacy in our educational system in regards to art. Art instructors expect a student who gets only thirty or forty hours of art instruction in college to go out and impart knowledge to pupils—knowledge about which a professional artist realizes he knows very little, even after twenty years of study and experience. Mr. Abrams believes also that students should be allowed to develop their own creative ideas—whether it be draw-

ings of dogs, cats, or hats—rather than to follow definite teacher instructions.

Another challenging statement that Mr. Abrams made was that people in general do not know what they like in art. They like a certain picture for its sentimental value or because someone else likes it. Again, some people must read a story into every painting—not realizing that it is the artist's intention to deal with things felt rather than things seen. "Just because it is a picture, it is not art," said Mr. Abrams.

In summary, Mr. Abrams discussed various masterpieces of which he exhibited copies.

The Beta Pi chapter, New York University, held its 45th initiation dinner on December 6, at the Lafayette Hotel. Dr. Thomas Clark Pollack, Dean of Washington Square College, was the guest speaker. Dean Pollack was recently elected president of the National Council of Teachers of English. Dean Pollock spoke on "Love of Wisdom." He urged his audience to Love wisdom and pursue it; To never let books be a substitute for their own thoughts; He further stated that "Knowledge is not wisdom, it is merely an awareness of facts. . . . Action is not wisdom, as it may be wise or foolish; . . . Wisdom is man so choosing his actions that the changing world may be more as he wishes it tomorrow. The need for wisdom is constant, to cope with things as they exist and to ever strive to act for what they may become.

Twenty-nine initiates were received in the chapter and Dean Pollock was made an honorary member.

The Beta Pi players presented an original radio skit, "Danny sees the Stars," which was joyously received by the audience.

Martha Lee, head of the social committee, did a grand job on decorations, with Christmas trees, Santa with packs of presents for all members and friends.

Dr. H. C. Christofferson, counselor of

Nu chapter, Miami University, Oxford, Ohio, has been granted two years leave of absence from his duties at the university to assist in the educational program in Germany. He will assist in developing an effective program for the secondary schools in the occupied territory. To serve as counselor in his absence the chapter has selected Miss Annabel E. Cathcart. Miss Margaret E. Phillips will act as assistant counselor.

Epsilon Tau chapter, State Teachers College, Geneseo, New York, arranged a program on December 3 at which they discussed moving pictures, their advantages and disadvantages, and suggestions for improvement. At the January meeting Miss Mary Anne Arnold spoke on the development of art.

The following juniors were selected for membership to the New Paltz, New York, Zeta Zeta chapter at the October meeting: Elinor Briefs, Jean Brown, Edward Crosby, Marion Griffling, Dolores Legg, Frances Merlo, Shirley Paul, Doris Rave, Sidney Schaffer, Charles A. Schupp, and Dorothy Shalvoy. Joan Armstrong, Fannie DeCicco, and Shirley Tucker were selected for membership from the senior class.

Initiation of these new members took place at the meeting held on November 14, 1947. At that meeting William Bowers was elected delegate to attend the convocation at Atlantic City, New Jersey, in February 1948, with Sidney Schaffer as his alternate. Miss Ruth M. Havens, counselor of the chapter, and several student members plan to attend also.

Plans were made at the January meeting for the annual banquet held early in the spring. An important item discussed was the assembly to be handled by the Chapter early in March to bring Kappa Delta Pi more acutely to the attention of the student body.

The Alpha Theta chapter, University of Akron, Akron, Ohio, held a combined dinner meeting of Alumni and students on

December 12. There were around forty present. President Hezzelton E. Simmons of the University of Akron was an honored guest.

We were entertained by a man with a charming English accent, Mr. E. R. Taylor, headmaster of Queen Elizabeth grammar school, Horncastle, Lincolnshire, England. He is an exchange teacher at Barberton Highland Junior School. "The sin of American schools is that they fail to meet individual needs," according to Mr. Taylor. The schools in America plan their program not for top, slow, or average student, but rather a little below average. The English high school system has three different schools to fulfill the individual needs. Seventy percent of the students who are average or below are sent to a secondary modern school. About fifteen percent of the students who are inclined toward skilled trades are sent to the technical schools. The remainder are of higher intelligence and go to the grammar schools. This program is still rather new, but it meets the individual needs far better than the American schools do.

Recently Beta Psi chapter, Eastern Illinois State College, Charleston, Illinois, held a reception for all college honor students, at which Dr. Paul Sloan spoke. Dr. Sloan, formerly a member of Beta Psi chapter, is now a member of the staff of the Education department of the State Teachers College, Buffalo, New York. Beta Psi has also initiated eighteen new members.

The first business meeting of the Houston Alumni chapter was held in December. On November 16, Dr. Arvin Dotmer and Miss Mabel Cassell were made members in the first initiation ceremonies held by the chapter, and so far as the national office has a record, the first initiated by an alumni chapter from persons not formerly members of Kappa Delta Pi. This is in accord with the new provisions of the By-Laws. In February the annual birthday meeting

of the chapter was held; for March a business and program meeting is planned; for April another business meeting, and in May an out-of-doors picnic. Officers of the chapter are: Miss Grace M. Perkins, counselor, Mr. Harold E. Wigren, president; Mrs. Eugenia Allen, vice president; Miss Cleo Yarberry, secretary; Dr. Edwin D. Martin, treasurer; and Mrs. E. O. Chamberlain, historian-reporter.

One of the outstanding meetings of the year was the address given by Dr. Lloyd L. Ramseyer, president of Bluffton College before the Delta Phi chapter of Bowling Green State University, Bowling Green, Ohio, on November 13. Dr. Ramseyer led a committee to investigate conditions in Europe for his Menonite church. He related some of his observations of the terrible conditions under which Europeans must live; and stressed that food is the primary need in Europe.

He firmly believes that teachers have a large responsibility in building our new world. He outlined many ways in which a teacher could help. Some of these are to build sane patriotism; teach the truth about war, teach that man is not naturally a fighter; teach the peaceful settlement of dispute; teach that change is necessary; develop thinking individuals; teach responsibility of all for all the interdependence of nations; and build for peace.

Pi chapter, Michigan State Normal College, Ypsilanti, Michigan, has elected the following officers: Donald Hossler, president; Mary DeChantel, vice president; Joyce Benedict, secretary; Robert Bailey, treasurer; Martha Cavazos, historian-recorder. During the first semester the chap-

ter devoted profits from sales at the football games to the chapter's annual scholarship, which is given to an outstanding and deserving student. There was a business meeting, an open house at the annual homecoming week, and a Christmas party at the home of the counselor, Dr. Carl Erikson.

At the December meeting of Beta Tau chapter State Teachers College, La Crosse, Wisconsin, Mr. Armin Scheurle, La Crosse State Teachers College representative to the National Student Association discussed the organization and advantages of N.S.A. N.S.A. has also adopted the World Student Service Fund as a project. This fund is used for student aid in Europe. In connection with a school-wide campaign on behalf of W.S.S.F., Beta Tau chapter voted to sponsor the movie "Seeds of Destiny" to be shown to the student body of La Crosse State Teachers College. The movie vividly portrays the need for W.S.S.F. in Europe and we hope it will stimulate interest in the campaign.

Since the present president, Athriel Stuebbe will leave for a teaching position, the present vice-president, Miss Cora Forbush, will fill the unexpired term. William Kiel was elected to succeed Miss Forbush as vice-president.

Dr. Paul Sloan, who was initiated into Beta Psi chapter when he was a member of the staff, gave an excellent address to honor students who were entertained at an open meeting of Kappa Delta Pi November 11, and another stimulating address at our college assembly the following day as part of our celebration of American Education Week. Dr. Sloan is now at the State Teachers College in Buffalo, N.Y.

It ain't the things we don't know that makes such fools of us, but a whole lot of things that we know that ain't so.—JOSH BILLINGS.

Chapter Programs

PI CHAPTER

*Michigan State Normal College, Ypsilanti,
Michigan*

January 29—Business meeting.

February 19—Mock interview by a state superintendent and for the senior class.

March 11—Election of new members.

April 24—Annual Banquet and installation of the new members.

May 13—Election of new officers.

May 16—Honors Tea for outstanding members of the freshman and sophomore classes. Installation of new officers.

June 12—Annual alumni breakfast.

ALPHA ETA CHAPTER

*Southeast Missouri State College, Cape
Girardeau, Missouri*

January 15, 1947—Dr. R. R. Hill discussed his "Pilgrimages to Places of Educational Interest."

February, 1947—Plans were made for an informal banquet to be held at the Grace Methodist Church. The banquet is the annual freshman Testimonial dinner, and it will honor the following outstanding freshmen: Henry Becker, Richmond Heights; Albert Blattel, Ancell; Miles W. Edensburn, Muskegee, Okla.; Stanley Gordon, White Lake, N.Y.; Max Allen Heeb, Chaffee; Robert P. Henry, Sikeston; Joseph J. Hornley, Sikeston; Madelyn Kradin, Cape Girardeau; Vernon H. Kuehans, Beaufort; Dale Margerum, Ferguson; John Margerum, Ferguson; Marvin Solomon, St. Louis.

The eight candidates for membership spoke before the group on topics taken from the fraternity magazine, EDUCATIONAL FORUM. Their speeches were followed by the pledge service, and the pledges are now eligible for initiation into the fraternity.

March 12, 1947—Plans completed for banquet. The pledges were initiated into the fraternity. Dean Forest H. Rose was made an honorary member of the fraternity, after which he spoke briefly about his experiences as a student.

April 9, 1947—Business meeting. Program consisted of a discussion of the Laureate chapter of Kappa Delta Pi. Anthony Caruselle told of the history and purpose of the chapter, Miss Inchans told of the women of the chapter, and Dr. Krusé and Mr. Strunk told of the Laureate members they have known.

May 14, 1947—The new members presented the program by discussing topics from the EDUCATIONAL FORUM.

June 11, 1947—Election of officers.

June 25, 1947—The program consisted of a continuation of the discussion of the members of the Laureate Chapter of Kappa Delta Pi. Miss Uhl reported on William L. Phelps, Mrs. Mary J. Ludwig reported on Mrs. Dorothy Canfield Fischer, and Tony Caruselle gave an account of the life of Walter Damrosch.

July 9, 1947—Pledges presented the program by giving reports from the EDUCATIONAL FORUM. Mrs. Munroe Black, Lesterville, "Recent Changes in Soviet Education." Miss Loida M. Farrow, Cape Girardeau, "Shall We Discard Grammar." Miss Leatha Williams, Ellington, "Snap Courses Make Snappy Sailors." Mrs. Thelma M. Marlin, Naylor, "The Future Teacher."

July 30, 1947—Initiation of candidates for membership. Assisting in the initiation ceremony were the national president, Dr. T. C. McCracken of the summer faculty of Washington University, St. Louis, and the national vice president of Kappa Delta Pi, Dr. Frank L. Wright, dean of the school of education, Washington Univer-

sity. Later they spoke at a banquet.

September 23, 1947—Election of officers.

October 8, 1947—Lloyd Watkins presented an argument for liberal education and Mrs. Mary J. Ludwig gave an argument for practical education, after which Miss Adelle Illers conducted a free discussion of the problems of liberal and practical education.

October 17, 1947—A tea in Clio Hall to welcome former members of Kappa Delta Pi attending the Teachers' Convention.

November 12, 1947—Address by Donald Watt, Director of the Experiment in International Living.

December 10, 1947—Pledges reported on articles from the EDUCATIONAL FORUM.

BETA OMEGA CHAPTER

*Fairmont State College, Fairmont,
West Virginia*

Theme for the Year: "New Horizons for Kappa Delta Pi."

October 9, 1947—Impressions from Summer School. Miss Louise Leonard's Apartment. Speakers: Anna Lee Mouser and Patricia Barr.

November 13, 1947—New Developments in the Field of Education. Room 213 Science Hall. Speakers: Dr. Selma Herr, Miss Louise Leonard, Mr. John M. Taylor.

December 11, 1947—Kappa Delta Pi Looks Forward to Higher Goals (Pledging Ceremony), Mary Alice Stewart's Home, Hopewell Road.

January 8, 1948—New Horizons for Teachers in West Virginia (Initiation Ceremony), School Cafeteria. Speaker: Carma Mawry, President of State Education Association.

February 12, 1948—A New Outlook in the Business Field. Speakers: Dr. Marjorie

Hunsinger, Mr. Regis Larkin, and Mary Ellen Olivrio.

March 11, 1948—Science in Present Day Education. Speakers: Miss Jean Richmond, Miss Eva D. Compton, Dr. R. P. Ward and Dr. George R. Hunt.

April 8, 1948—English and Foreign Language in Present Day Education. Chairman: Miss Ethel Ice.

May 13, 1948—Dinner at Fairmont Hotel. Speaker: To be arranged. All meetings except the dinner at 7:30 P.M.

GAMMA ETA CHAPTER

*New Mexico State Teachers College,
Silver City, New Mexico*

The Year's Theme—"The Role of Education in Twentieth Century Revolution."

September — Leader — The Officers. Place—Elementary Training School. Co-Hostess.

October—Leader—Miss Wilma Peterson. Place—Miss Birdie Adams. Co-Hostesses—Miss Birdie Adams, Miss Norma Maxwell.

November—Leader—Dr. A. Kalpashnikoff. Place—Faculty Women's Building. Hostess and Host—Miss M. Cowan, Mr. C. M. Martin.

December — Social Meeting — Xmas party. Place—Dinner at Veteran's Center. Time—Business Meeting—6:30; Dinner—7:15. Co-Hostesses—Mrs. Zola Betts, Mrs. Iola Jursch.

January—Leader—Mr. Kostenbader. Place—Faculty Women's Building. Co-Hostesses—Mrs. Bertha Bosley, Miss Ruby Tannehill.

February—Leader—Dr. H. W. James. Place—Faculty Women's Building. Co-Hostesses—Miss Mollie Cerny, Miss Ruth Ellison.

March—Leader—New Members. Place—Faculty Women's Building. Co-Hostesses—Mrs. Hunt, Betty Gwyn White.

April—Leader—Kenneth Gunning.
Place—Miss Ashton's home, Pinos Altos.
Co-Hostesses—Miss Ashton, Beatrice Rivera.

May—Leaders—Banquet. Place—To be announced.

ZETA BETA CHAPTER

*University of Minnesota, Duluth Branch,
Duluth, Minnesota*

Wednesday, December 3—7:30 P.M.—
Duluth Armory—"Marshall Plan"—former Under-secretary of State, Dean Acheson.

Wednesday, January 7—7:30 P.M.—
Tweed Hall—"United Nations"—Rev. Otto Steele, pastor of Endion Methodist church, Duluth.

Wednesday, January 21—7:30 P.M.—
Tweed Hall—"Statehood Problems of Hawaii"—Mr. Thomas Ige, instructor of economics at the University of Minnesota, Duluth Branch.

Sunday, February 1—4:00 P.M.—
Tweed Hall—Tea to inform the pledges—Betts Ann Roth, member of lab. school faculty.

Wednesday, February 11—6:00 P.M.—
Duluth Athletic Club—INITIATION DINNER—Dr. Raymond Gibson, provost of the University of Minnesota, Duluth Branch, speaker; Margaret Rickey, hostess.

Wednesday, March 3—7:30—Tweed Hall—Report by Zeta Beta's delegate to the national convention of Kappa Delta Pi; "The Three R's and the Three E's"—Dr. Henry J. Ehlers, head of the philosophy department of the University of Minnesota, Duluth Branch.

Wednesday, April 7—7:30 P.M.—
Tweed Hall—"Boys' Town"—Mr. Robert E. Martin, instructor on the laboratory school faculty.

Sunday, May 2—4:00 P.M.—Tweed Hall—Tea to inform the pledges—Dr. Thomas Chamberlin, head of the geography

department of the University of Minnesota, Duluth Branch.

Wednesday, May 12—6:30 P.M.—Bon Aire or House of Sweden—Initiation Dinner—Willard Hessen, Host.

Friday, June 4—5:00 P.M.—Picnic open to guests.

The officers of the Zeta Beta chapter for 1947-48 are as follows: President, Phyllis Hansen; Vice President, Nelle Sayre; Secretary, Mary Granquist; Treasurer, Willard Hessen; Counsellor, Margaret St. George; Program Chairman, Margaret Rickey; Membership Chairman, Valworth Plumb.

NEMAHA ALUMNI CHAPTER

Omaha, Nebraska

Nemaha Alumni chapter of Kappa Delta Pi, installed last March in Omaha, Nebraska, by Dr. T. C. McCracken, held its second initiation on November 15. Following a luncheon at Petersen's Tea Room in Benson, four new members were initiated into the Alumni Chapter.

The initiates, former members of institutional chapters of Kappa Delta Pi, were Ernest W. Barker, director of elementary education in the public schools of Council Bluffs, Iowa, a former member of Rho Chapter at Central Missouri State Teachers College; Jack G. Somny, assistant professor of sociology and economics at the University of Omaha, a former member of Alpha Mu Chapter at the University of Wyoming; Miss Miriam McGrew, instructor in art at the University of Nebraska, originally initiated into Beta Mu chapter at Peru State Teachers College at Peru, Nebraska and Miss Elsie Rice, elementary principal in the public schools of Lincoln, Nebraska, a former member of Theta chapter at the Colorado State College of Education at Greeley.

A welcome was extended to the new members by Miss Josephine Shirely, president of Nemaha Alumni. An inspiring talk

on "Making Education Vital" was given by Ernest W. Barker.

The six members of Nemaha Alumni chapter from Council Bluffs, Iowa were in charge of arrangements for the occasion.

Following the initiation and program a business meeting was held. Miss Josephine Shirely was selected to represent the chap-

ter at the Convocation at Atlantic City.

Reports were given by individual members on progress made in teacher recruitment, the major project of the alumni group for the year.

Plans were formulated to hold the spring meeting and initiation in Lincoln, Nebraska, with the Lincoln members in charge of arrangements.

Let Me Resolve

CORA FORBUSH

To live in faith from day to day,
To sow my love—just this I pray.
To smile, to love, to scatter cheer
To those whose life is wrought with drear.
To radiate the warmth and glow
Of friendliness, to friend and foe.
To take in stride my lot in life,
Success and failure, trial and strife;
To know that from my Maker's light
A path is shown; a guide to right.
To see in God a being supreme,
To work and toil—and reach that dream!
To pray for wisdom, strength and cheer,
For love and friendship, ever dear.
To know that from the heart to give,
Is the only way to truly live.
These words to live by from the soul,
Shall be a guide, a worthy goal.

EDITOR'S NOTE: Miss Forbush is a member of Beta Tau chapter, State Teachers College, La Crosse, Wisconsin.

A British Exchange Teacher Addresses a Kappa Delta Pi Breakfast

THOMAS A. SEDGWICK

MR. SEDGWICK explained that he was not a teacher in the public schools of England. They are really the private schools since the approximate cost for a student per year is about \$1,000. Mr. Sedgwick taught in the county school which appears very much like our public school.

The address was built around Mr. Sedgwick's impressions of education in England compared to education in the United States. He reviewed the educational system in England from the Nursery School through the Grammar School. Comparisons and contrasts with the American educational system were made as the speech advanced.

The compulsory school age in England is five. Nursery schools are provided for children under five. Children between the age of five and eleven attend the Primary School which is comparable to our Grade School. The only difference in the Primary School and Grade School is in method, and this is only a slight difference. Schools of the United States have adopted fairly standard methods; the English headmaster reserves the right to run the school in his own way.

Education for the English child at the age of eleven begins to differ fundamentally from that of the American child. "There is no school after the Primary School to take all children. Only the more gifted chil-

dren are given an opportunity to attend the English Grammar School." Here the tempo is speeded. "Students are taken to solid geometry and calculus. The Grammar Schools are limited to 120 students in the entire school, with classes consisting of fifteen boys and fifteen girls. "The Grammar School is the only channel to the University and the teaching profession." "There is no such thing as a credit system in the Grammar School." English, French, mathematics, biology, history, and Bible study are required subjects. Every school has domestic science, manual training, gym and games. In the third year, students may drop science and take on another language. At the age of sixteen the student is given a standard examination which has been prepared by the University. Upon successful completion of this examination they are granted a certificate. "In England you know the standard regardless of the school." The student may then take another two years in the Grammar School. During these two years of advanced study he takes only two or three subjects. He is then granted a higher certificate. "With this higher certificate he can take the University in three years instead of four years."

The college in England is the school between the Grammar School and University, or a part of the University. "Education in England is very continuous." It is necessary to spend an additional year at the University to meet the qualifications for a teacher. "You have either the qualifications to teach anywhere in England or not at all." This is essentially different from the state certification of teachers in the United States. The majority of teachers in the Primary Schools

EDITOR'S NOTE: This is an abstract of an address by Mr. Sedgwick, British Exchange Teacher now teaching in Charleston, West Virginia, before the Kappa Delta Pi Breakfast held November 8, 1947, in honor of other West Virginia Chapters having representatives attending the convention of the West Virginia State Education Association.

do not attend the University. They go out one year as a student teacher and then they go to College (Teacher Training) for two years. They then receive a certificate.

With this system of free schools in England only one boy or girl in ten attends Grammar School. Mr. Sedgwick says, "English schools do much worse for the average student." England is now working on a modern school which will be very similar to our high school and where the compulsory school age will be raised to sixteen.

He stated that all teachers are now paid the same amount because schools are national. The government has set minimum

salary scales. This tends to restrict the number of graduates which are about 70 per cent women and 30 per cent men.

Mr. Sedgwick's outstanding comment was that he noted that in our schools our young people are more self possessed and more capable of expressing themselves. American service men stationed in England during the war "talked intelligently and correctly." "Our own soldiers and sailors are not capable of doing this."

Submitted by CLARA BOSTER HALL,
Historian—Pi Chapter, Kappa Delta Pi
Marshall College
Huntington, West Virginia

I Want to Be a Teacher

IN THE realization that the future lies not with ourselves but with our progeny; in the realization that understanding and amity between nations, religions and races is forged not in the councils of statesmen, but in the classrooms, where the teacher influences not only the intellectual progress of the child, but his moral attitude as well, I have decided to become an elementary school teacher.

Desiring to place personal gain subordinate to the general good; and in the child to foment and bring to the surface those traits which make for the holding together of this our democracy, I want to

strengthen and increase the faith of the child, faith in the ideals for which our forefathers strove; hope, hope in a better world through striving for the highest good; love, love for wisdom beyond mere intellect and for mankind beyond self, love for freedom without license.

These are the reasons why I want to be an elementary school teacher, and take pleasure in watching through the years the metamorphosis, intellectual, spiritual and physical, of an American.

Letter to the editor,
Cleveland Plain Dealer,
January 25, 1948.

Man's conscience is the instrument of man's progress.—LECOMTE DU NOÛV.

Is Scholarship Respectable?

H. DE F. WIDGER

HOW DOES it happen that here in America scholarship is held in rather low repute? Why is it that too often the attainment of high scholarship is looked upon as a handicap rather than as an aid to success? Why is it that sneers and derision are often heaped upon those whose academic records entitle them to membership in some scholastic society such as Phi Beta Kappa or Kappa Delta Pi? In certain quarters, it is even fashionable to cheapen the ideal of scholastic success and to regard scholarship as something not quite respectable in a civilized society. A careful scrutiny of the facts shows that in many places scholars are looked upon with suspicion.

For instance, at the Harvard Law School, which brings together some of the most eminent scholars from liberal arts colleges, it used to be said that the *A* students make the professors of law in the colleges and universities, the *B* students make the judges of the state and Federal judiciary, and the *C* students make the money. At Yale, there was a saying that went something like this: *A* is the mark of a "greasy grind"; *B* is the mark of a "plugger"; *C* is the mark of a "gentleman"; and *D* is the mark of a "good fellow." Though some of this is the good-natured banter of careless undergraduates, there is a serious implication in the remarks not wholly

favorable to scholars and to scholarship. Do those who make or repeat such statements believe them? Are the statements really true?

Even in adult life off the campus learning and scholarship are not always regarded as worthy goals. If, for instance, the self-confessed "World's Greatest Newspaper" wishes to ridicule a man or an idea, it presents a cartoon showing a peanut-headed, wizened-faced college professor garbed in cap and gown. That is supposed to damn the individual and any ideas which he has had the audacity to put forward. When the paper wishes to discredit a *person*, it applies to him the epithet of "brain-truster"; and an unthinking public echoes the term. The one heinous sin it seems that a public servant can commit is to know enough to qualify as an expert. How can such attitudes toward scholars and scholarship be explained?

Sometimes, no doubt, contempt for scholarship springs from *little* minds that are consciously or unconsciously filled with envy. Their own academic achievements are too slight to make them eligible for Phi Beta Kappa or Kappa Delta Pi; so they seek compensation for their shortcomings and failure by denying the value of intellectual excellence. By so doing they inflate their egos by pretending to *spurn* what they cannot *earn*. Needless to say, this is an unlovely and an unworthy motive.

Others, again, hold scholarship in low esteem because the abstract ideal of scholarship seems very remote from the Amer-

EDITOR'S NOTE: This article is from a paper read to Beta Psi chapter of Kappa Delta Pi, Eastern Illinois State Teachers College, Charleston, Ill., on the occasion of its annual banquet, April 15, 1947, by the head of the English Department.

ican conception of success. When such folks talk of success, they mean one or both of two things—position and income. So completely benighted or so totally blind are they, that they can see no merit in any attainments that cannot be measured in terms of rank or money. Intellectual and spiritual excellence such as Plato and Socrates set as the goal for their students has no significance for them because it apparently has no relation to money-making. More than a hundred years ago during the period of rapid economic expansion which accompanied Jacksonian democracy, Ralph Waldo Emerson complained that "Things are in the saddle." The worshippers of that Bitch-goddess, Success, have little traffic with scholars or with scholarship.

Still others despise the scholar and his scholarship because they labor under the mistaken notion that all scholars are snobs who live in ivory towers in complete intellectual isolation, and who seldom, if ever, descend to the plane of common men and women. Scholars, they seem to think, withdraw into academic cloisters, close the gates, pull the very holes in after them, and play with useless baubles and silly and inane ideas. That is the picture presented by the satirical Jonathan Swift in "Laputa," one of the parts of *Gulliver's Travels* seldom read. Scholars, so they think, are celibate individuals living in an "other-world" atmosphere so wrapped up in the musty, dusty affairs of learning that they never mingle with common crowds, seldom enjoy the things of life, never see beauty in nature or society, and never notice and *never, never whistle* at a pretty girl. Don't you believe it. Scholars often have

a great zest for life.

The story is told that Justice Oliver Wendell Holmes of the United States Supreme Court at the age of ninety was once walking down the street in Washington, D.C., arm in arm with Justice Brandeis, then past eighty, when a very pretty young woman swished past them. Holmes stopped his discussion of the profundities of the common law, sighed audibly, looked at Justice Brandeis, nudged his arm and said: "Justice, don't you wish you were seventy once again?"

Moreover, there is a popular superstition that scholars are smug, priggish, self-satisfied individuals who love to parade their achievements by wearing a Phi Beta Kappa key or a Kappa Delta Pi pin. No salesman, so runs a recent jest, has ever yet been forceful enough to sell to a member of Phi Beta Kappa a double-breasted suit. I doubt the truth of these charges of smugness, snobbery, priggishness, and exhibitionism. If they be true, it is certainly regrettable, for of all people on the face of this earth scholars should be the most simple, the most sincere, and the most humble; and in the main they are. Unfortunately, however, there are a few striking exceptions.

It cannot be truthfully asserted that Americans despise all excellence. Let an individual play well his role in a stage play, and he may become a matinee idol. Let a Hollywood star achieve distinction in her art, and she will be given an award and have her picture shown in fashionable magazines smoking Camels, Chesterfields, Raleighs, or Lucky Strikes. Let a college man be a member of an athletic team, especially a winning one, and he will be showered with hon-

ors. His name will be on the sports pages of the newspapers. Like Mary's little lamb, the band will escort him to and from the athletic field and hit up a lively tune for him as he makes a touchdown, swats a home-run, or tosses a basket. The crowd will shout its applause. And at the end of the season the athletic department, at considerable expense, will present him with a sweater decorated with a block letter from six to ten inches high to proclaim him to the seeing public as a hero of the gridiron, the diamond, or the basketball court. Beside his letter, a Kappa Delta Pi pin is modest and mousey, indeed. Last Sunday the baseball world went all out to honor "the King of Swats," Babe Ruth. But the world is rather stingy of its praise for the scholar. 'Twas ever thus.

II

Perhaps the time has come briefly to consider the nature of the scholar and of scholarship. In his famous address on *The American Scholar*, delivered to the Harvard chapter of the Phi Beta Kappa Society in 1836, Ralph Waldo Emerson defined the scholar as "man thinking." The scholar, he asserted, is influenced by nature, by the past coming through books, and by action. Scholarship does not consist merely in accumulating masses of undigested facts, even though facts are the raw materials of thinking, but in using facts in thought and action. Emerson himself despised rote learners, apes, and parrots. The chief duties of the scholar, according to Emerson, are self-trust and action. Close and accurate observation, straight thinking about the facts discovered by seeing their relations to each other and to other sets of facts,

independence of spirit—these are the marks of scholarship.

To be sure, both faculty and students must learn to gather and classify facts into knowledge. It was no less a person than Mark Twain who wrote this amazing advice to young Rudyard Kipling: "Get your facts first, and then you can distort 'em as much as you please." Probably one reason why high grades are sometimes despised is that they represent, not assimilation of facts or the use of them in thinking, but rather the mere memorization of details. Such intellectual habits are sometimes found, but they are not the marks of the genuine scholar. Thinking requires activity in the presence of knowledge and of problems.

The value of scholarship seems quite obvious. Shakespeare recognized it in his play *Hamlet*, when in the presence of the ghost of Hamlet's father, Marcellus turned to the learned Horatio and exclaimed, "Thou art a scholar; speak to it, Horatio." For a long, long time scholars have been addressing the ghosts of their day—magic, superstition, prejudice, and ignorance. At the scholar's voice these skulking ghosts have retreated, and the light of truth has come to "cleanse the stuffed bosom of the perilous stuff." Out of the work of scholars in mathematics, physics, chemistry, and other fields have come the telegraph, telephone, airplane, radar, jet-propelled missiles, and atomic fission. No greater compliment was ever paid the scholar than that paid by our own government when one by one it called from classrooms and laboratories of our colleges and universities eminent scholars to assist the nation in winning the war. That in itself has made scholarship

almost respectable. But besides possessing curiosity and learning, scholars have hope and faith. They raise beacon lights for youth. They breed and teach thinking men and women. When the full realization of the scholars' contributions to human society has come into the minds of their fellows, I am sure scholars will no longer be held in contempt. An ancient Hebrew wrote these lines:

"Through wisdom is an house builded,
And by understanding it is established."

Such being the attitude toward scholars and such the nature of scholarship, we are now ready to ask two important questions. What is the relation between high grades and scholarship, and what the relationship between scholarship and life? Not all high grades are the result of broad scholarship; some are. Not all high grades indicate high intelligence. Some are the result of industry, patience, and persistence. High grades usually go to those who have good minds, and who use them wisely. Many with mediocre minds have achieved high grades by using efficient study techniques; and many first class minds have not achieved high grades because of weak character or poor work habits.

The same work habits that enable a student to win success in academic circles will generally enable him to win success in life outside of school. High grades in college are a better index to success in the work-a-day world than any other single quality. The predictive value of grades, by no means perfect, is still superior to any other measure.

III

High grades do not always mean success in one's chosen vocation or profes-

sion. To make such a claim would be silly for the simple reason that success is the product of many factors. Yet to hear some people talk, you would almost believe that high grades will lessen your chances of success. Do not believe them. High grades, I repeat, are the result of many other factors besides intelligence. The same factors of hard work, patience, accuracy, stick-to-it-iveness, and adaptability to situations which bring success in the academic life will, as a rule, make for success in teaching, medicine, law, dentistry, engineering, and other callings. As Al Smith used to say, "Let's look at the record."

First, practically all objective studies show that the good students in high school are most likely to become better students in college than other students. Dr. Dearborn's studies, made some years ago, showed that 80% of those in the upper $\frac{1}{4}$ of high school graduating classes remained in the upper half of college classes for four years, and more than 80% of those in the lowest $\frac{1}{4}$ of their high school class failed to rise above mediocre scholarship. The cause, thought Dr. Dearborn, lay in the study habits students bring with them to college. Only 1 out of 500 who fell in the lowest $\frac{1}{4}$ of their high school class attained the highest honors group in college. Now the ratio of 1:500 is not even a sporting chance. The odds would be more favorable for you to survive going over Niagara Falls in a barrel. Studies made at Reed College and at the University of Chicago confirmed Dearborn's conclusions.

Second, students who rank well in college rank well in professional schools. A few years ago, a study was made of

the students who entered the Harvard Medical College from Harvard College over a period of twelve years. Out of 239 who graduated from college with no academic distinction, only 36 graduated with honors at the medical school; while of the 41 who had received their B.A.'s with honor, 92% took medical degrees with honors.

Those entering the Harvard Law School reveal the same trend. That is to say:

Of those graduating from college *without* honors—6½% gained honors.

Of those graduating from college *with* honors—22% gained honors.

Of those graduating from college *with high* honors—40% gained honors.

Of those graduating from college *with highest* honors—60% gained honors.

Of 340 entering college on condition, only 3% gained honors.

Not one in 20 of those satisfied with a grade of C or less in college gained any distinction in Law School.

Third, students with good grades in college or professional school are more likely to succeed in business or a profession. Professor Paul Van Dyke of Princeton some twenty-five years ago made a study of thirteen to twenty classes at Harvard, Yale, Princeton, Amherst, and Brown. His measure of success was inclusion in *Who's Who in America*. His results showed that 50% of all high honor men succeeded, and 33⅓% of second honor men.

Professor Hugh A. Smith at the University of Wisconsin reporting a study of Wisconsin graduates came to the same general conclusion. He examined the records of graduates out of the college for 15 years or more. Ten consecutive classes were studied represented by 550

graduates. Two lists were then made: one consisting of 93 men who had the highest grades in their respective classes; the other consisting of 97 men who were considered most worthy or eminent according to information compiled from various sources. The two lists have 87 names in common. Said Mr. Smith, "If a man was high on one list, he was almost invariably high in the other; if low in one, then low in the other."

A few years ago a most suggestive study was made by Walter Gifford, the president of the American Telephone and Telegraph Company. The results he summed up in an article entitled "Does Business Want Scholars?" I would like to quote his conclusion.

In general, men in the first third of their college classes are most likely to be found in the highest third of their group in salary; those in the middle third in scholarship to be in the middle group in salary; those in the lowest third in scholarship to be in the lowest third in salary. . . . Of the 3,086 men studied, 498 had graduated in the first tenth of their respective classes. By about the fifth year of their employment, this group began to earn more than the other college men. They continued to increase their advantage little by little until they were twenty-five years out of college. Then they began to go ahead still more rapidly. . . . The 784 men who graduated in the lowest third of their classes have earned the least, and the curve of the earnings of the median man in this group has exactly the opposite trend to that of the median man in the upper tenth of their classes; the longer the best students are in business, the more rapidly their earnings increase. The longer the poorer students are in business, the slower their earnings rise.

There is a saying among golf pros, so I have read, that while it is not true that only the dumb can play golf well, being

dumb helps a lot. The evidence I have just cited this evening seems to justify the conclusion that while it is not true that only men with high scholarship in school and college succeed in life after school, a good scholarship record helps a lot. Certainly it knocks the props out from under that motto which used to hang in college dormitory rooms—"Do not let your studies interfere with your college education."

IV

Why should the student with high scholarship in college be more likely to succeed than the student with low scholarship? Here is my guess.

1. By and large, the high ranking students are those with the best brains. There are, of course, exceptions.

2. The next important quality is industry, "the capacity to everlastingly dig," to overcome handicaps by hard work, to do things well and to see one's task through to the finish. "If you have genius," wrote Sir Joshua Reynolds, the 18th century painter, "industry will improve it; if you have none, industry will supply its place." According to my own observations, industry is more pronounced among high ranking students than among others. They are not likely to be quitters when there is a difficult task to do.

3. There is a quality that goes under the name of "common sense," which Emerson defined as "the shortest line between two points." By common sense, which is anything but common, we mean a good sense of relative values.

A false sense of value often prevails in college. It is a pleasant but false philosophy that the things most worthwhile in college are the easy-going pleasures.

A college is, or at least it should be, first of all an educational institution, a seat of learning. The first task, therefore, of a college student is to develop his mind. Education is the main tent; extra-curricular activities, no matter how pleasant, are the side shows.

The real rewards of scholarship, of course, lie neither in high grades symbolized by golden keys and pins nor in high pay in the jobs to which one goes. Rather they reside in the personal satisfaction which comes to the scholar from the realization of work well done, from a mastery of a given field of knowledge. The pursuit of excellence, even if it never led to the achievement of excellence, is most fun of all. This is one of what an eminent scholar once called "the durable satisfactions of life." To be well informed, with generous margins of knowledge; to think straight because one possesses a well-disciplined mind; to face problems armed with an abundance of accurate and well-classified facts and well-grounded principles—these make one the master of his fate, the captain of his soul.

Kappa Delta Pi with its emphasis upon scholarship needs no apology anywhere. Like beauty, scholarship is its own excuse for being. I congratulate you members of Kappa Delta Pi upon your pursuit of excellence. By your achievements in your life in this college and later in the school of life, you will be among those building up a greater esteem for learning. You will be among that noble company of scholars everywhere, the quality of whose thinking and the saneness of whose living will some day make learning winsome. Then in very truth scholarship will be respectable.

THE EDUCATIONAL FORUM

VOLUME XII
NUMBER 4, PART I

THE CONTENTS OF THE EDUCATIONAL
FORUM ARE INDEXED IN THE *EDUCATION*
INDEX FOUND IN PUBLIC LIBRARIES AND IN
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MAY • 1948

PUBLISHED BY KAPPA DELTA PI, AN HONOR SOCIETY IN EDUCATION

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THE EDUCATIONAL FORUM: Two dollars a year; Seventy-five cents a copy; Foreign, Two dollars fifty cents a year. Published during November, January, March, and May, by Kappa Delta Pi, an Honor Society in Education. Requests for change of addresses must be received not later than the twentieth of the month prior to publication.

PUBLICATION OFFICE

George Banta Publishing Company
Menasha, Wisconsin

GENERAL OFFICE

E. I. F. Williams, Heidelberg College
Tiffin, Ohio

All business correspondence should be sent to the General Office.

Manuscripts and books for review should be sent to the Editor at
277 East Perry Street, Tiffin 4, Ohio

Entered as second class matter at the post office at Menasha, Wisconsin, under the Act of March, 1879. Acceptance for mailing at a special rate of postage provided for in the act of February 28, 1925, paragraph 4, section 412 P. L. & R.

VOLUME XII, NUMBER 4, PART 1. This issue is published in Two Parts, Part 2 being chapter news and feature material that could not be accommodated in the magazine proper.

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THE EDUCATIONAL FORUM



Publication Office: George Banta Publishing Company, 450 Ahnaip St., Menasha, Wis.

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Behind the By-Lines

Because of unavoidable delays it was not possible to print a Laureate article in the March issue. This month, therefore, there are three articles by members of the Laureate Chapter, one an article on foreign affairs, another on a philosophy which applies equally in this country and abroad, and a third on the teaching of grammar.

Marx to Molotov is the subject of a timely article by William F. Russell, Dean of Teachers College, Columbia University. Dr. Russell has had a distinguished career as teacher and administrator. For six years he was Dean of the College of Education of the University of Iowa and is now in his twenty-first year in the deanship of Teachers College. He has been chairman of the American Council on Education, a member of the National Advisory Commission on Education, Director of the National Citizenship Education Program of the Department of Justice, and was an expert of the War Department during World War II. He has been decorated by three foreign governments, has been awarded the Butler medal, and the medal for distinguished achievement of the Alumni Association of the Horace Mann School. He is author or co-author of a dozen volumes and has been honored by institutions in this country and abroad.

Idea Men and Engineers in Education is a provocative paper by W. W. Charters, now Research Director of Stephens College. For thirteen years he was Director of the Bureau of Educational Research of Ohio State University and is now Director Emeritus. Born in Canada, he began his career as a teacher and later was a principal in that country. Among the positions which he has filled are Dean of the School of Education, University of Missouri; Dean of the School of Education, University of Illinois; and

Dean of the Graduate School of the University of Pittsburgh. He is the author of many books and articles.

On the Teaching of Grammar by Thomas H. Briggs takes issue in some respects with an article in THE FORUM for May, 1947. Dr. Briggs was for thirty years a member of the staff of Teachers College, Columbia University, filling the post of Professor of Education, 1920-1942, during which time he was a chief advocate of the junior high school in America. He retired and became Professor Emeritus in 1942. He is Director of the Consumer Education Study of the National Association of Secondary School Principals, a position he has held since 1942. He taught English for eleven years at John B. Stetson University and Eastern Illinois State Teachers College. He is the author of "Pragmatism and Pedagogy," published in the Kappa Delta Pi Lecture Series.

Science Education, As the Scientists See It is a report on research done by the National Opinion Research Center. Elizabeth G. Herzog and Paul B. Sheatsley are the co-authors. Mrs. Herzog is Consultant, New York City Committee on Mental Hygiene, and former head of Correspondence Panels, Government Information Service, Bureau of the Budget, Washington. Mr. Sheatsley is the Eastern Representative of the National Opinion Research Center, with headquarters in New York City. This survey of American scientists should throw much light on the problem of the education of scientists.

H. C. Christofferson of the School of Education, Miami University, Oxford, Ohio narrates his experiences and impressions as a teacher in Italy under the title, *Dream Travels or Real Travels, Which?*

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THE EDUCATIONAL FORUM

VOLUME XII

MAY



NUMBER 4

1948

Marx to Molotov

WILLIAM F. RUSSELL

I

THE USA and the USSR have agreed to disagree. Apparently they are not going to work together. The two points of view have come into conflict, representatives have met in an impasse, and now each has decided to go his separate way. Again it is a question of "Two Worlds." Some people feel that war is inevitable; others, that with much charity and patience a long period of peace is possible.

One trouble is that, on both sides, there is so much ignorance about the other. You can't have charity if you have no clear idea of what it is that you are to be charitable towards; and whatever patience you may exhibit will not be long lasting, if you are ignorant of the object toward which you are supposed to be patient.

The Russians seem to have the queerest ideas of the USA. The USSR-sympathizers seem to delight in dealing out misinformation and half-truths. If you

read the communist papers abroad such as *L'Humanité* in Paris, the emphasis is laid on gangster-killings, race riots, lynchings, vote-frauds, unemployment, epidemics, and murderers'-molls. The American movie, viewed through the jaundiced eye of the envious, reinforces the falseness of the picture.

We Americans also have a false view of the USSR. Despite the fact that there has been a rash of books on the USSR, articles of all kinds, pictures and occasional peeps behind the Iron Curtain, not many of us have a clear and precise understanding of just what Stalin and Molotov believe, what their aims and ambitions are, and the tactics that they are following today. We are repeating the stupid course of the 1930's when we refused to buy *Mein Kampf*, when we did not take Hitler seriously, when we failed to read what he had written down plainly for all to see. In our schools, we hardly consider Marx or Lenin or Molotov, and scholars who try

to tell us about the Russian Revolution, what ideas it came from and where it plans to go, are themselves accused of being RED. As a people, we have stuck our heads in the sand, and we have refused to look at danger when it approaches.

Lest you may think that this statement is extravagant—merely an excited overstatement—the fulminations of a reactionary—I propose to give you a test. I shall put to you four questions, questions which I have worded very carefully, but real questions since they have been put to me several times since my return from France. I ask you to consider whether or not these questions seem to you to be sensible, whether they are worth asking, whether the answers to them would be significant? These questions are:

- (1) Do you think that the communists are going to gain the majority in France and get into power?
- (2) Is Molotov going to force Marxist ideas on Western Europe?
- (3) Is not Henry Wallace right in advocating generous and sympathetic treatment of Soviet Russia?
- (4) What about the Marshall plan? Do you favor another WPA for the relief of Europe?

If these questions sound all right to you, then there is a good deal about Marx, Lenin and Molotov that you still need to know. It is to justify this statement that the rest of this lecture is devoted.

II

I had my introduction to the study of Communism in a very interesting way. My mentor was a great teacher and a very great man—Arthur Bullard. Graduate of Hamilton College, a good deal of a Liberal, Arthur Bullard engaged in a life of journalism, writing on liberal and radical papers and contributing articles to the intellectual magazines. From the first he revealed an interest in Russia, and in the early 1900's served as Secretary of the Society of Friends of Russian Freedom, which brought him in touch with Russians prominent in the revolutionary movement. In the summer of 1905 he went to Switzerland as a foreign correspondent for *Harpers Weekly*, *Colliers Weekly* and *The Outlook* and "made many close and enduring friendships among those who were at war with the Tsar—the most devoted crusaders for liberty. it has ever been my good fortune to meet,"¹ among whom was Nikolai Lenin. Then in October 1905 Bullard was in St. Petersburg during the Revolution. He then remained three years visiting every large city in European Russia and living for extended periods of time in peasant communities. Early in 1917 Bullard was put in charge of the Russian Division of the Committee on Public Information, reached Petrograd on July 14, 1917 and sailed from Archangel in June 1918. He was then sent to Siberia immediately, where he acted in a sense as Woodrow Wilson's personal representative. Later he became Chief of Russian Affairs in the State Department and came to an untimely death as a belated result of illness incurred

¹ Bullard, Arthur: *The Russian Pendulum*, p. ix.

during his Siberian mission.

Bullard asked me to accompany him on the Siberian trip, giving to me as my share of the work the dissemination of information on American education and the giving of whatever advice was desired regarding the rebuilding of Siberian schools which had been closed since the Revolution.

We had a slow passage across the Pacific, on the old *Empress of Japan*, a very small vessel by modern standards, built like a yacht. There, with the smoking room almost to ourselves, I had the rare privilege of sitting at Bullard's feet. What Bullard told me, I shall tell you. Most of it comes from my diary, some of it from my memory; but fortunately I do not need to trust either to my memory or my diary, since Bullard in 1919 wrote a little book called *The Russian Pendulum, Autocracy—Democracy—Bolshevism*; and in this book, especially in the first chapter, I now find almost word for word, what my scrawling hand wrote as the ship tossed and rolled.

I started out by trying to get Bullard to tell me about the Russian Revolution and what this Bolshevism was. You see we had all been thrilled by the Russian Revolution. Our good friends, the little Japs, under Togo, had beaten down the cruel minions of the Tsar; and now the democratic peoples under Kerensky had taken over. But something had gone wrong; a new group had gained the power, under Lenin; they were known as the Bolsheviks, and they had quit the war and signed a peace with the Germans. Their running out on the war

had enabled the Kaiser to concentrate all his power on the Western Front; and they had driven us all back. Our marines already lay dead at Chateau Thierry; and the outcome of the war did not look too good.

Who was this Lenin? And what did he believe? And Bullard started to describe this man to me—short, fat, bald, and quite unimpressive. Not at all inspiring, a good deal of a bore. Not a magnetic orator at all. Talked in a monotone. Bullard was surprised that this mediocre appearing man should be at the head and attributed it to his complete confidence in himself and to his perfect consistency.

Bullard told me that, in order to understand Lenin and to understand Bolshevism, I had to understand the threefold origin of Lenin's ideas; one part from Karl Marx, one part from Blanqui and the French revolutionaries, and one part from Nietzsche, particularly from his book, *Beyond Good and Evil*. Lenin had compounded an evil brew from these three sources—a philosophy of life, a theory of government, and a set of tactics for action. (I may say parenthetically that at this time Lenin was publishing his own book *State and Revolution*, expounding these ideas but time was still to elapse before its appearance in Russian and considerable time before its translation into English.)

From Marx, said Bullard, Lenin gets his idea of the class struggle and internationalism. Marx saw the class war as the inevitable result of social evolution. Capitalism was a mere temporary episode in economic history. Alternate periods of

prosperity and panic would push the capitalist toward becoming an "exploiter" no matter how well intentioned he might be; and the worker, to some degree and on occasions an owner of property, would in time become merely the "propertyless worker." The Communist Manifesto, by Marx, had wound up in the ringing words (but even according to Marx, exaggerated) "Workers of the World—Unite! You have nothing to lose but your chains!"

Marx thought that the conditions leading to the class struggle were in the making; Lenin thought that they had arrived. Lenin does not recognize a single capitalist who is not an exploiter; not a single workman who is anything but property-less. Workers therefore have more interest in the workers of other countries than in any capitalist in their own. Love of country is nothing. Patriotism is ignored.

To Marx, Socialism, the owning of things in common by the people, was going to come in time, regardless of what men might do. To Lenin, it was coming too slowly; the process had to be hurried. But how to hurry it? Should they try to educate, influence the votes, and gain a majority? Should they seek "not only a majority, but an overwhelming majority" to use the words of Jean Jaurés? Here it was that Lenin parted company with Marx and followed the ideas of Blanqui.

For Lenin, no matter how much he might talk about a new kind of democracy, was, according to Bullard, "frankly and outspokenly anti-Democratic." To him the people were a "lethargic mass." The capitalists could always fool the

people. Bullard told me that Lenin had an amazing knowledge of one side of American life. He could quote Upton Sinclair's *The Jungle*. He would talk at length of racial discrimination, poor housing, corruption in voting, political bosses, great and rich newspapers supporting the upper classes and the starved socialist and trade union press, and the poverty, misery and disease of the working class. If one were to wait for democratic action by the masses, there was no hope of progress.

Here we come to a point, that, now that I look back on it over the perspective of thirty years, is of major importance. Lenin said that you could not expect democratic action by the masses, for three reasons: (1) The people were too ignorant to know what was for their own good; (2) The people were too subservient, too accustomed to do as they were told, to dare to do what was for their own good; and (3) the people were too hungry, too cold, too feeble to have the strength to do what was for their own good. *Too ignorant to know; too servile to dare; too hungry to have the strength*; hence some person or some group, informed, daring, strong, must act for the people. Here we have the dictatorship of the proletariat; that is, the proletariat being dictated to by a small group that seizes the power, ostensibly in the interests of the proletariat. Nothing democratic about it at all; and Bullard stated to me that Lenin was quite frank about this.

Lenin advocated the seizure of power by an "enlightened militant minority." What you needed was a centralized, disciplined, desperate group and a time of

war, or famine, or unrest; then step in and grab the power. No need of voting, or elections, or even of electioneering. You needed your little group, disciplined and desperate. How to get this?

Well, in Russia there was a plan of organization in common use that could be used to develop this group. It had been the practice, in a factory for instance, for the workers to elect a committee or council to represent them in negotiations with the employers or local government officials. The name given to this council was a Soviet; and then sometimes several factories would elect representatives to a more inclusive council, and the local soviet would send representatives to a higher soviet. In Russia, they also had the custom, instead of electing a president or chairman of a council or meeting or soviet, of electing a *Presidium*, a sort of executive-committee, and the members of this Presidium would take turns acting as Chairman. This is somewhat the plan that the United Nations use to-day. Here Lenin had at hand in 1917 a hierarchy of councils, each higher composed of representatives elected by lower ones, and over each, particularly the highest, a Presidium of a small number of individuals each of whom in turn acted as chairman. Surely they were elected by their fellows; but they were increasingly removed from the individual worker; and with no requirement that they report back to their electors. Lenin was perfectly ruthless in picking and choosing, and even in eliminating councils and presidiums. It is not without significance that Lenin took and held the power in a country where 80% of the people were

peasants and not proletarians at all. Anyone who talks about democracy or majority rule in connection with Lenin and the Bolsheviks reveals right there that he is not informed.

The third part of Lenin came from Nietzsche, expressed in *Beyond Good and Evil*. Bullard told me that, according to Lenin, when the church says: "Servants, obey your masters," they are only supporting the capitalists. When the university professor or social worker talks about "honor," "fidelity to the pledged word" and "sacredness of contracts," they are just the same as the lawyer in court who for a fee defends a criminal. The so-called moral law is a ruling class affair. "The rich and powerful of the day foster a system of ethics which supports their graft." Lenin repudiated any system of moral obligations. An act is good only if it helps to advance the cause of the workers. An act is bad which hinders the emancipation of the workers. Poets and priests are the courtesans of the ruling classes.

I conclude this analysis of the philosophy of Lenin and the Bolsheviks with a quotation from Bullard's book.

"It is a difficult intellectual feat to weave a consistent policy out of doctrines so diverse. And I think that I embarrassed him somewhat by one question in those discussions a dozen odd years ago. At least he showed irritability when I insisted on it.

"How," I asked, 'if you repudiate the democratic verdict of the majority, are you going to determine what is Good—what is helpful—in the struggle for Emancipation? There are likely to be differences of opinion within the working class. The lethargic majority may want one thing and your enlightened minority quite the opposite. If you are not going to consult their opinion how

will you determine what is good for the masses?'

"He seemed to me to dodge the issue. It was plain that 'the majority' did not interest him. He used just as disdainful phraseology about it as the Anarchists and the Aristocrats who oppose democracy. He spoke contemptuously of the 'fatuity of counting noses.'

"But it seemed to me then—years before he reached power, at a time when there was no visible chance of his doing so—that he was quite prepared to decide these momentous questions himself. He was convinced that he *knew* what was necessary for the welfare of the Race.

"Perhaps this dazzling self-confidence—this supreme aplomb—is the secret of his mastery over men."

(Bullard, *op. cit.*, p. 7)

I may say that these conversations with Bullard, started on the *Empress of Japan*, were continued in Japan and in Siberia in 1918 and then on occasions in Washington during the Harding administration. I tried to read *Das Capital*, not too easy reading; although the part that Marx put together himself goes better than the complications that Engels made later from scattered papers of Marx. I read Lenin's letters and occasional papers; and also his comprehensive statement in *State and Revolution*, which is an unfinished book. I have tried to keep up with the flood of publications. I have been in contact with teachers and professors, particularly in Western Europe.

III

From this long experience come certain observations:

It is not proper to call the Russians, *communists*, nor the majority of persons

who vote communist in the various European countries. The communist is one who believes in the ownership of most of the world's goods in common, much as Americans own Norris Dam, or the battleship "Missouri," or whatever atomic power we have developed. Marx, in a clear but ponderous way, advocated one form of communism; and there are a good many thinkers who accept a good deal of the theory that he developed. But the followers of Lenin, known as Communists, had better be called Bolsheviks or Bolos or Leninites or Stalinists. You take all the people in the world who by their ideas may be classed as communists to some degree; then you cut off the Marxists; then from that group you cut off certain followers of Marx who have certain additional ideas; namely, those who have no faith whatever in love of country or patriotism; then those who have no faith whatever in majority rule—to them the people are a vast lethargic mass; then those who have no faith in any recognized system of religion or morals, but beyond good and evil, make their standards of conduct whatever, according to their own ideas, contributed to the so-called emancipation of the working class. That is the clique that now rules the USSR and by military might has taken over the rule of Estonia, Latvia and Lithuania; actually runs Poland, Bulgaria and Jugo-Slavia; and exerts overpowering influence in Finland, Hungary and Czecho-Slovakia.

When people ask are these communists likely to win the majority in France; or are the Marxists going to triumph in Western Europe; the very

question shows that they are not informed. The true Marxist isn't worried about the elections; he thinks that ownership and operation in common is going to come anyway. And if they are referring to the Bolsheviks, they never worry about having a majority. What they are looking for is turmoil, or discouragement, or unrest, or venality in high officials—any excuse for a small disciplined desperate clique to seize the power. It isn't the majority that they look for; it is the opportunity. Thus there is nothing surprising about the Hungarian coup. Lenin describes that kind of operation. That is the way they plan to work.

Now let us look at Soviet foreign policy since the war in the light of what we know about Bolshevik ideology. What have they done? Talk, talk, talk, delay, delay, delay. They have tried to postpone a settlement, to keep everything up in the air, to delay international exchange, to keep everything in an unsettled state.

Take the case of France. Here is a country that was badly handled by the Germans; parts of it destroyed, nearly every house looted, factories crippled, machinery stolen. France came out of the war with the highest enthusiasm. Everybody went to work with a will. The railroads were destroyed, stations bombed, freight yards wrecked, bridges gone. Yet the French railroad workers have put these lines back in shape, and the trains now run on time. Everywhere else the people worked; but there are a few very serious bottlenecks, especially in coal, oil and fertilizer. They have to export goods to pay for their coal, oil

and fertilizer; and where can they find markets? Everything in turmoil. And the Bolsheviks, through their representatives in France and elsewhere, as well as by their own delaying tactics in international negotiations, stop the coal and the oil and fertilizer, impede all international trade, and stop the recovery process. Then when Ramadier forms a government without their local stooges, they do not dare to show their hand and call a general strike; but as Ramadier said, as by an invisible orchestra leader, they call one strike after another in the basic industries, to cripple the government, to weaken the franc, to arrest the movement of progress. To some degree or other, the same process is going on in most European countries.

Go back now to my statement with regard to Lenin, that the reason why Bolshevism and the Dictatorship of the Proletariat is necessary—too ignorant to know, too servile to dare, too hungry to have the strength. Here is the new Molotov twist to that doctrine:

Bolshevism is needed because the people are too ignorant to know, too servile to dare, too hungry to have the strength to do what is for their own good. All right, if the people of Europe are not ignorant, we'll make them ignorant; if they are not servile enough, we'll make them servile; if they aren't hungry enough, we'll make them hungry.

It is just as if a doctor had a hospital empty and nurses idle. He strews about typhoid germs. Then the people become ill; the hospital will be full and the nurses employed. Then the doctor can heal the sick. So the foreign policy of

the USSR is to create the ignorance, the servility and the hunger that fosters Bolshevism.

Much as the Bolsheviks want to hide behind their iron curtain, and keep foreigners out, there are some of us that have access to accurate information. I shall not be specific about my sources of information (there is too much danger to my informers, to them and their families) but as Dean of Teachers College and for many years Associate Director of the International Institute, I do have connections. What I am about to tell you, I assure you is the exact truth.

I am informed that the USSR has gone into the satellite countries with a huge force of civilians; and that it has been gradually withdrawing its military forces. These civilians take over a part of nearly every domicile, one room or two or three; poorly clad, often Asiatic peasants, or youth armed with the ideology of a new religion. They battle to disseminate their ideas. A captain for each block assesses the ideas of each resident. Two hours of political education every day in every school. Examinations for entrance to secondary schools are based on political philosophy; advancement to the higher schools and university on the same basis. The USSR is making them ignorant; it is making them subservient; and having full control of all alimentation, my guess is that they can make them as hungry as they wish.

This principle, first told to me on the long swells of the North Pacific in 1918, as the idea of Lenin certainly explains the foreign policy of the Bolsheviks in 1945, 1946 and 1947.

IV

It also reveals the brilliance of the Marshall Plan. Much as we feel pity for the Europeans, much as we know that they have suffered, the Marshall Plan is not primarily one of relief or charity. It is the direct answer to the Soviet attack; it aims squarely at the target; if carried to success will meet Molotov exactly at his weak spot.

When Joe Martin calls it a European WPA, it shows his ignorance. When American friends of mine complain of our big-heartedness; when they refer to Hightax Truman, as desiring to make us pay taxes to feed a lot of lazy people, it shows that they do not know what they are talking about. The Marshall Plan is the most direct and the least costly reply that we can make to the "Bolos."

Another way in which Molotov and his gang have held true to the tradition of Lenin is found in their attitude towards patriotism. Everywhere their influence goes, you can hear them playing down patriotism; that is, everywhere except in Soviet Russia itself. Within their own territory they now are driving toward nationalism. We have seen their movies about the War of 1812, about Suvarov, about the arms workers in the Urals, Alexander Nevsky and the defeat of the Germans at Lake Lodoga. But in Bulgaria and Roumania, in Poland and Hungary, you can be sure that there, as in other countries not a thousand miles from here, the Bolsheviks are telling of internationalism, of the foolishness of loyalty to country, of the unity of the workmen regardless of national boundaries, of "enlightened" patriotism

which isn't patriotism at all.

Furthermore, we should not forget that the Bolshevik has carried on Lenin's adaptation of *Beyond Good and Evil*. Protestant ministers sometimes go to the USSR and come home with the idea that it is only with the Pope that the Bols have a quarrel; that it is the political organization of the Roman and Greek churches that has brought down the opposition of the Soviets. But do not let that fool us. You can plainly see the moral operation of the Soviets in their personal and official conduct. Within the United Nations we have seen how they toy with the truth; how they talk one way one time and another way the other. Promises they have kept but only so long as it is to their advantage. I can still remember one news reel, about 1940, in which Molotov tells with a solemn face of how Finland—little Finland—has just attacked the USSR.

No, the Soviets have taken one big leaf from the book of Hitler, that any lie will be believed if only it is a big enough lie and repeated often enough. Bevin and Bidault and Marshall, and before him, Byrnes, have experienced plenty of downright lies on the part of Molotov and his aides.

When they say they believe in democracy, they lie. When they say they work for the common people they lie. When they say that they are for Christian morality, only opposing certain ecclesiastical organizations, they lie. Whenever they think it will do them any good, they lie.

We might as well face up to the facts. The USSR is an oriental dictatorship.

It is composed of a small number of men who seized the power long ago and have been able to hold on to it. Engaged in a world struggle, the Soviets saw the major contestants retire from the ring, wounded and exhausted; and they have stepped in and grabbed what they could. Since that time, they have done everything they could to prevent recovery. The only object of their respect is power, force, wealth applied; and that is the only way to meet them. Henry Wallace means well; to the inexperienced and uninitiated his preachments sound persuasive; but those who know how Lenin perverted Marx, and how Stalin and Molotov have degraded even the degraded ideas of Lenin, know that sweet reasonableness will not work on a rattlesnake.

So when I am asked whether or not the Marxists will triumph in Europe, I ask what brand of Marxists. Certainly the Bolsheviks represent only a perverted version of Marx. When I am asked whether or not the communists will gain the majority in France, I reply that the communists do not want a majority; what they want is a chance to seize the power. Democracy means nothing to them but the word meaning to fool and conceal. When I am asked about Henry Wallace's ideas, I reply that he must be ignorant of what the Bolsheviks want, what they believe, and how they work. When I am asked about the Marshall plan, I reply that it is a brilliant idea and the direction of a master strategist of American power at the precise spot where for the moment it will do the most good.

If by chance the ideas expressed in this talk should seem strange to you; if there are statements of fact or interpretations of history that may seem strange (always excluding the possibility that I may be wrong), I then say that something is wrong with American education, if such knowledge and information has been kept from our children and our people. For a long time now it has been dangerous for a teacher to discuss Marx or Lenin in our schools. Following a long-time principle that it is better not to take up controversial matters, there are some schools in the USA that do not discuss the germ theory of disease, or vaccination, or relations of capital and labor. Generally we exclude all reference to religion. Certainly we have not devoted much attention to Bolshevism; and I consider the somewhat favorable response that Wallace got on his trip to American ignorance of what we are up against. I hope that we can engage in a great national campaign to look Bolshevism in the eye and to learn what it is about, what it wants, how it works, what its tactics are. I hope that the Chamber of Commerce and the National Association of Manufacturers will go along. I also hope that the American Federation of Labor and the Congress of Industrial Organization will give their support. We need organizations of farmers,

business men, professional people, government employees. The situation is too serious to let petty prejudices and stupid fears stand in our way.

I cannot but believe that the clique in charge of the USSR hold us too lightly. They think that we are rich, but that we cannot manage our own affairs. Soon they think we shall have a depression, and then we'll draw into our shell. Meanwhile they will fool us, by their repeated lies about democracy, welfare of the people, and their basic respect for morals and religion, that of the Pope excepted. They also think that they can confuse us and divide us from within. By keeping Europe a chaos, and unable to regain its strength, they can gradually work their way—Britain out of breath and America confused and uncertain.

They won't be the first dictators who were fooled by America. Our leaders, right now, know what we are up against, and are laying out a brilliant foreign policy. Now is the time for all good men and true to come to the help of their country, first by making plain to our people, unpleasant as the task may appear to be, the true nature of Molotov and his gang; and then, with a clear vision of the opposition and trust in the Right, as God gives us to see the Right, to march with confidence into the future, come what may.

They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.—BENJAMIN FRANKLIN.

Idea Men and Engineers in Education

W. W. CHARTERS

I

THE FIRST half of the twentieth century may well be known in the history of American education as the era of the idea man.

Prior to this pivotal period the teacher was an artisan. The materials whose use he was supposed to master were few in number and chief among them was the textbook supplemented by a blackboard and a box of crayons. The full equipment of his pupils was the text, a slate and pencils, a bottle of ink and a pen with some paper on which to write. His methods of instruction were acquired by imitation from his teachers who in turn learned theirs from their predecessors. The techniques of teaching were an accumulated mass of rule of thumb experiences, tried out in practice and thought to be good enough to be used again.

Such methods distilled from experience through the centuries were sometimes successful as evidenced by the fact that many children became educated and many of these recalled with pleasure numerous learning experiences in school. The artisan teacher paralleled the herbalist who before the advent of scientific medicine used occasional remedies which the scientist later found to be effective. The artisan teacher similarly used some methods which have been awarded a position of superiority among modern artist teachers.

But, by and large, the quality of instruction in that period was not high.

Imitation is always dangerous when the artisan has been taught by inefficient teachers and of these the percentage was enormous in the artisan period. They knew little subject matter, had inferior methods of instruction and used crude techniques of discipline.

This condition was widely recognized by educators and publicists in the first half of the nineteenth century when normal schools were established first in Massachusetts and rapidly thereafter in the sister states of the nation. The leaders realized that the level of instruction in the schools was low and they hoped for two improvements. They believed that it was possible to discover the best current methods and make prospective teachers aware of them so that when they engaged in the activities of instruction they would not merely copy whatever methods, good or bad, they had learned from their teachers. They also hoped that when a profession of teacher training had been developed and composed of men who devoted all their time and energy to studying the best methods they would discover new and better ones.

However by 1900 these professionals had not made radical changes in educational practice. Teaching was still on the artisan level. The major courses in the normal schools were methods of teaching and school room discipline. They still taught that the mind of the child is an inert *tabula rasa* on which the teacher

etched important facts and habits. The content of textbooks had not radically changed. They had grown somewhat in simplicity of treatment but the doctrine of formal discipline still prevailed and dictated that subject matter was of secondary importance to the training of the powers of the mind. (It seemed logical that if a lifting muscle were to be trained it did not matter greatly whether the learner lifted rocks or iron.) Spelling lists still consisted of hard words rather than useful words. Methods courses dealt with many principles and few applications because it was believed that if a teacher were told what he should do he could be trusted to discover how to do it. Or if handbooks of methods were compiled attention was not paid to the appropriateness of the methods to practical, differing and dynamic situations.

II

However in 1900 and thereafter a radical change occurred. Education was bombarded by new ideas.

The most influential social factor in the change was the establishment of colleges of education in the universities. The normal schools, dedicated for half a century to the training of teachers, were manned by "practical" men and women who had achieved reputation as teachers and brought to their professional task their own experience and little technical information beyond what they had personally found to be effective. The universities demanded, however, that the faculty members of their colleges of education should be doctors of philosophy. This symbol of academic respectability meant little in itself but its

implications were radically related to the evolution of the theory and practice of education. These were three in number. In the first place it implied that an instructor had had opportunity for three years in a graduate school to become widely acquainted with all that had been written in his field—an opportunity that had rarely been open to the practical men who manned the normal schools. This meant that he was acquainted with the best among the theories and techniques of education. In the second place any flair he may have had for research and investigation was stimulated both by his experience as a graduate student and by the research atmosphere of the university. His reputation as a university faculty member would be heavily enhanced by the papers he published, and the new ideas he explored. Both his training and his position were favorable to the discovery of new ideas. In the third place, and most important among the three, was the opportunity for cross-fertilization of education by psychology, philosophy, sociology, mathematics and other related fields of knowledge. For the first time geographical propinquity of specialists on the same campus made the process easy. From the class room, the faculty club, the home and discussion groups flowed ideas from all the fields to make their influence felt in the field of education. Dewey, the philosopher, turned his theories upon the problems of instruction. Thorndike, the psychologist, sapped the walls of the fortress of formal discipline and by that service opened wide the consideration of the functions of the curriculum. Scores of other theories and hints engaged the

attention of the faculties for longer and shorter periods. And contemporaneously the men who received all their graduate training in the growing field of education added their own discoveries and applied the ideas of the men in the related fields.

The result of this exploratory interest, keenly felt by hundreds of educators, was that an amazing mass of new concepts, ideas, or words were invented or borrowed for use in the field of education. The recently published *Dictionary of Education* contains approximately 10,000 items and of these probably 75 per cent have been introduced to education since 1900 as fresh words in the field or as veteran words with new meanings. The current *Encyclopedia of Educational Research* contains 1000 pages of 1000 words to the page and in it only a handful of the thousands of summarized studies were made prior to the beginning of the century.

III

Among these ideas some have caught the popular interest and are exerting a profound influence upon the theory of education. Four of them are integrated in the objective of education currently favored by many and stated as the growth of the individual in a democratic society. The active *growth* of the learner has displaced the *tabula rasa* idea with its passive connotation. The concepts that the welfare of the *individual* is of primary importance in life and therefore in education and that individuals differ from each other in important respects have enormous implications which were not explicitly recognized prior to 1900

when education assumed that children were merely good or bad and this according to the degree to which they learned their lessons well and behaved themselves like good children ought to do. The veteran idea of *democracy*, long assumed to be a political characteristic of the nation, was accepted as an educational objective to govern the life of children in schools and to prepare them to be efficient adults after graduation. Educators felt that the autocratic and paternal techniques of the school did not adequately prepare children to become intelligent and efficient citizens in a democracy. They therefore explored the implication of a democratic education. The concept called *society* introduced the idea that the business of the pupil was not merely to learn his textbook lessons as assigned by the teacher. He must be made acquainted with the characteristics of the society in which he lives and will live in the future. The teacher must understand the influence of the home and the community upon the pupil's growth and learning and must produce a widely expanded program of instruction.

To these ideas can be added scores of others, some of radical importance and others of limited value, some of permanent potency and others of passing interest. A few of them are such as activity programs, integration, the core courses, gestalt, extra curricular, evaluation, the functional curriculum, and general education.

This racing flood has had a decisive influence upon the interests and energies of the scholars in education precisely because of its speed. During the last forty

years the leaders of thought in education have had a herculean task in merely exploring the meaning of this wealth of ideas and trying to detect their implications for education practice. This herculean task has not been drudgery however. The workers love it. Nothing is more stimulating in life than to get a new idea and to speculate about how it might change the face of practice if it were put into operation.

Personally, as one whose professional life has spanned this period, I recall the exhilarating impact of many of the new ideas. We were startled by the Dewey dictum that "the school is not a preparation for life; it *is* life." This was new. We explored its implications with enthusiasm and studied with interest the program of his little school where he applied the idea. Thorndike's attack upon formal discipline strengthened deeply the morale of those who believed in a functional education. The idea that the products of education could be measured by statistical techniques led to the stimulating examination of the various objective tests which flowed copiously in the years that have followed. The intelligence quotient opened up the use of many techniques for classifying pupils by ability rather than by chronological age. Curricularizing extra-curricular activities to bring the whole life of the student under consideration by the school was an absorbing lead. These were not pallid concepts without vitality. They warmed the heart. In fact it is doubtful if in any succeeding era of education school men will enjoy as many intensive thrills as the idea men of this pioneering era have experienced.

IV

However, a serious defect emerges when ideas are examined in perspective against the goals of educational practice. It is fully realized that in the field of intellectual speculation an idea may have emotional interest as an idea; it may be analyzed and integrated with other ideas into a system; and it may have demonstrated validity within the field of theory. Whether it has applications to influence practice or not is not important to the theorist. But it is also fully realized that the value of an idea introduced into education is finally determined by the nature of its effect in the schools of the nation when the teacher contacts the pupil from day by day and the administrator serves the teacher by providing the facilities and organization that make these contacts optimally profitable.

Professional ideas are professionally useful only as they affect practice for the better. Educational ideas do not achieve undisputed value until they have been used successfully in those situations where the individual teacher contacts the individual child in a learning situation. No matter how intriguing a new idea may be, no matter how potentially valuable it may be, it makes no important impact upon educational practice until it has modified the techniques of those simple, hourly, and undramatic learning situations where the teacher and his pupils work together.

It is obvious that the step between the acceptance of an idea and its use in practice is both complicated and difficult. Many uncontrolled factors must be faced, hunches and cues must be tried and frequently discarded. The operating

teacher needs to be trained and the results must be measured. But until these steps are taken the idea is a plaything from the point of view of practice.

It is in this area of implementation of an idea that the idea man is not at home. He is psychologically handicapped as a practical man because his interest lies primarily in what the idea means and not in how to make it work. In propounding an idea, new to his audience, he marshalls one or two cases, frequently unvalidated, where it may have worked and lets the matter rest. In his public addresses to teachers he feels that he has done his duty if he tells the teachers about the idea; its application he leaves to the teacher and does not greatly care about surveying the practice of his audience when they return to the classroom. He does not do this because he feels that his idea is a good one and hopes that perhaps some of his listeners will be ingenious enough to work out some practical method of application. He does not pour his energies into the stimulating process of discovering ways and means. When he writes books describing the processes of education, the methods area which describes how the principles and concepts may be utilized in practice, if not ignored, is given scant attention and this because from lack of interest or for other reasons he has not felt them to be of great importance. To him "the idea is the thing."

The absorption of the idea man in theory has had a negative effect upon the process of producing aids for the teacher in the classroom. He feels that the methods man and the engineer who is interested in making ideas work have

an inferior professional status. Editors of professional magazines which devote a major amount of space to techniques and practical suggestions for teachers sit below the salt at educational banquets. Their magazines undoubtedly have some value, say the idea men, but they do not belong among the literary elite. Methods are called devices and as such are frowned upon among the idea men who frequently sneer amiably at the speaker who at the close of his talk is surrounded by classroom teachers in the audience who feel that he is giving practical assistance.

This failure of the idea man to enter the field of educational engineering which joins ideas to practice is caused in part by the unfortunate fact that instruments of measurement and evaluation are not yet completely available. An enormous amount of time has been devoted to educational research during the last forty years. It has performed services for both the theorist and the practitioner. It has helped some idea men to check their hypotheses and many engineers to validate their operations. But the matters to be evaluated and the processes to be developed and checked are so complicated that the measurement men have not yet caught up with the task. The human engineer works with much more difficult material than the physical engineer is required to process.

The effect of these conditions upon the idea man is such that he feels unable to test his proposals and consequently put them forward with conviction that is not sobered by performance. He is not to be too severely censured for his disregard of rigorous proof because what he

proposes is difficult to measure and in the most favorable case it may be a good idea. But the people who make contact with the children in the learning situation and for whom the idea man works are not always convinced that his proposals will work in practice because their practicability has not been rigidly tested.

My analysis oversimplifies the situation as all brief treatment necessarily must. I have not sought to belittle the idea man. New ideas are essential to progress in a program. There is a constructive place for those who live with ideas. The philosopher is an essential participant in education to set the goals of instruction. The systematic thinker must analyze concepts and profound principles.

My concern rises from the fact that the leaders in schools of education and teacher colleges are too commonly preoccupied with matters in the area of theory as evidenced by the heavy proportion of such expositions in articles, professional books and speeches. An idea can be grasped in a day but to make it work efficiently and widely in practice requires half a century. My hope for the future of education is that the leaders will turn their undoubted talents toward the study of how to make their ideas work in practice—to become in short educational engineers.

Nor do I imply that in this era when education has been flooded with new ideas no attempts have been made to put them into practice. Within our professional population are found many men and women who have a deep enthusiasm for making ideas work. Thousands of able classroom teachers in the national scene, but thousands among a million,

are quietly and undramatically developing methods of applying one idea or another and trying them out. Hundreds of principals and superintendents, but hundreds among thousands, who have become interested in a theory have developed techniques of operation. Committees of professional associations and school systems assiduously explore and construct programs which are useful in practice. Among the professors in teachers' colleges and schools of education can be found men, though in small numbers, who love to work upon the exploration and evaluation of the techniques of operating the ideas they present. The gross amount accomplished in the nation is impressive.

V

But the percentage in terms of the potential of the total manpower of education is depressing. After four decades of exposure to new ideas an analysis of the educational situation reveals five significant characteristics.

In the first place the educators possess a wealth of ideas amounting to profusion which have been so rapidly acquired that leaders are hard put to it to understand what the concepts mean in theory and have little time to devote to their application in practice. In the second place, the need for implementation is pressing. The education of the children of the nation can be improved only when teachers use improved methods in their personal contacts with their pupils, hour by hour and point by point in the continuous series of learning situations. Until an idea is pressed all the way to the point of use it has no influence upon the processes of individual growth or the raising of the

abilities of the citizens of the nation. To cover a quarter, a half or three quarters of the distance to the classroom and stop is waste motion no matter how interesting the covering of the partial distance may be to the idea man. The need for better educational methods is always present in all human affairs but in the current situation where the schools are loaded beyond capacity the pressure for efficiency is magnified beyond the normal.

In the third place, the implementation of ideas is spotty. The practitioner whose hands realistically control the process of educating boys and girls in the classrooms can be classified into two types—the inventive and the docile. The inventive teacher is one who has a flair for trying out ideas, suggestions, hints and cues. He has the imagination, the resourcefulness, and alertness of the pioneer. Lacking an opportunity to experiment and devise his duties become monotonous and his professional activities a series of frustrations. The docile practitioner, however, is one who does what he is told to do. He works best with familiar methods and adopts new ones only when they are explained to him in such detail that he has the confidence to proceed. He is conscientious in doing what he knows how to do. But he is not a pioneer because he lacks alertness and imagination.

The inventive practitioner is the ally of the idea man. Because he has imagination he loves to take an idea, plan how it might work in his personal situation, try it out and check on its effectiveness. Consequently many practitioners are able to report successful projects in which one idea or another has been car-

ried all the way to action in practical learning situations. Readers learn of them in substantial numbers in magazines, reports, and books and reporters uncover them in interviews with participants. In gross the number is voluminous.

Docile teachers are not active allies of the idea man. They discuss ideas in the professional classroom, they read about them in books; and listen to them from the platform at teachers' association meetings. They may pay attention to them or pass them over; they may like them or doubt them. But they do nothing about them because they are not inventive and can use only those methods which are worked out for them and this the idea man does not do.

The disturbing factor in the situation is statistical. Probably not more than ten per cent of the professional population belongs to the inventive type and not less than ninety per cent can be classified as docile. The proportion is conjectural but when one listens to reports about teachers in the rural and small town schools on the one hand and the teachers in the large impersonal school systems in industrial centers on the other the proportion seems to be reasonably accurate.

The proportions are regrettable and educational statesmen hope that some day and somehow all practitioners will be inventive. But the sociologist points out that this is wishful thinking. Education like every other occupation will always be manned in the main by the docile because that is the way people are. In any case implemented ideas worked out by inventive teachers, superintendents, principals, and supervisors affect only shall we say ten or fifteen per cent

of the children of the nation and eighty-five or ninety per cent of them are left untouched in their learning by the forty year old battery of new ideas. The picture is spotty with some excellent methods worked out in some learning situations and little improvement in most.

A fourth characteristic of the present situation is the lack of reservoirs of techniques. The inventors in the profession have worked out many objectively validated methods and are using them with satisfaction in their thousands of learning situations over the nation. But only a miniscule percentage are made available for use either in their own groups or in the other schools of the nation. Reports are found in the professional journals though not in large numbers because the editors are usually interested in ideas and principles. Some professional books have been written by authors with an interest in how to make their ideas work. Some cities but no states so far as the writer knows have developed machinery for assembling concrete reports of developed techniques which have been invented by their professional corps. But in general no substantial program of collecting and distributing techniques has been worked out on a comprehensive national scale. Distribution has depended upon educational osmosis and techniques have been spread by intellectual seepage.

The fifth and probably the most important aspect of the present situation is that attitude of the leaders to which reference has been made—that methods are not important matters and that those who are interested in them enough to devote their lives to their development do not belong to the elite. In industry the

engineer has a superior rating; in education his status is inferior in the professional social order. He is dismissed with the appellation that he is just a practical man.

The time is now ripe for the educational engineers to consolidate their amorphous activities and for those who love to make ideas work to get together. Their objectives would be simple and fundamental. They must be grounded in the philosophies of education to understand the social meanings of the ideas with which they work. The leaders must set up each for himself a long continued study of the techniques which will make the idea operate in the learning situation and so become permanent specialists in a selected field. They must use the best available methods of defining their problems, devising solutions, trying them out, measuring, discarding or improving them. And then importantly they have the social responsibility of securing that kind of universal distribution of their products to make them available for use in every relevant learning situation in the nation. For seepage they must substitute free channels of communication. They must mobilize the practitioners who are natively inventive, stimulate by instruction in training institutions those who might become inventive, and consolidate the leaders in education who have interest in operational efficiency. With their attention focussed perpetually upon efficiency in the learning situations of the schools their passion for improvement and efficiency may easily lead the historians of education to describe the second decade of the twentieth century as the era of the educational engineer.

On the Teaching of Grammar

THOMAS H. BRIGGS

I

PROFESSOR CLOUGH'S "Shall We Discard Grammar?" in the May, 1947, issue of THE EDUCATIONAL FORUM contains so much discriminative common sense and at the same time possible bad influence that it challenges comment. He deplores the neglect of formal grammar, which he defines as "the study of how language behaves in action, how it is put together, how we indicate the necessary differentiations of singular and plural, of past, present, and future, of subject and object, of essential statement and modifier"; he argues for teaching, especially to college students, "the fundamental nature of languages as an indispensable tool for all his future activities"; and he deprecates the substitution of silly names for standard terminology. With all of this most educators will agree, for what is it but an argument for functional grammar?

The danger in such argument is that after one approves the teaching of formal grammar as carefully defined by Professor Clough, he may conclude that the subject should encompass far more than has any possible practical value and extend its study inordinately to the necessary exclusion of more valuable educational material. In a good high school recently visited grammar was found to occupy a full semester for each of the three years, notwithstanding the fact that the subject is also taught in the elementary grades and in the junior high

school. Many of the pupils are from homes where good English is spoken, and in consequence they are subjected to continuing drill on the correction of errors that they seldom if ever make. Understanding of the structure of language and of the terminology of grammar should have been learned before entrance to the high school by all who are competent for effective comprehension.

The same *non sequitur* is found in the argument for mathematics. Everyone admits that certain fundamentals of that subject should be learned and learned thoroughly, but it does not follow that all pupils, regardless of natural ability or future vocational and intellectual life, should be required to study formal algebra and geometry and even higher branches of the subject. This conclusion was drawn by a distressingly large number of educators and of laymen when the armed forces declared, without adequate proof, that they could not find sufficient men well trained in mathematics for the demands of the Army and the Navy. The late David Eugene Smith, the author of one of the most popular series of school mathematics texts, admitted that the amount of utilitarian material on the secondary school level for the ordinary citizen is relatively small.

Why, then, do we find grammar and mathematics still occupying so large a part of the high school curriculum? The answer is dual. First, tradition is still the most potent influence in education, as it

is in many other aspects of life; and, second, teachers find it far easier to present what they have learned than to develop new and relatively more important fields.

There is no question but that the teaching of grammar in our schools today is still potently influenced by the translation that William Lily made at the end of the sixteenth century of a Latin grammar to facilitate the learning by British boys of an ancient language. Meaningless names of cases for nouns are emphasized today as if they have practical significance. Constructions, like that of the adjective in "He painted the barn red," are taught, though no person could possibly prevent or correct an error of speech by being able to call "red" a factitive adjective, predicate attribute of the object, or any other of the dozen names that grammarians have invented for the construction. The only form for the future of a verb is given in the texts as "I shall, you will, he will," whereas the distinction between *shall* and *will* is fast and, I think, unhappily disappearing, and whereas, further, the simple or the progressive form of the present tense with an adverb—"I go tomorrow" or "I am going tomorrow"—is probably more common in current speech.

Professor Clough declares that "every human being likes to know what he is doing and why." If he means that every human being likes to know why he should use "will" instead of "shall" or "among" instead of "between," he is certainly in error. The reader of this article probably likes to know—or he should like to know—but "every human being" is a very inclusive term. The as-

sertion may be ventured that the majority of human beings are not interested and cannot be made sufficiently interested to use the information for the improvement of their speech. (Oh, well, for the sake of liberality change "majority" to "49.8 per cent.")

Faced with the fact that the amount of grammar that is functional, that can be taught so as to prevent or to correct errors, and that can be learned so as to influence the production of confident and effective expression is far less than is ordinarily taught, the advocates of extended formal grammar as it is ordinarily taught are forced to defend the subject either as a phase of liberal education or as a discipline with potent transfer values.

II

Perhaps a recounting of my own experience will be pertinent as a background of some conclusions. So far as I can remember, I never had any really serious instruction in English grammar after the fifth grade of elementary school. But I heard good English, and what I spoke or wrote was reasonably correct. Then in my later education I had a considerable amount of Latin and Greek, with a lesser amount of French, German, Anglo-Saxon, and Middle English.

With this training, supplemented naturally by courses in literature and composition, I taught the ancient languages and English, finally specializing in the latter. Largely because of the attitude of my instructors in college and in the graduate school and also because of my ignorance of the subject, I developed a contempt for formal Eng-

lish grammar. In a normal school a colleague taught that subject, while I taught literature and composition. Early in one semester my colleague died, and I volunteered—recklessly, as I soon learned—to take over his work until a successor could be found. Not many minutes of the first class period had passed before I found myself up a tree so far that the students seemed like Lilliputians below. I knew what was conventionally correct, and I could explain what the construction under consideration would be in a foreign language. But I did not have the knowledge to explain it in terms of English grammar. (By the way, which is the substantive and which the modifier in “They strewed the ground with Moslems dead”?)

Challenged thus, I set to work to learn modern English grammar, and if I may say it objectively and without immodesty after the lapse of many years, I did learn it, bringing to the subject what I knew of foreign languages, delving in the publications of Jespersen, Abbott, and other scholars, and extending my understanding by a study of comparative and historical grammar. Instead of giving over the class to a new teacher, I kept it with increasing interest and tried to teach my students grammar as a severe discipline in thinking. To me it became one of the most fascinating experiences of my life.

But, despite being considered locally a superior teacher, I gradually became sceptical. Although I “passed” a respectable fraction of my class, I was convinced that what I thought the most valuable part of my teaching, the discipline, affected only a few of the students, those

who were gifted with intelligences that could understand abstract relationships, those who could be successful in the higher mathematics, in logic, and in the principles of science. By observation and inquiry I could not find that I had materially influenced their thinking about anything outside word relationships. In fact, with the majority of my students I had great difficulty in getting them to give the function of a word, phrase, or clause before naming it; after rigorous and repeated emphasis by me, most of them would say “*Red* is an adjective because. . .” rather than “The word *red* modifies the noun *barn*; therefore it is an adjective.”

Being thus disturbed, I pursued advanced work in psychology and measurement in one of our great universities, and finally carried on an experiment to ascertain what transfer effects such teaching as I proudly and confidently gave had on the mental processes of pupils. To my chagrin I found practically none. If that was the result of the teaching by one who had had superior training and considerable “successful” experience, what can be expected from that given by teachers with less of both? Although I have read practically all of the reports of researches on the effects of the teaching of formal grammar, I have found nothing that substantiates the oft-made assertion that it influences for better thinking in other areas, such as politics, religion, science, business, or social relations.

I still am of the opinion that grammar taught as a series of challenges to the understanding of relationships in thinking and in expression is one of the most

fascinating of intellectual pastimes. The harder a grammatical nut is to crack, the greater its challenge to me. (If "Do you want *him* to be Caesar in the play?" is correct, should we say "who" or "whom" in "— do you wish to be in the play?" And why?) But I find that few of my friends, most of whom naturally are in academic circles, can be interested in such grammatical problems that challenge the best of me. Is this because they have not been taught the kind of grammar that Professor Clough believes in? Or is it because men learned in other fields are not interested in abstract problems that have no obvious contribution to make to their immediate work? Whatever the answer, we must admit that grammar which requires rigorous thinking about abstract relationships is not likely to interest any but a small minority of students, whether they are in the elementary grades, the secondary school, or the college. Being an intellectual luxury to "those who lap water and throw the javelin with the left hand," its value in the curriculum must be justified by proved superiority over other educational materials.

III

Conclusions

From long experience and study the following conclusions seem to be justified:

1. Schools should attempt from the earliest years to teach pupils to speak and write correctly and, so far as is individually possible, effectively.

2. Whatever elements of grammar contribute to this objective should be taught—and taught with application.

3. Whether these elements of grammar should be taught in formal courses or informally as need is evident, depends on the type of curriculum in use and on the teachers. Effective informal teaching requires more skill, more conscientiousness, and more checking up to insure that all essential ground is covered than formal teaching. In all probability most teachers in most schools should use a formal course, provided always that it conforms to conclusion 2 above.

4. After a basic introduction to grammar, which probably should be completed before the secondary school, informal instruction and drill should be introduced at the point of need.

5. Drill in correcting errors should be required only of pupils who need it. For all others there should be provided more profitable work in effective expression.

6. The practical effects of grammar teaching will be greatly increased if teachers of all subjects consistently insist on the application of what has been taught.

7. There is no justification in teaching all pupils the elements of grammar that will be useful only to those who study a foreign language.

8. There is ultimate economy in using from the beginning the conventional terminology of grammar—noun, verb, phrase, clause, etc.

9. There is no evidence to support the assertion that the teaching of grammar will influence for the better the processes of thinking about relationships other than those of words.

10. There is no reason to believe that the discipline that results from the study of what is difficult, disagreeable, and to

the minds of pupils otherwise useless has any beneficial effect on character or on subsequent mental habits.

11. Insofar as there are logical justifications for certain constructions in English, those justifications should be taught so the pupils may have confidence in the correctness of their spoken or written expression. Other constructions should

be taught as idioms of the mother tongue.

12. Pupils gifted with the type of intelligence that can be interested in seeing and explaining abstract verbal relationships may properly be given such instruction as will lead to a lifelong intellectual hobby.

SHALL WE HAVE A UNIVERSAL LANGUAGE?

I wish to raise my "Little Bear's" voice in support of those who have no craving for a universal language. What bearing (no pun) a common tongue can have on the preservation of peace it is impossible to see, since people of the same language have over and over again been at each other's throats. Furthermore "trade's unfeeling train" will march on through thick and thin, just as the gay will laugh, and the brood of care continue to plod, a little embarrassed by language difficulties, but on the whole not greatly impeded thereby. For a while after 1908 Spanish was in tremendous vogue as a supposed getter of jobs in the countries to the south. But when the idea proved illusory to most, partly because of the unexpected difficulty in learning Spanish, commerce with Spanish America expanded just the same, with gratifying rapidity.

We have an abundance of languages on our hands, and all have compelling reasons for retention in the general intercultural interests. Confusion already reigns in regard to them in our essentially lawless and traditionless educational system, where so many in authority are either prejudiced in favor of one language, or else blind to all foreign-language utilities, including (and this is especially tragic) those associated with their own English. It would be folly to impose a dread new tongue (and Basic English is such, along with the others proposed) upon such a forlorn linguistic groundwork as we present, and in all probability will present, during the next half-century.—A. M. WITHERS, Concord College, Athens, West Virginia.

Half Way

HAZEL SNELL SCHREIBER

I still hold high
The Cup of Life
Now only half-filled;
The bubbles of youth
That sparkled
At its brim . . . are gone
But the tasted draught
Of the half-drained cup
Holds the fragrance
Of the wine of experience.
I have found beauty
In romance and motherhood,
Accepting responsibilities;
Appreciating the love
Of parents—gone before,
Leaving memories.

Looking now
Into its unknown depths,
I quaff it humbly,
Sharing it .
With my loved ones,
Old friends and new,
With kindred thoughts;
Imbibing wisdom
With tolerance.

Mine has not been
The bitter Cup.
Whate'er the dregs
I'll deeply drink
And understand.

Science Education, as the Scientists See It

ELIZABETH G. HERZOG AND PAUL B. SHEATSLEY

AMERICAN scientists register enthusiasm about the quality of graduate education in science, give undergraduate work a passing grade, and mildly flunk high school science instruction.

There are among the major findings of what is perhaps the first systematic survey of scientists' opinions, conducted by the National Opinion Research Center during the Spring of 1947 for the President's Scientific Research Board.¹ Since scientists themselves are perhaps the group best qualified to evaluate modern science education, it was appropriate to ask these respondents their opinions about science as a career, and about the present quality of training for that career.

Three groups were questioned: scientists employed in the Federal government, in industry and in colleges and universities. From these three categories—which represent the overwhelming majority of the scientists in the United States—random samples were selected by means of the most accurate techniques available.

The questions put to these scientists, during the personal interview with each one, covered a wide range. Some bore

on the rewards and interests of the scientist; others dealt with the relative advantages of employment in the three types of organization—government, industry and university; a few dealt with needs of the field, and one set of questions took up the teaching of science at various academic levels. It is the opinions of scientists on the latter subject which primarily concern us here, though replies to some of the other questions are not without interest to educators.

On subjects not directly related to their place of employment, the answers of all three groups—in government, industry and university—show a prevailing similarity, although minor variations reflect the special leanings which distinguish each group. Differences between opinions expressed by university and industrial scientists, for example, consistently reflect differences in orientation between basic and applied research. Government scientists occupy a middle ground in this respect, sometimes closer to the basic research interest of the university scientists, sometimes to the applied research angle characteristic of industrial science.

All three groups agree that a better job of education is being done on the graduate than on the undergraduate level, and a better job in college than in high school. They are more critical of the actual teaching than of its results, and to some extent more critical of their

¹ For figures and report in full, including a statement about construction of the sample, see Appendix III, "Opinions of Scientists about Their Work," Volume 3 of "Science and Public Policy," report to the President by the President's Scientific Research Board, October 4, 1947.

own areas than of others. Industrial scientists, for instance, are most conscious of defects in training for industrial work, while the academicians are the most critical of preparation for further study and for teaching.

I

Comparative Evaluation

The one place where the balance of opinion is definitely unfavorable is at

young people an understanding of the role of science in promoting general human welfare." Although industrial and government scientists give slightly more approval than disapproval to the quality of high school training for college work in science, the campus scientists—who have to teach them when they get there—declare by almost two to one that the high school preparation for college work is only fair, or poor.

TABLE 1

"How good a job would you say most high school science teachers are doing in . . .

A. Providing young people with an intelligent basis for choosing science as a profession?

B. Giving young people the training they need for successful college work in science?

C. Giving young people an understanding of the role of science in promoting general human welfare?"

	Government Scientists	Industrial Scientists	University Scientists	Total
A. Doing excellent or good job of providing basis for choosing as profession	42%	35%	32%	36%
Doing fair or poor job	50	54	58	55
No opinion	8	11	10	9
	100%	100%	100%	100%
B. Doing excellent or good job of providing training for college work	47%	50%	35%	44%
Doing fair or poor job	43	42	60	49
No opinion	10	8	5	7
	100%	100%	100%	100%
C. Doing excellent or good job of providing understanding of role of science	41%	37%	39%	38%
Doing fair or poor job	46	52	48	50
No opinion	13	11	13	12
	100%	100%	100%	100%

the *high school* level (Table 1), where only a minority believe that high school science teachers are doing a good job of "providing young people with an intelligent basis for choosing science as a profession," of "giving young people the training they need for successful college work in science," and of "giving

The verdict on *college* science education is more favorable (Table 2). Perhaps surprisingly, in view of their dissatisfaction with high school teaching, over half of all the respondents say that most colleges are doing an excellent or good job of training students to teach high school science. The university men

are slightly more critical than the others on this point; and all are more critical about college preparation for high school teaching than about college preparation for industrial research or for graduate study.

Although the industrial scientists are more critical than the others of the job done by colleges in fitting students for industrial research, a majority of all

graduate training for undergraduate teaching, in line with the more critical attitudes toward teaching at any level. But a strong majority rate even the teacher training as excellent or good. When it comes to training graduates for industrial or basic research, approval of science education is overwhelming, with only about one scientist in seven at all critical.

TABLE 2

"How good a job would you say most colleges are doing in fitting their students for . . .

A. Teaching high school science courses?

B. Work in industrial research laboratories?

C. Graduate study in science?"

	<i>Government Scientists</i>	<i>Industrial Scientists</i>	<i>University Scientists</i>	<i>Total</i>
A. Doing excellent or good job of fitting for high school teaching	53%	55%	50%	52%
Doing fair or poor job	32	29	36	33
No opinion	15	16	14	15
	100%	100%	100%	100%
B. Doing excellent or good job of fitting for industrial work	66%	57%	62%	60%
Doing fair or poor job	25	38	26	31
No opinion	9	5	12	9
	100%	100%	100%	100%
C. Doing excellent or good job of fitting for graduate study	79%	72%	67%	72%
Doing fair or poor job	12	16	29	20
No opinion	9	12	4	8
	100%	100%	100%	100%

three groups say it is excellent or good. And although the university scientists are more critical about the preparation of college students for graduate work, two-thirds even of them rate the job done as excellent or good.

Greatest enthusiasm is expressed by all three groups of scientists for the quality of *graduate* education in science (Table 3). Graduate training for research is approved more strongly than

Typically, it is the university scientists who are most critical of the training to teach college science, and the industrial scientists who are most critical of the training for work in industry. Yet these differences are extremely small in comparison to the high degree of approval among all groups. "The results speak for themselves," remark a number, in explaining their high estimate of graduate science training. The feeling seems

to be general that advanced training in science *must* be good, or scientific research could not have reached its present high level.

An interesting feature of the response to these questions, in contrast to the others asked during the interview, is the relatively high proportion of "No Opin-

that they are not in a position to generalize, or that conditions vary too much between different parts of the country or different types of schools.

II

Criticisms and Suggestions

Comment on ways to improve science

TABLE 3

"How good a job are most colleges and universities doing in fitting their graduate students to . . .

A. Teach college science courses?

B. Do scientific research work in industrial laboratories?

C. Do basic research in science?"

	Government Scientists	Industrial Scientists	University Scientists	Total
A. Doing excellent or good job of fitting for undergraduate teaching	63%	57%	64%	62%
Doing fair or poor job	18	19	27	21
No opinion	19	24	9	17
	100%	100%	100%	100%
B. Doing excellent or good job of fitting for industrial research	77%	71%	76%	75%
Doing fair or poor job	10	19	11	13
No opinion	13	10	13	12
	100%	100%	100%	100%
C. Doing excellent or good job of fitting for basic research	76%	72%	75%	75%
Doing fair or poor job	13	15	18	15
No opinion	11	13	7	10
	100%	100%	100%	100%

ion" replies. In most opinion polls and surveys, such answers usually reflect a lack of information on the part of the least educated groups. In this case, however, it is clear that inability to give a categorical response reflects a judicious refusal to generalize, rather than incompetence to arrive at a definite conclusion—a cautiousness familiarly regarded as "scientific." Many respondents explain that their contacts are limited and they have only their own experience to go on. A number of those who do answer qualify their response, explaining

education is striking in these interviews, both for variations in emphasis and for similarities in basic content among the three groups of scientists questioned, the three academic levels under discussion, and the various aspects inquired about at each level.

Suggestions are made in terms of the teachers, the curriculum and the students. At the high school level the focus of attention is the teachers, while undergraduate work is most often criticized in terms of curriculum. Graduate work is discussed more often than the others

in terms of the students, although this emphasis does not outweigh the stress on content of the work. It is nevertheless noticeable that the quality, selection and special needs of the students are assigned increasing importance as the academic level is advanced.

The leading complaint about high school science education centers on the *teachers*—above all, on their lack of background and training. “They don’t know enough” is the most frequent criticism. Moreover, they are criticized as pedagogically incompetent, and as insufficiently interested in their work and in the welfare of their students. About one in three of those who criticize high school pedagogy remark that the salaries offered do not attract the most able people into high school teaching.

Despite criticisms of the high school teacher’s performance, when these same respondents are asked how good a job most colleges are doing in fitting their students to teach high school science courses, it has been seen that slightly over one-half rate the job as good or excellent, and only about one-third call it fair or poor. On this point, as on high school preparation for college work, the university scientists are the most, and the industrial scientists the least critical—but the consensus is stronger than the variation between groups. Apparently the shortcomings of high school instruction are blamed on the high school teachers, or on the factors that determine who goes into high school teaching, rather than on the teacher training available: they do a bad job in high school, but the training they get for it is not bad.

Nevertheless, there are strong recom-

mendations to improve the college training of high school teachers. “Teach them how to teach” is the chief refrain. One-fifth of all those questioned, when asked how college training for high school teaching could be improved, suggest more or better courses in education. Again it is interesting that only half as many suggest better grounding in the subject matter as a means to better high school teaching—although when asked about the actual teaching in the high schools, more mentioned the teachers’ inadequate grasp of their subject than mentioned teaching techniques.

Extenuating comments about high school teaching shine out amid the encircling criticism. Some remark that the high schools are doing about as well as they can “under the circumstances.” Some feel that they have improved in recent years. A few cynics—chiefly from the campus—remark that it doesn’t matter anyway, since “they’ll have to learn it all over when they get to college”; and a few others complain that science is being over-glamorized to the young, who come to college with expansive ideas about mythical men in white, but very skimpy notions about mathematics, chemistry and physics.

The fullest criticisms and suggestions are given of undergraduate college work. Concerning high school and graduate training, only those points which were *volunteered* by the respondents were recorded, but in the case of undergraduate science education, all those who said the colleges are doing only a good, fair or poor job were asked directly: “In what way do you think they could be doing a better job?” The results, for

each of the three areas inquired about, are reported in Tables 4, 5 and 6. Percentages are based only on the group answering; the question was not asked of those who said the colleges are doing an excellent job, or who had no opinion.

Suggestions are most often in terms of *course content*, and the same sugges-

mand of the rudiments of their science as a foundation for further development. Specific subjects mentioned most often are physics, chemistry and mathematics.

The university scientists believe basic knowledge to be as important as courses in education for prospective high school teachers. The others, however, give

TABLE 4

"In what way do you think the colleges could be doing a better job of fitting their students to teach high school science courses?"
(Asked Only of Those Who Said They Are Doing a Good, Fair Or Poor Job)

	Government Scientists	Industrial Scientists	University Scientists	Total	
<i>Emphasis on content of college courses:</i>					73%
More or better courses in education	25%	17%	20%	20%	
Better grounding in subject matter	11	14	21	16	
More stress on basic principles	9	4	16	10	
Practical application vs. abstract learning	11	12	4	9	
Experience in, coordination with industry . . .	7	8	3	7	
More cultural, non-scientific courses	2	5	4	4	
Less time on non-scientific courses	4	2	5	3	
Teaching how to think	—	5	2	3	
Better research & laboratory training	2	*	2	1	
<i>Emphasis on teaching of college courses:</i>					24
Better college teachers	11	6	11	9	
More pay for teachers	9	6	7	6	
More teachers, smaller classes	7	4	4	5	
Better teaching aids, equipment	6	3	2	4	
<i>Emphasis on students:</i>					10
Building up their enthusiasm	6	6	3	5	
More careful selection of students	2	2	4	3	
Better advice, information, guidance	2	*	2	2	
<i>It's not their job, couldn't do any better:</i>	1	3	2	2	
<i>Miscellaneous</i>	2	8	4	6	
<i>Don't know, Can't generalize</i>	13	17	9	13	
Many respondents made more than one recommendation	130%	122%	125%	128%	
* Less than half of one percent.					

tions are made—though with different emphasis—by each group and for each aspect inquired about.

A leading recommendation is for more thorough grounding in the basic science courses. Whether for teaching, for industrial science, for advanced study or research, there is considerable feeling that students should be more in com-

somewhat more weight to education courses for improving high school teaching. Throughout, the university scientists stress basic knowledge considerably more than do those in industry.

The university scientists dwell on another point less emphasized by industrial or government workers—namely, the need for a grasp of basic principles, a

large perspective, an understanding of scientific concepts, as differentiated from mere acquaintance with specific facts. This emphasis is part of the "basic," as compared with the "applied" orientation. Often the recommendation for better grasp of scientific principles is accom-

dustrial research, although here and in the other instances too, it is given most weight by the industrial scientists themselves. The industrial scientists also occasionally urge more, rather than less, specialization.

The suggestion of more practical sci-

TABLE 5

"In what way do you think the colleges could be doing a better job of fitting their students for work in industrial research laboratories?"
(Asked Only of Those Who Said They Are Doing a Good, Fair or Poor Job)

	Government Industrial University Scientists Scientists Scientists Total				
<i>Emphasis on content of college courses:</i>					81%
Practical application vs. abstract learning	26%	27%	24%	25%	
Experience in, coordination with industry	19	33	14	23	
Better grounding in subject matter	9	6	14	9	
Better research and laboratory training	12	7	8	9	
Teaching how to think	4	7	4	6	
More cultural, non-scientific courses	4	7	2	5	
More stress on general principles	4	2	7	4	
Less time on non-scientific courses	—	1	—	*	
<i>Emphasis on teaching of college courses:</i>					13
Better teaching aids, equipment	5	4	4	5	
Better college teachers	4	3	6	4	
More teachers, smaller classes	3	—	5	2	
More pay for teachers	4	3	*	2	
<i>Emphasis on students:</i>					8
More careful selection of students	4	4	5	5	
Better advice, information, guidance	1	4	*	2	
Building up their enthusiasm	3	1	—	1	
<i>It's not their job, couldn't do any better</i>	1	2	7	3	
<i>Miscellaneous</i>	6	8	4	7	
<i>Don't know, Can't generalize</i>	14	8	14	12	
Many respondents made more than one recommendation	123%	127%	118%	124%	
* Less than half of one percent.					

panied by warnings against too much specialization, too soon.

Industrial scientists, on the other hand, are more likely than the rest to insist on the need for practical application of the material taught, as opposed to an abstract and theoretical approach. All three groups put this need foremost in connection with preparation for in-

dustrial research, although here and in the other instances too, it is given most weight by the industrial scientists themselves. The programs of such schools as Antioch and M.I.T. for giving students practical experience are mentioned with approbation. Again it is, quite

naturally, the industrial scientists who speak most strongly for direct coordination with industry and for actual internship. Sometimes they suggest it for the teachers as well as for the students. Even high school teachers, some believe, would do a better job if they had more practical experience.

But again there is a small dissenting

them break away from parrot learning and rote memory," they urge. Let them set up their own experiments, map out their own problems, work through to their own solutions. Rid them of the need to check on the answers in the back of the book. Get them ready for the kind of work where there is no back of the book—and often no book. For the

TABLE 6

"In what way do you think the colleges could be doing a better job of preparing their students for graduate study in science?"
(Asked Only of Those Who Said They Are Doing a Good, Fair or Poor Job)

	Government Industrial University Scientists Scientists Scientists Total				
<i>Emphasis on content of college courses:</i>					53%
Better grounding in subject matter	22%	11%	19%	17%	
More stress on basic principles	10	5	12	9	
Teaching how to think	7	5	10	8	
More cultural, non-scientific courses	6	6	3	5	
Better research and laboratory training	6	5	6	5	
Practical application vs. abstract learning	5	6	4	4	
Experience in, coordination with industry	4	8	*	4	
Less time on non-scientific courses	—	2	—	1	
<i>Emphasis on teaching of college courses:</i>					23
Better college teachers	6	7	11	8	
More pay for teachers	6	3	6	5	
More teachers, smaller classes	3	*	11	5	
Better teaching aids, equipment	4	5	5	5	
<i>Emphasis on students:</i>					19
Better advice, information, guidance	12	9	10	10	
More careful selection of students	8	3	8	6	
Building up their enthusiasm	3	5	2	3	
<i>It's not their job, they couldn't do better</i>	2	2	2	2	
<i>Miscellaneous</i>	9	8	10	9	
<i>Don't know, Can't generalize</i>	14	30	15	21	
Many respondents made more than one recommendation	127%	120%	131%	127%	

* Less than half of one percent.

minority. A few, chiefly university scientists, suggest that training for industrial research is not the function of an academic institution, and that such training is now as effective as should be expected.

Both university and industrial scientists come out somewhat more strongly than those in government for cultivation of the students' "ability to think." "Help

industrial scientists, ability to think seems part of the practical application they urge. For the university group, it is more apt to be related to grasp of basic principles.

The occasional suggestion that science students be given more non-scientific courses comes more often from industrial than from university scientists. In part

the idea seems to be that they should have a broader cultural background; but to a considerable extent the suggestion is for courses in language (including English), in public speaking and in psychology, so that they will be more effective in human contacts and in communicating the results of their work.

The record would not be complete, however, without noting that a few plug for less time "wasted" on non-scientific pursuits, and again it is chiefly the industrial scientists who do so. Objections to non-scientific courses in connection with training for high school teaching are chiefly against education courses, on the theory that prospective teachers will do better to devote their college time to learning what they are going to teach, rather than how to teach it—a viewpoint consistently expressed more by the university than by the industrial scientists. In numerous connections it becomes clear that the university scientists tend to regard manner as a function of matter; get the basics right and strong, and the rest will take care of itself.

Criticism of college *teachers* is less frequent and less forceful than of high school teachers, and is differently slanted. There are some complaints that college teachers, like high school teachers, are insufficiently grounded in their subject matter and too little interested in their students; but for the most part, the criticisms are of failure to communicate rather than failure to understand.

Although fewer discuss the teachers than the curriculum on the undergraduate level, the comparison between groups is especially interesting. The university scientists, here as in discussing high

school and graduate work, are most critical of the teaching per se. They are also the most likely to point to the disadvantages of over-crowded classes and under-staffed faculties—difficulties with which they have become all too well acquainted during recent years. They are less likely than the others, however, to mention the salary element, and this fact is the more striking because of attitudes toward money expressed in other questions throughout the study.

The survey data show the yearly academic income—including all extras—to average less than the incomes of industrial and government scientists. Yet the academic scientists evince less dissatisfaction concerning money rewards than do the other two groups; and more satisfaction with their work, aside from money considerations (Tables 8, 11). Whether there is a causal relationship here, the data do not reveal.

It is further interesting that the government scientists are more likely than the university group to refer to the inadequacy of academic salaries; and that a fairly large proportion of them (about one-third) had academic experience before going into government. To what extent their personal feeling about salary is related to the shift from university to government would be difficult to say, but many who are acquainted with government workers are also acquainted with the familiar conflict between need for a federal salary and respect for the less tangible rewards of work on the campus.

Emphasis on the *student* as an entity increases as the academic level is advanced. Little is said about the student

in discussing improvement of high school teaching, although even there a few express belief that what the teachers can accomplish is limited by the capacities of their students. A somewhat larger proportion view the student as part of the problem of improving undergraduate work, in preparation either for high school teaching or for work in industrial laboratories, and twice as much stress is put on the student in discussing preparation for graduate work. The emphasis is still stronger in discussing the graduate work itself.

A good deal of this emphasis has to do with the need for giving students adequate guidance and advice about the type of study for which they are best adapted, the fields in which opportunity is greatest, the demands of research work and its rewards. There is some feeling that more individual attention, more active concern with the students' welfare, more time spent on the exceptional student, would contribute toward better science education.

Much of the attention to the students, however—especially the graduate students—is concerned with the need for selecting individuals who have a real aptitude for science. Again and again the idea is expressed that "Research men are few and far between" and that "The good ones are born and not made."

The implication that science is a vocation and not a trade directly relates to ideals expressed in answering other questions about the special rewards and gratifications of a career in science. Consensus is that the major rewards come through the nature of the work and the scientist's interest in it, rather than through ex-

ternal emoluments in money and prestige. This belief harmonizes with the conviction that if you aren't a certain kind of person to start with, endowed with a certain kind of intellectual wanderlust, a thirst for finding out how things tick or for making them tick a new tune, then you won't be either happy or successful as a scientist.

III

Government Scholarships

In answering questions about college and university work, very few scientists volunteer comments about the cost of science education and the role of scholarships in the selection of the most able students. In reply to direct questions on the issue, however, substantial majorities in each of the three groups declare themselves in favor of Federal scholarships for young scientists (Table 7).

Graduate scholarships are far more strongly approved than undergraduate ones, chiefly because it is felt that a fair and discriminating selection can not be made at the undergraduate level—it's too early to tell who is best qualified. Over one-third of all the respondents oppose the idea of Federal scholarships for undergraduate science students, mainly on this ground.

Chief misgivings about government support for scholarships seem based on a fear that "politics" will creep into the awarding of them or that "strings might be tied" to their use. Such misgivings are voiced not only by the opposing minority, but also by some who give qualified approval to government support of science education.

TABLE 7

"In general, would you approve or disapprove of the use of Federal funds for (graduate fellowships) (undergraduate scholarships) for young scientists?"

	<i>Government Scientists</i>	<i>Industrial Scientists</i>	<i>University Scientists</i>	<i>Total</i>
<i>Graduate Fellowships:</i>				
Approve	88%	80%	80%	81%
Disapprove	11	20	20	18
No opinion	1	—	—	1
	100%	100%	100%	100%
<i>Undergraduate Scholarships:</i>				
Approve	63%	57%	65%	61%
Disapprove	34	40	32	36
No opinion	3	3	3	3
	100%	100%	100%	100%

IV

The Best Place to Work

Other questions in the interview reveal that the favorable ideas that scientists have about university education are paralleled by ideas about the university as a place for scientists to work. Among all respondents, the university is placed before government or industrial laboratories as the type of organization in which—aside from money considerations—"a person can get the most *satisfaction* from a career in science." Industry ranks second and government a low third (Table 8).

The ratings are confirmed by the proportions of each group choosing their own type of organization as the most

satisfying. Over three-fourths of the university scientists, and over one-half of the industrial scientists, choose the type of organization in which they are currently employed; but over half of the government scientists choose a type different from their own. And those who do choose a different type select the university by two to one. It is significant also that those who choose the university rather than their own type of organization are more likely to have had previous experience in it than are those who choose industry or government in preference to their current place of employment.

An interesting fact about designation of the most satisfactory place to work is that the choice is related far less to

TABLE 8

"Aside from money considerations, where do you think a person can get the most satisfaction from a career in science—in the Federal government, in an industrial research laboratory, in a university, or somewhere else?"

	<i>Government Scientists</i>	<i>Industrial Scientists</i>	<i>University Scientists</i>	<i>Total</i>
Federal government	37%	5%	1%	11%
Industrial laboratory	18	58	11	31
University	36	30	76	48
Somewhere else	3	3	5	4
No opinion	6	4	7	6
	100%	100%	100%	100%

age, income or variety of experience than to current place of employment. A younger man is more inclined than one over forty to select a type of organization different from his own as most satisfactory to work in. But that factor is insignificant in comparison to the tendency of university scientists to select the university and of government scientists

versity scientists it is specified more often by men who select a university than by those who choose government or industry; and by the other two groups, it is mentioned about twice as often by those who choose a different type than by those who choose their own. In industry, the profit motif is seen as a check on freedom in research; in government,

TABLE 9

Reasons for choosing one's own or a different type of organization as most satisfactory.

	<i>Government Scientists Who</i>		<i>Industrial Scientists Who</i>		<i>University Scientists Who</i>	
	<i>Choose Own Type</i>	<i>Choose Other Type</i>	<i>Choose Own Type</i>	<i>Choose Other Type</i>	<i>Choose Own Type</i>	<i>Choose Other Type</i>
<i>Reasons given:</i>						
Freedom from restrictions	37%	60%	30%	68%	65%	56%
Subject matter	19	16	22	9	7	25
Tangible results	—	8	28	1	—	19
Contacts, environment	10	22	9	17	33	6
Funds and facilities	32	12	16	10	2	28
Social value of work	14	6	6	4	3	6
Economic rewards, security	8	5	3	—	*	3
Personal temperament	3	—	4	1	5	3
Advancement, recognition	10	4	8	2	2	3
Know only this field	—	—	1	—	3	—
Many respondents gave more than one reason	133%	133%	127%	112%	120%	149%

* Less than half of one percent.

to select a non-governmental organization.

Regardless of which organization is chosen, there is striking consensus on the reason for choice. By far the majority give reasons which involve ability to do the kind of work one wants to do in the way he wants to do it—although within these broad limits, there is considerable variation in emphasis (Table 9).

Freedom from restrictions ranks first for every group, regardless of whether they choose their own or another type of organization. But among the uni-

versity scientists it is specified more often by men who choose one of these two give as their reason that there one can enjoy freedom from restrictions.

Sometimes the nature of the subject and problems dealt with are specified as reasons for choice. In this case those who choose the university are apt to mention breadth and scope of material, while those who choose an industrial laboratory are more likely to speak of variety, novelty and the gratification of seeing concrete, tangible results. The latter point is made almost exclusively in connection with choice of an industrial

laboratory. Better facilities and resources are named as advantages of government and industrial laboratories, but almost never as a reason for choosing a university (Table 10).

A value largely attributed to the university is the stimulus and satisfaction of the human contacts, meaning for the

But despite the high satisfaction expressed, three-fourths of the respondents agree that "the various rewards—financial, prestige and otherwise" accruing to scientists in the United States are less than they should be (Table 11).

The inadequacy most stressed is monetary, but recognition is also seen as below

TABLE 10
Reasons for considering each type of organization most satisfactory

Reasons given:	Of those who choose		
	Federal Government	Industrial Laboratory	University
Freedom from restrictions	36%	36%	67%
Funds and facilities	35	20	4
Contacts, environment	9	9	30
Tangible results	1	28	—
Subject matter	22	23	9
Social value of work	12	6	4
Advancement, recognition	8	7	3
Economic rewards, security	7	5	*
Personal temperament	3	4	3
Know only this field	—	*	2

* Less than half of one percent.

most part the teacher's satisfaction in working with his students. Sometimes this satisfaction is described merely as contact with the young, sometimes as the gratification of unfolding for them the known territories and unexplored vistas of science.

V

Level of Satisfaction

Their own criteria of work satisfaction appear to be met for most of these scientists. A large majority (three-fourths to four-fifths) say they are doing the work for which they are best fitted, have freedom to try out their own ideas, and have opportunity to advance their professional competence. Little variation is shown in these views by the three groups or by scientists of different age or income level.

par—in comparison, for example, with that of movie stars or business leaders. Government scientists express perceptibly more dissatisfaction than the university group concerning rewards, as on some other points. University scientists, in spite of their slightly lower income level, are somewhat more inclined to feel that the scientist's rewards are "about right."

But this stated inadequacy of returns in money and fame appears to arouse little feeling. A dispassionate tone is evident, not only in actual comments, but also in the lack of significant correlation between belief that rewards are inadequate and the individual's attitude toward his own job placement, freedom of action and opportunity to advance his competence. Nor is any strong correla-

tion evident between income level and answers to this question.

It may be assumed that the tone would be less dispassionate if the rewards were considered outrageously low. If salaries were as inadequate as those of grade school teachers, for example, the feeling would probably be more intense, more clearly related to the individual's situation, and more likely to color the enjoyment of the scientist's "inner satisfactions."²

viction that the scientist's prestige is less than it should be, the non-scientific In a study measuring the social status accorded to ninety occupations by a cross-section of the general public, those which are scientific in nature rate considerably above the average of all occupations, and—except for one of the social sciences—above the average for the high-rated professional and semi-professional groups.³ The generic term "scientist" rates higher than any scientific occupation except

TABLE 11

"In general, do you think the various rewards—financial, prestige and otherwise—that accrue to scientists in America are greater, or less, than they should be?"

	Government Scientists	Industrial Scientists	University Scientists	Total
Median income	\$4,480	\$4,600	\$4,140	\$4,420
Rewards are:				
Greater	2%	*%	*%	1%
Less	84	80	73	78
About right	13	17	24	19
No opinion	1	3	3	2
	100%	100%	100%	100%

* Less than half of one percent.

public gives the profession a high rating.

Moreover, despite the expressed con-

² It should be pointed out that the wording and order of the questions may have encouraged understatement of interest in money or feeling about it. The very first question of the interview, cited in Table 8, specifically ruled out money considerations. Later in the series, some questions about the social value of science work were introduced and these may have strengthened the non-pecuniary slant. Efforts were made, however, to determine the extent of any such bias and to allow for it; and the present analysis is the result of those efforts. The results are offered with the more confidence, since it is proverbial in public opinion research that the stronger the feeling on a subject, the less will its expression be influenced by accidents of question wording and order.

³ "Jobs and Occupations: A Popular Evaluation," *Opinion News*, September 1, 1947. National Opinion Research Center, University of Chicago.

"physician," which is given second highest rating of all occupations. "College professor" and "scientist" both rate slightly higher than "government scientist."

The over-all impression emerging from the opinions expressed by this cross-section of the scientific profession is that the American scientist enjoys a very high degree of satisfaction—with his own work situation, as well as with the quality of training given by the universities to young people in the field. It appears also that the university scientist is best satisfied of all with his job situation—not only in his own eyes but in the opinion of his colleagues as well.

Dream Travels or Real Travels, Which?

H. C. CHRISTOFFERSON

SOME experiences are so vivid, so fantastic, so utterly unplanned that in one's memory they seem like dreams. Many G.I.'s who saw conspicuous service share this feeling with which I now recall my experiences in Italy, August to December, 1945.

'Twas a Saturday at the close of a strenuous summer session. After lunch I lay down to rest. I recall that I was very tired and even now fear that I may awaken to find that it is still July 21, 1945. Being too tired to sleep, I picked up a volume of Poe to read.

"Once upon a midnight dreary, as I pondered
weak and weary,
Over many a quaint and curious volume
of forgotten lore—

While I nodded, nearly napping,
suddenly there came a tapping,
As of someone gently rapping, rapping
at my chamber door.

'Tis some visitor,' I muttered, 'tapping
at my chamber door—'
Only this and nothing more."

* * * * *

"While I nodded, to sleep clinging,
suddenly there came a singing,
As of someone gently ringing, ringing
at my chamber door.

'Tis the telephone,' I muttered, 'ringing
at my chamber door.'
Only this and nothing more."

I

Then a distant voice spoke, "This is Major Waite speaking, Adjutant General's Office, Washington, D.C. I am recruiting men for the Army Educa-

tional Program. We need some mathematics teachers. Would you be interested in serving four months in Florence, Italy?"

Desperately, "Yes, tell me more about it."

"You will be housed in the dormitories of Mussolini's School for the Italian Air Forces. There will be four one-month sessions, one of which has already begun. The work will be like that of your summer school. Your students will be only American men in the Armed Forces. We will fly you over. You need not buy a uniform, but you may if you wish. Can you be ready to leave on July 30? It may take ten days or two weeks more to get your passport and to give you various immunizations, and other processing."

"Of course I'm interested in going. I'll let you know Monday morning whether or not I can get a leave."

By Monday I had my leave and waited. By the next Monday I had my processing and waited. Finally my passport came, and still I waited. During that interval, I gardened, trimmed shrubbery, painted windows, as I waited nervously for orders. Finally orders arrived. "Proceed by rail to Washington, D.C., reporting not later than August 26 to the Air Transport Command there for further movement by air to an overseas destination under Shipment IJ. -B036-JL, for permanent duty.—

By order of the Secretary of War
Donald W. Davis, Adj. Gen."

Early in the morning on August 26,

I was in Washington, D.C., and by noon I was processed, scheduled to leave with fifteen others at 9 P.M. by C-54 to Bermuda, the Azores, Casablanca, to Italy. Our National Airport is a fascinating place to spend a few hours, and I used them to advantage in wandering around the Air Traffic Command Terminal. I happened to talk to a man who was apparently a member of the crew on a plane leaving at 5 P.M. Presently I was paged and asked if I would care to go on the 5 o'clock plane. I would be the only passenger. I had visions of a chance to ride in the cockpit. That could not possibly be allowed if I were one of fifteen. Naturally, I accepted at once, got my bags, and we left at 5 P.M. via Newfoundland. After we took off, I began planning my approach to the cockpit. Finally, one of the crew came back to talk to me. From casual comments I directed the conversation to the crucial comment, "This is quite a contrast to the little Aeronca that I fly with her 65 h.p. motor."

"Oh, do you fly?"

Proudly I answered, "Don't laugh at me, but really I have 25 hours of flying time."

A special pass written by President Truman himself could not have secured for me more rapid entry to the cockpit. I even sat in the co-pilot's seat, and flew that monster plane at over 200 mph, and more than a mile and a half above the ocean. Of course, it had been placed on "Automatic Pilot" before I took over.

The C-54 is a cargo plane, weighing about 68,000 pounds. It carries 2,500 gallons of gasoline; it is driven by four 1,350 h.p. motors. It can carry about 4½

tons of cargo, and has room for 40 passengers. These huge planes were used to bring our wounded soldiers back from the European Theatre, and on the return trip travelled rather lightly loaded. That accounts for my being the sole passenger. The pilot and co-pilot showed me how they used many of the instruments on that complex Instruments panel. The navigator demonstrated his equipment, showed me by radar that we were travelling 7,200 feet above the surface below us. He also computed a fix by "Lorain" using hyperbolic curves as lines of position from the parent and slave stations. I watched the compass, the altimeter, the airspeed indicator, which were like those on my little Aeronca, and marvelled at these calm, capable, well-trained young men who flew this plane with such skill and confidence.

From Washington, we flew to Newfoundland, landing at about midnight. There we refueled, took on a new crew, and started for the Azores. We arrived at Santa Maria at about 1:00 o'clock. From there we flew to Casablanca, arriving at about 8:00 o'clock, really 2:00 o'clock in the afternoon, Washington time. We had taken 21 hours, with less than 2 hours for stops, to travel more than 4,000 miles.

I'd like to tell you about Casablanca. It is a strange city—dismal, yet gay; desolately old, yet sparkling new. First, let me make a complete round trip and then come back to discuss some of the most interesting points. From Casablanca, a spot famous as the turning point in World War II, we left by a "bucket seat" C-46 with 19 other passen-

gers, stopping at Oran, Algiers, and Tunis; then took off across the calm Mediterranean for Naples. As we approached Naples, we flew over "Beautiful Isle of Capri;" and within a stone's throw of famous Mt. Vesuvius. We arrived at Naples late afternoon on Wednesday; and took off by plane the next morning for Florence. As we flew directly over Rome, we were thrilled at the sight of historic Vatican City and St. Peters. We arrived in Florence just before lunch Thursday. Truly I must be dreaming. It is inconceivable that one could have left Oxford, Ohio, on a Saturday, have spent 36 hours in Casablanca, seemingly a long time, and have arrived in this beautiful, historic, quaint city of Northern Italy to have lunch on Thursday noon at the Officers' Mess on the campus of the University Training Command in the buildings of the School of Aeronautics of Mussolini's air forces.

Since I am discussing transportation, perhaps I had better make the complete trip, and then go back and pick up some of the interesting facts on that trip to share with you. The return trip was equally unreal and dreamlike. From Florence to Leghorn ("Firenze to Livorno"), we were jostled by Army truck, from Leghorn to Naples by a jerky, delay-ridden Italian train, 400 miles in 27 hours, from Naples to New York we steamed in luxury by aircraft carrier Randolph, about 4,500 miles in 6½ days. Our train rumbled along the desolate west coast of Italy through town after town that formed a tragic receiving line for our departing G.I.'s. A single track had been restored for special trains such as ours and for freight. Our train,

of eighteen variegated coaches, was without heat, light, and water; and, in practically every coach, all windows were gone on the aisle side and many on the compartment side. Wooden benches provided room for eight people to sit. The six of us who shared our compartment took turns sleeping, without blankets on the wooden seats and on slatted luggage shelves above them.

We stopped at all towns along the coast. In each case we were met by crowds of ragged, hungry, dejected men, women and children. A few seemingly were selling souvenirs and fruit, others were frankly begging. "Candy, Joe?" was the tragic cry of pale, pinched faces, as little hands were held up. Joe was amazingly generous. From someplace new and fresh gifts would pour out, and at each town generous contributions were made to these starving and ragged people. During the night it was cold enough so that there was frost on the ground. We slept very little; furthermore, our Armed Guards during the night chased off 14 bandits who tried to get on the train and steal luggage.

If that train ride seemed strangely primitive, the aircraft carrier was ultra-modern. The Randolph is in the 34,000 ton class, the largest carrier that saw service. Four 135,000 h.p. motors drove her four 18-foot propellers to produce the astonishing speed of this huge, converted Navy transport. In the Mediterranean, we travelled at 33 to 35 knots, and some of our 6,554 G.I.'s played football on the flight deck. We plowed through the Straits of Gibraltar at 30 knots and passed 47 ships between 10:00 o'clock in the evening and 6:00 o'clock

in the morning. Without Radar equipment our Captain said it would have been impossible to make more than 10 knots through the hazardous Straits.

The crew very generously allowed us to roam about the ship and see all parts of it. I was down in the Radar room one day when the operators located a ship 22½ miles to starboard. In a few minutes they had computed its course and speed. It was travelling 92 degrees at 12 knots, while we were heading 289 degrees at 31 knots. From the Radar room, 20 feet below the surface of the water, we could see a ship with the eyes of Radar more than 20 miles away and compute its course and speed. Am I really awake, or am I dreaming? I saw it dance as a little white dot on a radar screen. Did Aladdin rub his lamp and produce marvels? Did someone ride on a magic carpet? We surely thought we had ridden on a magic carpet, even though a bit rough, as we pulled into the harbor of New York City with the Statue of Liberty welcoming us and Brooklyn Navy Yard holding out its pier arms to receive us in fond and welcome embrace.

II

I have now merely shared with you my dream voyage. Two or three high spots of this four months' service in the Army should at least include a brief statement about the University Training Command itself. During the first session about 1,300 students came to U.T.C. at Florence; the second, about 1,800; the third session, 2,600; and the final session 2,100. About 7,000 different men and women were present for one or more months to take advantage of the college training offered there by the Army.

Courses included agriculture, business administration, education courses for teachers, and the regular liberal arts courses, as well as some courses in painting, music, and sculpture. The University boasted of its own football team, an excellent symphony orchestra, a popular college newspaper, and even a yearbook. In addition to the dormitories at the campus of Mussolini's School of Aeronautics, the entire union station—a many-winged modernistic structure built by Mussolini—was turned into a rest center, and all of its spacious quarters used for housing men attending the University. The men themselves were serious-minded students and did a pretty good job of getting back to college work. Some of them repeated courses they had previously taken; some took new work on previously determined careers; others were farming around trying to get adjusted vocationally. There was no carousing, and I saw very little drunkenness among the students. Movies and stage shows of the U.S.O. and the Red Cross, local operas and symphony concerts entertained us evenings and in occasional matinee. Tours on week-ends revealed many historic spots and objects of art. Between sessions a group of the faculty had two days in Rome. One week-end we spent at Bologna, another we went to Sienna, and still another to Pisa and Leghorn. All of these tours, even the one to Rome, were mixed faculty and student tours, and each was made in "big sixes."

Not often did I find a situation that was humorous. One Sunday morning I had an experience which was revealing, yet in some respects, very humorous. As I came down to breakfast, I saw a young

lieutenant from Utah who seemed to be looking very sad and lonely. He was sitting alone at a table over at one side of the dining room in our faculty club. Being a good Boy Scout, I thought I'd go over and join the lieutenant and see if I could help him over his difficulty. I approached the table and asked if I might join him. He very graciously asked me to do so and invited me to sit down. He then turned to me with a far-away look in his eyes and said, "My God, you are beautiful."

I made some comment about his kindness, and remarked that probably it was some time since he had seen a civilian and perhaps that may have reminded him of home. He replied, "You look just like my father."

Then I directed the conversation to a lighter vein and the lieutenant chatted about home life, his family, and I think really did get out of his rut and feeling of homesickness which had thoroughly overcome him.

Two final comments on Italy deal with its antiquity and its modernity. In Casablanca one has that strange impression of great extremes, ultra-modern and ultra-ancient. After one has been in Florence for a month or so, one is greatly impressed by its remarkable past. You get the distinct feeling, which many people have, that Italy is a country whose "future" is in the fourteenth century, a tourist country where people come to view the marvels of the Renaissance Period, and to have the Italians tell them about the great Galileo, Michelangelo, Leonardo da Vinci, and others who have made Italy famous. One of the first places a visitor ordinarily goes is Palazzo Vecchio (Old Palace).

It was built as a fortress in 1298. Frescoes on its walls in the assembly room, which room is still used for small gatherings, are remarkable works of art; even though made in the early 1300's, they are still amazingly bright and fresh-looking with that striking perspective that makes the figures seem to be in relief, and a richness of color that makes one feel that they had been newly painted. The same is true of the Medici Chapel or the Pitti Palace. A visitor to the cathedrals and churches in Italy is impressed by the remarkable quantity and quality of art work done in these early years: mosaics, sculpture, painting. Most of the people who come to Italy seem to be interested in these historic monuments.

One of the many art collections of Florence was composed entirely of Michelangelo's unfinished work. A huge slab of marble would have part of the body, half of the head, possibly part of each arm and part of a leg finished and would give the impression of a person struggling to free himself from the marble that held, as if imprisoned, the rest of his body. In the Grotto at Pitti Palace, figures representing human beings and also goats and sheep seemed to be struggling to get free from the entangling mass of rock from which they were being created.

The only serious destruction in Florence was the German mining of the bridges over the Arno. Only the Ponte Vecchio was spared, and at each end of it, all the buildings within a radius of two blocks were destroyed. Included in this area of destruction were two old towers. When I first arrived, they had cleaned up the debris out of the streets

and piled it in the vacant lots where buildings used to be. Then they cleared off the spots where these two old towers stood, and started rebuilding them. People were very short of houses; all of the buildings that had been destroyed had apartments on the upper floors, and yet the people in Florence rebuilt these two old worthless towers rather than houses for their people. Most of us thought it was a very foolish venture, showing complete lack of any social responsibility. Yet, when we realized how greatly Italy depended upon its tourist trade, we saw the value of those lifeless towers. People do not come to Italy to look at modern apartments, but rather to see the relics of early times. Possibly the rebuilding of these towers will be more important from the standpoint of income for Florence than the building of apartment buildings or housing facilities for her own people.

To counteract the impression that Italy is a nation of the past I made a distinct effort to get to see as much as I could of modern industry in Florence. I visited several factories where they were making mosaics and watched a silversmith twisting the fine filagree for Italy's famous jewelry. I visited a cameo factory where skillful workmen transform sea shells into artistic portraits and designs. Then, in conspicuous climax, I visited *Officine Galileo*. This was a factory for the making of microscopes and lenses of various kinds. They had made periscopes for the Italian Navy. I found in this factory modern large scale production techniques that made one feel as though he were in a factory in America. On one floor of this factory 3,000 lenses for

spectacles were made daily. Professor Carboni, in charge of their research work in *Officine Galileo*, said that their microscopes were sent all over the world. They had one huge microscope so designed that photographs could be taken of the specimens on the stage. This cost about \$4,000 in normal times. The men in our biology department said that this was by far the most remarkable microscope that they had ever seen, and believed that it was the best one yet made.

We had several opportunities to visit various parts of the University of Florence. The museum of natural history contains a most unusual collection of animals from all over the world. For instance, in one small corner of this museum there is a collection of humming birds, 280 different humming birds collected from all parts of the world. The wax figures which are stored in this museum possess an artistic delicacy and a scientific accuracy that is amazing. These figures were made by Cusine in the 1790's. They exhibit accurately all parts of the human body, even the lymphatic system, with a preciseness and accuracy that amazes modern science. In the Institute of Botany, I saw an organization of materials which indicated a scholarship for which I have profound respect, the Herbarium which contains 8,000 huge volumes of mounted specimens of plants from all over the world. Since the destruction of a similar Herbarium in Berlin, this is now the largest one in the world. Their filing systems in this botanical institute and the provision for individual research laboratories gave one the impression of outstanding scholarship with a world

interest and a world view of problems of education.

Count Miari took me and a friend of mine who taught agriculture, to see his country place. The estate is one of about 1,700 acres and has 23 tenants. We saw grape vines being planted, oxen plowing with a reversible moldboard plow, and visited the central "factory" in which the products of the farm were prepared for market. From what we could see it seemed like rather effective co-operative farming. In the central plant there was machinery for processing olives, grapes, and wheat. The wine cellar was extensive, and both well equipped and well stocked. Machines were powered by electric motors and the tiled rooms were well planned for preparing olives and olive oil. The tenants seemed happy, co-operative, and probably the most contented group in Italy. In spite of the relics of a feudal system, they still have something there in an effective, co-operative organization.

IV

I'd like to share with you my experiences at Pisa, Bologna, Rome, Naples. They all seem like chapters of a dream. However, even dreams end so I'll close with an incident which permits me to draw a certain conclusion. One night at the faculty club, Dr. Bancroft from Iowa State and I went up to a young woman who was painting a portrait from a photograph. Many Italians understand English well; consequently, our failure to be linguists was little handicap. As we approached this young woman, I made the following request, "Do you mind if we watch you?"

The young lady stopped, I thought she did not hear, so I repeated the question. She looked at me puzzled, touched her head, said "Mind"; pointed to my wrist, said "Watch"; then shook her head with the comment, "Non capisco," which translated means, "I do not understand." Before I went to Italy, I thought I knew something about Italy's problems. After I had been there a month, I was sure that I could solve them all by merely disposing of their feudal relics, their landed aristocracy, and getting a little good American efficiency to work, and they would be happy. After I had been there three months, I began to lose faith in that analysis and to say with the artist, "Non capisco." (I do not understand.) Italy's problems are very complex. Simple solutions merely indicate ignorance of conditions. Yet, I have faith that a people with this remarkable past, a people who can do things in the present in meeting new problems, on the farms, in the factories, and in the universities, will in some effective way work out Italy's salvation.

Now, if I have dreamed all of these experiences, I hope no one will awaken me. I'd hate to find that it is still only late afternoon July 21, 1945. Possibly some of my literary friends may refer me to Chaucer's *Canterbury Tales* where the hen, Pertelote, says to Chanticleer, after he had dreamed that a beast was trying to kill him,

"Haven't you a man's heart, and yet
A heard! Alas! you aghast at dreams?
There's nothing to a dream but vanity.
Dreams are caused by overeating . . .
Now, sir, when we fly from the perch,
Do, for God's love, take some laxative."

Spring Perpetual

GERTRUDE A. CASAD

Here the artist captured spring
With all its vivid coloring.
He imprisoned, with paint and brush,
The wind that shimmers circles over wheat-fields . . .
Making green pools of blade sheen:
A crimson poppy slants the long stems
Of young grain and spreads its broad head
Under wind-grooves and leans in low arches;
Over the bending wheat a crow flies
With wings laboring black against sapphire skies.
Its moving shadow darkens blown shallows.

Here the artist captured the spirit of art
And left in it the secret of his heart.
Here in triumphal energy of color,
Alive and pulsing with the lust of spring,
Is Van Gogh's life, . . . his love of the soil,
And of the tiller of the soil,—
His compassion when shadows darken hope,—
When a crimson menace crowds his efforts.

Here, the love of simple beauty
So penetrant that the nostrils ache for
The tangle's smell of heading grain
And poppies strong with the noon sun!
Here, his hand so long transmuted to earth,
Made of wind and blade a spring chime
That holding off the edge of time
Left spring perpetual!

The Public School and Sectarian Religion

AGNES E. MEYER

I INTENDED to write of many things that threaten our public school system today, but so acute has become the question of the relationship of school and sectarian religion that I shall concentrate upon that problem and consider other major issues from that focal point. Unless we clarify our minds dispassionately on this subject, our whole public school system may yet be torn asunder by the sectarian conflicts now raging throughout the land. No greater tragedy could happen to our country, for education is our one best hope of healing race and religious prejudice and of unifying our common tradition of democracy. Nor can we afford an internal struggle between Church and State, while we are involved in an external struggle with totalitarian ideologies for the preservation of Western civilization.

I should like to make it clear at the outset that I have the dignity and the values of religion as much at heart as the preservation of our secular school system. These are the two greatest forces for human betterment that we possess. But in developing my argument I shall be obliged to criticize now Protestant, now Catholic actions and

policies. As I have no objective other than the welfare of my country, these criticisms will be made with malice toward none and charity for all. Let me be quite frank. My criticisms of certain sectarian practices arise from a deep devotion to Christian principles as I understand them and as I try to live them, feeble and fallible as those efforts may be.

The first Americans came to this continent, largely, for religious freedom. Soon they fell into the same patterns of intolerance that had forced them to migrate to these shores. One of the first lessons we learned on this continent was that sectarian faith is apt to be competitive and intolerant, especially in times of crisis. That experience, with all the perils it carries for democracy, led to the First Amendment, which provides for the separation of Church and State. Until recently we accepted as a matter of course all the consequences of that Amendment and maintained an impregnable wall between the organized institution of religion and the organized institutions of civil life of which our schools are the very foundation.

Now certain sectarian elements are reasserting the view that they alone can bring back religion to the public schools. They insist that without their leadership spiritual living and moral behavior

EDITOR'S NOTE: This paper is the substance of an address before the Texas State Teachers Association, delivered early this school year.

cannot be achieved by a secular system of education. Given the close relationship of the public schools to our democratic structure, have the Churches ever asked themselves whether their intrusion in the schools is in itself a moral act? And have they ever asked themselves what it will do to their own institutions if they seek to break down the separation of Church and State? My argument tonight will be an appeal to the conscience of the Churches to review the moral effects of their intrusion into the schools upon community life. With no less concern for the integrity of religion, I shall try to make clear that the Churches are sacrificing their own freedom, their prestige and their influence on the lives of our people, if they depend more and more upon public support and let themselves become mere adjuncts or dangerous rivals of the State.

After James Bryce visited this country at the turn of the century, he wrote in his great work "The American Commonwealth": "Half the wars of Europe, half the internal troubles that have vexed the European states . . . have arisen from theological differences or from rival claims of Church and State. This whole vast chapter of debate and strife has remained virtually unopened in the United States. There is no Established Church. All religious bodies are absolutely equal before the law, and unrecognized by the law, except as voluntary associations of private citizens." And he adds: ". . . so far from suffering from the want of State support, religion seems in the United States to stand all the firmer because, standing alone, she

is seen to stand by her own strength."

I was a pupil in a little public school at exactly the time of which Bryce is speaking, and I remember how right he was in saying: "Religion seems in the United States to stand all the firmer because, standing alone, she is seen to stand by her own strength." In those days the admonitions, the influence of the clergy were such that we looked upon them as a higher category of being to whom our little school was a matter of no concern. We would have felt that they were demeaning their high office by entering a secular institution. The fact that we children went to different churches did not affect the unity of school life. The Church had a prestige, a simplicity and an atmosphere of consecration that permanently influenced our lives. There was no rivalry between school and Church. We rendered unto Caesar that which was Caesar's, and unto God that which was God's. The gap between State and Church only served to heighten our devotion to both institutions, and fostered their moral and spiritual interaction.

What do we find when we look at the national scene today? We find both Protestant and Catholic clerics battering down the public school doors in order to get a hearing from children whom they cannot attract to their churches. In some communities they enter the school room to teach sectarian religions while the public school teacher stands by; in others, they fall back upon the discipline of the school to herd the children into church class rooms. The small sects are practically barred from taking advantage of the program as they have neither the

budgets, personnel nor physical facilities. I, too, believe that the child is robbed of its full development if it receives no guidance in early years toward a recognition of the religious aspects of life. But sectarian religious teaching to be effective must remain the province of the Church, the family and the home. The Churches have ample time to carry out this responsibility without sectarianizing the common schools. For the children are in school only five or six hours a day, about two hundred days of the year.

Our American schools like those of Europe were founded by the Churches. But when our schools were finally secularized toward the middle of the last century under the leadership of Horace Mann, that movement was not anticlerical nor anti-religious. To be sure, the sectarian conflicts of that period and their destructive influence on the schools played an important part in the movement. But there was nothing negative or hostile about the agreement to adhere to separation of State and Church in public education. The secularization of our schools was a positive movement to embody in American education the interaction of nature and spirit, of the real and the ideal, upon which both democracy and active Christianity depend. To see a split between reality and spirituality is to throw mankind either into a crass materialism or the prisonhouse of a selfish egocentricity. It is therefore a misunderstanding of the true situation to assert that God was banished from the public school system when the sects were banished. Wherever a human being strives upward toward enlightenment,

goodness and concern for others, there the Divine will is active. The religious motivation of secularism as differentiated from sectarianism can best be expressed by Saint Paul's admonition to the Romans: "For as many as are led by the spirit of God, *they* are the sons of God." Horace Mann recognized that the most potent spirituality should rise above sectarian orthodoxy just as the realm of learning and free enquiry must be unhampered by ecclesiastical limitations. If we bear in mind that the whole future of our democracy depends upon moral solidarity, social experimentation, freedom of conscience and freedom of enquiry, the secularization of our schools becomes an act of sublime courage and of sublime loyalty to the American faith that our institutions should be of the people, by the people and for the people.

II

When the United States Office of Education found that "only a small proportion of the children throughout the country have even brief contact with church influence," churchmen and lay religious leaders became alarmed, as well they might. Instead of facing the fact resolutely that this might have resulted from their own inadequacy, the churches decided that they must somehow invade the schools with teachings not powerful enough to attract American families to a religious edifice.

It was exclusively Protestant leadership which first suggested and developed the released time program whereby public school children could be excused for an hour to receive religious instruction.

Until the end of the First World War the program made slight progress. As a result of a renewed religious interest that manifests itself after every war, the movement gained headway in the early 20s. It promptly slowed down again during the 30s. Now that we are going through another post-war religious revival, stronger because the Second World War was an even more shattering experience, a new impetus has spread the released time program throughout the nation.

No two estimates of the number of children involved agree. A Protestant official recently announced that as many as two million children were receiving religious instruction under these programs in two thousand different communities. Other surveys report that less than a million children have taken advantage of the program. The safest estimate is that released time attendance involves about a million children in a thousand different communities, the largest single enrollment being 110,000 elementary public school pupils in New York City.

In the early part of the plan the Catholic Church leadership was opposed. But they soon changed their minds. Where they now participate in the program, from 80% to 100% of the Catholic public school children are enrolled, whereas the percentage of Protestant and Jewish children is very small. In New York City 14% of the Protestant and 5% of the Jewish children participate.

That of course made a part of the Protestant leadership decide that they had made a mistake. Many of them are

now against it. Instead, they think it would be nice to organize a combined Protestant service, agreeable to all sectarian tastes and offensive to none, which would be held right in the public school. What these good people are unconsciously doing is to look upon the public school system as a Protestant institution. In one of the villages where I was examining results, the local doctor, a good Presbyterian, was indignant about the number of Catholic children who march weekly out of school. "Well, you have a Protestant service in the school building, haven't you?" I queried. "I should say so" he replied emphatically. "Why shouldn't we? The majority still rules in this country, and thank God, the majority is still Protestant."

I confess that I, who get around the country more than most people, was entirely oblivious of this invasion of the schools by the churches, until the local animosities it created became so bitter, that now it is one of the first tales of woe that is poured into my ears. For it is playing havoc with the erstwhile friendly relations of our school children and confusing their parents. Even in the New York City schools where the program is managed as efficiently as possible, the lining up of the different denominations makes for divisiveness. In one school when the Catholic children were leaving, others shouted: "There go those Micks." A nice democratic atmosphere! Often the teachers do not hesitate to exert pressure in the classroom to attend this or the other service. The children are also exploited as missionaries. When released time was first introduced in New York City, one of

the church groups distributed buttons with a white question mark on a red background. When questioned, these pupils explained about their religious instructions and gave the inquirer an enrollment blank. Champaign, Illinois, the city whose released time case is now before the Supreme Court, is not the only community where fist fights occurred as a result of the tension created. Discussion of the doubtful legality of the release time program I purposely avoid, as that aspect of the problem will soon be settled by our highest court in connection with this case.

Some of the advocates of the released time experiment profess to see improvement in the children's conduct. But its dangers have become all too obvious. Truancy and the bad habits it encourages are increasing. Teachers and principals are apprehensive that this trend will grow, because the Churches cannot control attendance and the teachers are not allowed to do it. Since the whole idea of religious instruction is the betterment of character and conduct, the truancy to which the program leads in ever-growing numbers negates its objective.

The program is supposed to be voluntary because parents may have their children excused. But it isn't voluntary for the excused child, whose failure to attend brands him as an outsider. It forces the teachers to take part in a program which the law forbids to the school itself—in other words, it forces them to be dishonest. The clergy are already telling the teachers not to interfere with their rights in the released time program. How long will it take

them to dictate to the teachers what they can teach? Now the Churches bear nearly the whole expense of released time instruction. How long will it be before they will use political pressure to shift this expense on the school budgets? And what happens to the children who are not excused but remain in school? If the schools provide an attractive program, the religious groups charge them with unfair competition. So these children mark time and do nothing. It was unpleasant experiences of this kind that have made many released time programs a short lived experiment. Recently San Diego, California, abandoned the program on petition of ten principals. They reported that released time disrupted the regular work and school discipline for results that did not justify the administrative difficulties it created.

III

In Texas you have Bible courses in the high school with credit toward a diploma. We Protestants think it perfectly natural to use our Bible for public school services or instruction. But the Catholic and Jewish groups object to this because their Bibles are different. Moreover, whenever you give credit for religious courses carried on in a religious edifice, you are encouraging a coalition of Church and State. Nobody objects to historical courses in our public schools on the Bible or on religious institutions, but this is the last thing the sectarian groups want. You may say why not leave the religious affiliations of the public schools to each locality as we do other educational problems. "Let the majority rule" as my friend the village

doctor said of his Protestant school services. The result would be that we should have predominantly Protestant, Catholic or Jewish public schools, according to the geographical location, with a rebellious minority everywhere.

The effects when a religious majority has control of the schools can be illustrated by what is happening in New Mexico. There the battle for freedom from Church domination of public education is particularly acute because that State has always permitted the use of nuns as teachers in public schools, although the State law prohibits religious instruction in the public schools. 128 nuns are employed throughout the State, some of them as principals.

Now the people themselves are rebelling against this custom, Catholics as well as non-Catholics. There is no hostility to the Catholic religion involved. After all, there would be no education at all in the remote southern parts of the State, were it not for the Catholic Church. But the people throughout Northern New Mexico feel that their civil rights are being trodden underfoot and they also resent the sectarian indoctrination their children are getting.

In Dixon, New Mexico, a few years ago the schools were moved out of several public buildings into buildings on Catholic Church property and many of the teachers were supplanted by nuns, contrary to the wishes of the parents. The school bus last winter picked up some of the children at 7 A.M. in order that they could go to mass before school began. The Protestants, who did not go to mass, had to wait outdoors in

freezing weather until the school doors opened, and were punished in other ways for refusing to participate. The Hail Mary was recited in school four times a day. Children, including Protestants, who learned their Catholic catechism were allowed to skip grades. Bingo was played in the school during school hours at 5 cents a card, in order to raise money for another so-called public school on Catholic property.

The people of Dixon this summer collected enough money to build themselves another school in order to free their children from sectarian domination. This fall they were told by their County Board of Education that the principal in their new school and some of the teachers would be nuns. They are so outraged that this poor community is now soliciting funds to take their case, if necessary, to the Supreme Court. They question the legality of permitting people in religious garb to teach in our public school system. Archbishop Byrne of Santa Fe has just ordered the nuns not to teach the Catholic religion during school hours but nobody believes that either the instruction or the proselytizing will cease as long as the schools are forced to accept nuns as teachers. There you have a picture of what we may expect if we ever allow sectarian religions to get a firm hold on our public school system in other parts of the nation. It also illustrates what happens to sectarian morals whenever a religious group is stronger than the local and State governments.

Therefore, whatever the moral inadequacies of our public school may be, we have the right to ask what proof the

religious groups have to offer that their influence has been ethically more effective? What examples are the sectarian groups giving at this very moment of moral leadership in our own country? They are engaged in a war with each other of such violence and mutual vituperation that Dr. Reinhold Niebuhr of Union Theological Seminary, has called it a "scandalous" exhibition. Their undignified quarrels are due to rival ambitions, mutual intolerance and lack of confidence in the power of spirit, mind and idea. The repercussions of these dissensions are already felt in the nation's school rooms. If we are convinced that our public school system is worth preserving, we should persuade the Churches to withdraw voluntarily from the public school system. If they will not see reason, public opinion must be mobilized to hasten this retreat. For the school system is the one broad area left in our country where religious intolerance could be overcome. It is the one place where the child is not yet primarily a Protestant, a Catholic, or a Jew, but an American among Americans. Our minimum obligation to children when they cross the threshold of a public school, is an integrated program that will bind them as comrades in a common life.

What is our main problem in the domestic affairs of our country today? It is the reestablishment of an orderly society which has been undermined by the devastating effects of two world wars and a depression. We must all cooperate to create a stable community in which the individual and the family can feel themselves once more at home.

Americans are seeking something more than a precarious economic security. They want to be a part of a united and meaningful society. They want the emotional and spiritual security that economic security alone can never give them. To achieve a new and stronger social order in our communities and thus in the States and the nation, we must clarify the relationship of the various parts to the whole, the relationship of the States and localities to the Federal government, of free enterprise to government, of management to labor, of the welfare agencies to the school, and perhaps more fundamental than any of these, the relationship of the school to the community, including the churches. More and more the neighborhood school is coming to the fore as the focus of community solidarity, which strengthens the family by placing all health, welfare and religious agencies at the disposition of the family in a natural, simplified and helpful manner. A proper recognition of your professional status is bound to result from this movement. The more the basic role of the school is accepted as the corner stone of community and national life, the more the role of the teacher in the community will attain significance and commensurate economic and social rewards.

IV

My war experiences taught me the comparative ethical force of the present day Christian Churches and the public school. In none of the many chaotic war centers I visited during two years of travel, were the churches sufficiently united and strong to make their moral

impact felt throughout the turmoil of the cities whose population had been swollen by in-migrant war workers. The Churches had obviously become too distant from the lives of the great mass of our American people, especially the impoverished people who emerged in vast numbers from the backward regions of our country. Wherever the war centers achieved order and ethical control, wherever the neglected war workers' children received friendly care, they were brought about through the devotion, intelligence, and organizing genius of the public school administrators. Never will I forget the heroism and the magnificent results achieved by two of your own school superintendents. I am sure there were many of you who did equally constructive work during that trying period, but my travels happened to bring to my notice these two. Why not mention them? If Orange, Texas, was saved from moral chaos it was due to the brilliant community job done by J. W. Edgar, the Superintendent of Schools, now in the same position in Austin; and if the children at Port Neches lived a steady and profitable life while the school was being engulfed by the bulldozers of new war construction, it was due to the imperturbability of the local school Principal, Mr. J. J. Halloway. To be sure, these men called in the Churches as they did every other local institution to help them fortify community morals. But there as elsewhere throughout the country, it was not primarily the ethical influence of the Churches; it was the ethical conscience of the school administrators that created community reorganization. It

was their sense of social responsibility that underpinned community life.

I cannot give you more vivid illustrations of the fact that ethics and morals are not the peculiar property of any one sect. They are grounded in the quality of mental and emotional relationships and upon the unselfishness of those human relationships regardless of differences in race, creed or color. This spontaneous flow of human sympathy is well nigh blocked if society is shattered by wars. And the result is increased maladjustment which results in a high divorce rate, truancy, delinquency and crime. These cannot be cured by superficial methods. Only a new well-integrated social order can bring back orderly patterns and standards of behavior. Thus it is highly unrealistic to think that delinquency and crime can be reduced by verbal instruction in the Ten Commandments given one hour per week. Ideas *about* morality, honesty and purity do not necessarily transmute themselves into good conduct. Faith without works is dead, and leads to cynicism and hypocrisy.

But let us admit that school teachers also are prone to put too much emphasis on verbalism, upon theoretical discussions of morality, and the mere acquisition of facts. Nevertheless the school teachers who are in touch with their children all day, every day, have the greatest opportunity of any group to give morality its concrete meaning by helping the child to sort out any and all facts upon a scale of comparative values, and to translate those values into behavior. As there cannot be two sets of ethical principles, one for life in the

school and another for life outside the school, the school must break down such walls as still exist between it and the community. For the moral values of the school are realized in their full significance only to the extent that the children and their parents translate them into community living.

Let me not give the impression that I believe adjustment to society comprises the whole of human aspirations. Deeply felt, Christianity can raise the ethical concepts of society to a plane of far greater intensity. The church, I repeat, together with our schools is the greatest force for human betterment that we possess. But neither the Churches nor the schools can teach hungry, unhappy, frightened children. They can scarcely be given a respect for law, much less for ethics and religion. A stable society must first give them an elementary physical, mental and emotional security. What, after all, is the Marshall plan trying to do for Western Europe? It seeks to provide material aid to assuage hunger and support the social structure so that people can think clearly as to the comparative merits of their traditional values and communist propaganda. If disorder spreads in Europe, the churches will be helpless. Only after society has acquired stability and form, can religious, moral and philosophical systems influence humanity as conscious efforts at explanation, interpretation and exaltation of man's social relationships. Clearly the stabilizing influence of the school must first do its work in our country and not be impeded. Quite apart from the fact that one hour's religious instruction of school children is an in-

adequate program for a grave problem, the Churches endanger their spiritual mission at home and abroad, if they disrupt the unifying social mission of our public school system.

That is why I have no patience with one distinguished cleric who in a speech admitted frankly that the released time program causes tensions in community life but claimed these social upheavals are less threatening to our democratic institutions than the loss of religious instruction in the schools. In other words, the school and the community can be disrupted and brother set against brother if only the religious sects get their way. Such an attitude is immoral because it justifies doing evil that good may result. It is undemocratic because it sacrifices the good of the whole to the good of the few. There speaks the sectarian mind devoid of a Christian heart.

Thus, wherever the schools create a democratic, spiritual atmosphere in which the sense of universal brotherhood can reign, they build the ethical foundations that all religions the world over have in common and that are the very life of our American institutions. This is an objective which is religious in the deepest sense of that term. This universal world-wide brotherhood which we must now achieve, will always suffer limitations as long as Christians feel that mankind can please God only through this or that sect. The appetite for power is inherent in bureaucracy, whether it be a state or a sectarian bureaucracy. "A satisfied self assurance that we possess the true Christianity" says one liberal Catholic theologian, "expresses nothing but human weakness

and one might add the most human of all weaknesses, the desire to dominate." This belief in holding the one and only key to salvation is bound to make the sects competitive and tolerant. Thus the ideal of ethical all-inclusive human relationships which our schools should instill into the mind, emotions and actions of all young Americans, is frustrated and inhibited rather than broadened when ethical conduct is wholly identified with a particular sectarian point of view. That is why the ethical mission of Christianity to make us all members of one another is actually being more successfully accomplished by our public school system than by the sectarian religions. "American public education, emancipated from sectarianism" says Rev. C. H. Moehlman of the Colgate Divinity School, "is indirectly the only universal teacher of religious values in the United States."

The Protestant Churches that began the invasion of the school system with the released time program should begin to realize what they are doing. For many years the Protestants have attacked the Catholic Church for demanding Federal tax support for their parochial schools. They accuse the Catholics of trying to shift to the public treasury the burden of financing their religious schools, thus breaking down one of our most sacred Constitutional provisions, the separation of Church and State. "It (the Catholic Church) seeks to crack the Constitutional principle of separation of Church and State" said the Reverend Charles C. Morrison, before the Convention of the Disciples of Christ, "at some point where the average citizen will not discern that

it is being cracked and where even the courts may find a way of rationalizing their approval." But that is exactly what the Protestant Churches did when they introduced religious training on public school time—they cracked the First Amendment at a point where not only the average citizen but they, themselves, did not discern that it was being cracked. How can the Protestant Churches oppose with a good conscience the Catholic campaign to break down the wall between Church and State when they themselves have for years been breaching that wall by other methods?

V

Protestantism should remain as it always has been, a chief advocate and protector of the public schools. Bishop G. Bromley Oxnam of the Methodist Church, has organized a powerful group to fight for the protection of the First Amendment to the Constitution. Since this Protestant organization is not merely an anti-Catholic group, the first thing it should do is to stop the released time invasion of our public schools and see to it that the legislation which makes it optional or mandatory in some States, is taken off the books.

Then and only then will the Protestants be justified in opposing Catholic claims for public support of their parochial schools. Even then they should take care that their crusade does not become unjust. It seems to me the duty of civilized people to find effective methods of dealing rationally with the ancient problem of religious conflict; and to set up principles of action or at least compromises by which this clash of

values can be brought under control. I have made it clear, I hope, that I agree with Mr. Justice Black when he said in his opinion on the New Jersey bus case (*Everson vs. the Township of Ewing*) that the wall between Church and State must be kept high and impregnable. But I also agree with him that no American child because of its faith shall be excluded from the benefits of public welfare legislation. Education is a state function in our country but it is not a state monopoly. Therefore, if parents choose to send their children to parochial schools, we cannot for that reason renounce our public responsibility for their health and welfare. I believe there is a clear line of demarcation that can be drawn between welfare services to all our children and encroachments on the separation of Church and State. When testifying in behalf of the bill for federal aid to education before the House Committee, I tried to establish this line of demarcation as a principle of action on which both Catholics and Protestants could agree.

"The State" I said, "has no responsibility to support non-public schools. But in a democracy the State must extend its public welfare services to all children alike, regardless of race, color or creed.

"Surely no humane person would maintain that a hungry child should not receive a hot midday meal because it is a Catholic.

"Nobody should countenance, as has happened, that a school bus driver should pick up some youngsters and be obliged to leave parochial school pupils stranded in deep snow.

"Likewise, if the local public health

department is examining school children for tuberculosis, it would be monstrous and self-defeating to omit parochial school children from a preventive program."

I concede, however, that the many States which now legally prohibit all expenditures of public funds for non-public schools, will not modify their constitutions and grant parochial school children these public services, until the Catholic leaders make it crystal clear that their demands for tax-support of these schools will stop at this line of demarcation and that they will make no further encroachments on the separation of Church and State.

There is no doubt what the First Amendment means to the average American citizen who knows its historical origin. James Madison in his Memorial and Remonstrance Against Religious Assessments clarified the reasons for the First Amendment he later helped to write. He was opposing a Bill establishing in the Commonwealth of Virginia tax support for teachers of the Christian religion. In Section 3 he says:

"We remonstrate against the said Bill because it is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much, soon to forget it. Who

does not see that the same authority which can establish Christianity, in exclusion of all other Religions, may establish with the same ease any particular sect of Christians, in exclusion of all other Sects? That the same authority which can force a citizen to contribute three pence only of his property for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever?"

And recently in the New Jersey bus case, Mr. Justice Black for the majority reaffirmed the general interpretation in a manner that the Protestant released time advocates should also note: "No tax in *any* amount, large or small, can be levied to support any religious activities or institutions." And Mr. Justice Rutledge for the minority stated: "The prohibition (of the First Amendment) broadly forbids State support, financial or other, of religion in any guise, form or degree. It outlaws all use of public funds for religious purposes."

If the Catholic Church leaders do not accept this interpretation of the First Amendment, they are fighting a hopeless battle and their parochial school children will be the victims. For most of the States will not grant public welfare provisions to the parochial schools lest certain leaders of the American Catholic Church use these concessions as a mere stepping stone toward their ambition that their schools be recognized as an integral part of the American educational system, with the same rights as our public schools to public support. Fortunately the very vocal leaders of the Catholic Church do not have the approval of the whole body politic of

the Church membership for this objective. The unrealistic Catholic leadership which supports this objective, is entertaining a delusion, dangerous to its Church and to our country, if it is building up its vast parochial school system in the expectation of shifting the burden upon the American tax-payers. Public support of one sectarian school system would bring many others into existence, undermine our public schools and destroy our republic. To make public support of their parochial schools seem plausible, Catholic theologians, lawyers and historians are now writing articles that whittle away the meaning of the First Amendment to the vanishing point. The constant misrepresentation of our secular public schools as "godless" and the comparison of secularism with communism in the recent statement of the Catholic Bishops are all part of the same campaign to confuse Americans and to create among us a distrust of our own most sacred institutions and our highest democratic values.

If this propaganda campaign is not as deliberate as it seems to non-Catholics, all the more reason why we should be frank and point out to the highest Catholic echelons the impression they are now making on a country that has on the whole been very friendly to their Church. For by such propaganda, the leaders of the Catholic Church are becoming a serious threat to our national unity, stability and educational progress, especially in the area of Federal Aid. As one who has worked for the welfare of Catholic children, as one who has nothing but reverence for the Catholic religion, I hope the influential lay mem-

bers and the liberal but inarticulate prelates of the American Catholic Church will see to it that its ultramontane leaders do not continue to pit their strength against that of our government. Let them not break faith with democracy, if only for the selfish reason that our democracy is the strongest protector of the freedom of the Catholic Church in the whole wide world.

Our Nation has in its Bill of Rights a law on the separation of Church and State from which most of our civil and religious liberties emerged as a by-product. But in addition to that law our Nation has a public opinion on that subject which is mightier than the law itself. No institution, not even the powerful Catholic Church, can afford to flout public opinion. For a Church loses its moral influence upon the society of which it is a part, if it loses the good will of the people.

But again I should like to impress upon you that it is not only certain Catholic groups which threaten the functioning of the First Amendment. The American Council on Education has issued a report on "The Relations of Religion to Public Education," whose recommendations go further than any Church groups have ever dared to go, in defying the American traditions of separation of Church and State. For it demands, as Catholicism does, that religious instruction should permeate every subject taught in the schools. The school, says the report, is to entertain as one of its main objectives the strengthening of religious faith. This mandate would have to be interpreted by each school board in its own way. The report

opposes a separate public school brand of religion that would "compete" with existing faiths. Then what type of sectarianism does the Council want to impose upon our school system? For in practical application there is no such thing as non-sectarian religious training. The predominant local religion would be selected and rule out the others. That is the basic fallacy of this report and the specious nature of its argument is its most deplorable and most dangerous aspect.

Professor Reinhold Niebuhr of Union Theological Seminary also tries to whittle down the meaning of the First Amendment: "It is not at all clear that they (our Constitutional Fathers) sought to prevent the State's support of religion absolutely" says Dr. Niebuhr, "provided such support could be given equitably to all religious groups." Equitably, mind you, to all of the 256 sects represented in our country! Professor Niebuhr's position is that monogamy between Church and State is illegitimate, while a polygamous marriage between them might be not only legitimate but desirable. This is the kind of irresolute Protestant thinking which confuses the whole issue.

VI

My friends, so far this great country of ours, thanks to the wisdom of the framers of our Constitution, has been spared the oppression of religion by religion—that deliberate, intentional degradation of the weaker party, which was a commonplace of European history and of our own history prior to the First Amendment. Are we going to turn back

the pages of history and open up once more this disgraceful and bloodstained chapter in the evolution of Western civilization? Are we going to produce anarchy in our public schools and in community life by permitting sectarian schisms to tear them asunder? The very fate of our nation is at stake. We should at once devise some method satisfactory to all of our citizens by which the growing domination of the public schools by sectarian religions can be arrested and eliminated. Surely the asperities of the altercation will be softened if we find principles of action to which both the Churches and the schools can agree. If the desire of the Churches is really to teach religion and not primarily to invade the public schools, then we might adopt a system of dismissed time during which religious instructions could be given. It seems perfectly plausible to borrow the French system. When the French government abolished Catholic parochial schools several generations ago, it agreed to dismiss the government schools at noon on Wednesday so that the children would have a whole afternoon free in the middle of the week, but added Saturday morning to the school session so that the total hours of schooling would not be reduced. That is one honest way of settling the controversy. If the clergy continue to object to dismissed time and still insist upon released time as many of them now do, then it is proof that they need the discipline, moral support and prestige of our public school system to force the children to attend religious instruction. And surely if children have to be forced into the churches, no good can come of it.

And yet so many of our people yearn for spiritual guidance in this cold and confused era, that they are beating a path to the door of every religious leader whose faith still shines like a light midst the encircling gloom. Wherever our clergy know how to say with deep and reasoned conviction, "Come unto me all ye who are weary and heavy laden," they have no difficulty in filling their pews. What our country needs to bolster a waning Christian fervor is closer contact between the Church and the home. In short what our country needs is not more sectarianism in the public schools but more heart, more persuasive intelligence and more religion in the Churches.

If that miracle should take place, the Churches would learn to depend on spiritual rather than political power. Christian good will could again assert itself. Competition between the various sects would abate and peace be restored between them. Indeed the Christian Churches must soon learn to have a tolerant attitude toward each other or perish. For the world will turn its back on organized Christianity if it can achieve universal brotherhood in no other way.

But however institutionalized Christianity works out its problems, let the Churches be assured that a Christianity which can never die is closely interwoven with all of our democratic activities, and amongst their noblest manifestations is that unique institution, our secular public school system.

Jefferson was the first American to emphasize public education as an instrument for the realization of democracy

and the furthering of social reform. As a result of this dynamic concept our public schools have made America what it is. They are fundamental to the amazing progress, the penetrating ethics and the spiritual vitality of our country. Weaken them and we weaken our entire fabric. We jeopardize our whole future and our contributions to the welfare of mankind.

No other country has ever put so much faith in the worth and dignity of every individual as to provide equal educational opportunity for all its people. To be sure, we have not yet fulfilled that ideal. We never will, no matter how much we improve our schools the country over, because our ideals will always outrun achievement. Democracy is so enduring and so loveable because it can never be perfected but always leaves the door open to a new and greater future. Its sense of morality is of the highest type—a morality that is never self-satisfied, a moral consciousness that will forever criticize the institutions it has created. "To be an American" said Santayana, "is of itself almost a moral condition, an education and career."

If we have allowed our public schools to decline in quality, it is not because our faith in them has declined. Both the Church and the school suffered as have all institutions the world over, from economic and technological transformations whose world-wide repercussions our whole Western civilization was too slow to recognize. Like the Churches, the schools must develop new means whereby their spiritual and ethical contributions can counteract the stresses and

strains of modern life. The schools now have on their hands a problem of mass education which must be reconciled with high individual achievement. If as a result of this upheaval, our school system can be accused of being unethical, it is chiefly in this, that it does not demand enough effort of its pupils. As a result it has encouraged shallowness of judgment and failed to develop adequately the power of discrimination between the greater and the lesser good. Freedom of worship is not freedom *from* worship. And unless youth through the power of discrimination learns to worship the great, the good and the enduring—unless it learns, for example, to appreciate the social and spiritual experiences of a Lincoln—it will worship movie stars, heroes of the comic strips and other superficial manifestations of society.

The very fact that we all appreciate the need for a higher quality of education, is the proof that our standards have not degenerated. The spiritual mission of the school to maintain the life and advance the welfare of society, is more difficult to transmit to the many who now seek education than it was in the days when education was reserved for the few. Organized religion can help in this struggle to regain quality and continuity of culture, if it becomes again what it once was, "a pillar of fire going before the human race in its great march through history and showing it the way." But only by retaining its freedom from the State can it retain the freedom to criticize, guide and uplift.

"In a free government" said James Madison, "the security of civil rights

must be the same as that of religious groups." The Churches must respect the supremacy of American principles of government over self-interest or become what they most abhor, experimental pragmatists to the point of anarchism. By sacrificing their worldly ambitions, by accepting their place as the allies rather than the dictators of our democratic morality, the Churches can again become

a powerful leaven and bring about the reconciliation of the city of man with the city of God. Let them heed the admonition of the great English Catholic historian, Lord Acton: "In the progress of political right, in the development of freedom in the State, the Church should recognize one of the first among its human duties and the highest of its earthly rewards."

STATISTICS ON SOCIAL TRENDS

The official index of consumers prices in large cities stood at 160.3 per cent of the 1939 average at the end of October. This was 20.3 per cent above June 1946, when the OPA was abolished.

Retail sales this year will rise above \$100,000,000,000 (one hundred billion) for the first time in the history of the Nation.

Ten years ago it cost a total of \$10,000 to rear a child up to the age of 18 years; now it costs \$15,000.

More than half the farms now have private baths and modern toilet facilities . . . 2,250,000 farms, however, still lack electricity.

October saw the highest rate of passenger car production since before the war, 324,000 vehicles. At the current rate of production, the automobile industry expects to produce more than 3,000,000 passenger cars this year.

Almost 2,300,000 students are enrolled in the Nation's colleges and universities, the latest check by the U. S. Office of Education shows. This is 1,000,000 higher than the peak enrolment of pre-war years.

The world's population will increase from its present 2,250 billion to 2,438 billion by the end of 1955. . . . If mankind continues to increase at the present rate, the year 2,000 will see a total population half again as large as it is now.

There were 2,285,539 marriages and 613,000 divorces in 1946.

The World Is a Child

SARAH CLEGHORN

The world is a bullied child, appalled, bewildered;
Roared at and threatened by drunken old war.

THIS can hardly be called an allegory, it is so obvious. Acute present distress, and a future which contains appalling nightmares, is the lot of many millions of children, women and men. Millions are uprooted, unwanted, to the point of despair. Sickness and death are riding like bandits over vast regions; civil war is tearing vast rents through several civilizations.

We Americans, who "sit on top of the world" as to physical health and power, remain fairly cheerful as long as we keep from sharply realizing what the majority of mankind are going through. But though we immerse ourselves as usual in business, home and social life, community needs and projects; and though most of us instinctively keep from talking about it, we carry with us all the time *some* share of concern for the agony abroad; and at times we feel the possibility of doom and ending of all life on earth.

Our motherly condition, peace, is away from the world, and we have no idea when to expect it back. We begin to realize that it may be killed before it can get home to us.

I

How different is our mood from thirty-five years ago! We felt then, with

Tennyson, that mankind was, in sober reality, moving

"Upward, working out the beast,"
Letting "the ape and tiger die."

Evolution seemed, then, almost a purposive force; certainly a beneficent one. We had climbed a long way from the ape. Science was regarded as purely beneficent, though it was already furnishing governments with poison gas.

But such blind spots exist, I suppose, at all stages of public opinion, and are inevitable. In ignoring slavery, for example, while they called our country "the land of the free," our forefathers were not hypocritical. They were only humanly immature. And yet, to nations who on this point had advanced beyond us—and all of Europe except Russia had—our paeans must have sounded simple-minded enough.

At the end of the first decade of the twentieth century we did have much to make us happy. It was beginning to be called "the century of the child." The ferule and the dunce cap were relics. Schools by hundreds and homes by thousands were bringing children's lives much "nearer to the heart's desire." Mothers' pensions, Parent-Teachers' organizations, juvenile courts, and the Children's Bureau as part of the Federal Government, showed how solid and real were the advances we then made. Adoption of orphan children was becoming fashionable.

Women's clubs and public libraries, with their humane and cultural value, were quietly benevolent influences. Social control of wealth, and security for all, were tolerated ideas, though considered "up in the air." In a few important cities a Socialist Mayor had been elected, and proved quite satisfactory.

England—Germany—New Zealand, and above all, the Scandinavian countries, had gone further than we, done more; and much of our advance had been suggested and encouraged by their successful examples.

These were memorable gains. Peace was our weak spot. We thought world peace was coming about gradually and naturally. It was often prophesied that the increasing dreadfulness of weapons would eventually make war "impossible." Few, very few indeed made any individual effort, or contribution—no, not so much as five minutes, or a dime, to peace. And we gloried just as before in our past wars.

Peace was a very weak spot indeed. We didn't even realize that most of our humanizing steps had been contingent on our having kept at peace longer than usual with other nations. We hadn't yet recognized war itself as the enemy! Yes, some of us had.

Years before the World Wars began the French and German Socialists had combined in preventing war between their two governments over Morocco—a war which all the rest of Europe expected.

In 1914, just before the French Government declared war, Jean Jaurès, French Socialist leader, was assassinated in a Paris café. On the night before the

German Government declared war, there were thirty street meetings in Berlin to protest against it. Karl Liebknecht, the German Socialist peace leader, was a member of the Reichstag. Throughout the war he voted steadily against the war loans. Likewise Jean Longuet, French Socialist peace leader, was a member of the French Parliament, and steadily opposed the war. A Socialist minority in both countries supported these leaders.

Socialism was strong in Europe. In this country it was weak. But Socialists likewise divided here on the issue of the war; and here their majority was for peace. A good many Americans protested earnestly and perseveringly against our selling munitions. And there was also a spontaneous peace movement here, the short-lived but fast-growing People's Council. It made a simple, stirring appeal to the many citizens who revolted from projecting our country into the war. Its swelling membership at length aroused energetic opposition. Its expected autumn meeting in Minneapolis, invited by the Mayor, was opposed by the Governor; last-minute efforts to find a welcome ended in a detective-shadowed meeting in Chicago; and, bewildered by the sudden criminalizing of its gentle activities, its membership melted away.

II

Five important international efforts for peace were made during the war. The Masonic Orders tried to help the nations back to peace. Socialists of all countries tried, all the summer of 1917, to meet in Stockholm for this purpose.

They were invited by Stockholm's Socialist Mayor, and citizens. The warring governments refused to let their delegates sail. Third, the Pope tried earnestly to be allowed to mediate. These efforts were called respectively the Black, the Red, and the White Peace.

The fourth effort was made by women of many nationalities, including all the warring ones. They met in friendship and laid foundations which have lasted, for work together for peace. By common consent, Jane Addams of Hull House, in Chicago, became their head. All they did, then or ever, has been in the full spirit of democracy. They are now the Women's International League for Peace and Freedom organized in forty countries.

Their first project, a conference of neutral nations, to offer continuous mediation as long as war should last, they partly accomplished. In several warring nations hopes had been expressed that the neutrals might offer mediation. One member of a warring Government had been heard to inquire, impatiently, "What are the neutrals waiting for?"

Would President Wilson have allowed the United States (with its great prestige—and his own) to join the other neutrals who were then willing to offer mediation, so simple and understandable a hope might, it seems possible, have succeeded; for people's minds were not then subdued, as now, to war.

The fifth effort, the most earthborn, democratic and spontaneous conceivable, was the best. It began without leaders, plan or forethought, when the Russian Revolution burst on the world. Jane

Addams, if no other historian, realized with sympathy and respect the power of this mighty folk impulse, as

"—two thousand miles of Russian soldiers along the Eastern Front, in the days following the abdication of the Czar, talked endlessly to their enemy brothers in the opposing trenches; telling the East Prussian soldiers what Bon-dareff had told them; that the future of the Russian peasant depends not upon garrisons and tax-gatherers, but upon "bread labor" on the soil, "goodwill and just dealing to all men."

"Some of them, in the earliest days of the Revolution, made a pilgrimage to Tolstoi's grave in the forest of Kadaz, and wrote these words on a piece of paper which they buried in the leafmold lying loose above him:

"'Love to neighbors, nay, the greatest love of all, love to enemies, is now being accomplished.'"

This Chicago settlement founder, writer of great prose, social philosopher, who had become the recognized leader of the peace-impassioned women of all countries, realized at once that this spontaneous peace, made by the peasant conscripts on both sides, was the most important peace effort of all. Nothing organized, cautious, prudent, could ever approach it for innate power and significance.

We remember how conscientiously Kerensky dragged these peace-making peasants back again into the blood and mud, sacrificing the heartfelt peace of the soldiers for the Versailles Treaty. Some of us remember that letter Rosa Luxembourg wrote to Kerensky at that time—

"What have you done? They were making peace with each other. . . ."

III

What opposition has there been to World War Two? Certainly much less from civilians but there were more conscientious objectors, many more; probably over a hundred thousand. It was evident in this country, from 1938 onward, that very influential and respected groups here wished us to enter the war. From the hot neutrality struggle in Congress at the beginning, it was obvious how our magnetic, ardent, widely loved and warmly followed President felt. At heart, surely, he was fighting at England's side.

Yet the strong desire of many Americans to keep out of this war, expressed itself in an extraordinary flood of letters protesting against every successive step by which we were drawn nearer. Protests went so steadily to Washington that they broke, I think, all records. Impossible for any Member of either House to investigate more than a sample slice of these bulging mailbags. From such samples they had to calculate what the entire day's mail was saying; and estimated in this way, it appeared that eighty per cent or upward opposed our increasing involvement in the war.

Historians may notice that mass protest, if mankind survive this precipice time. It seems likely that it was led in large part by the same groups who are leading the opposition now to peacetime conscription: namely, the farmers, school-teachers, churches, and organized labor.

But then came the attack on Pearl

Harbor, and the long-sustained opposition subsided.

Yesterday's peace possibilities are gone. What of today's? Tomorrow's?

"The world needs a cup of milk, warm with kindness,

In a fireside corner, on a low footstool;
A reassuring arm, and a homelike voice;
Quiet: comfort: mothering."

In less allegorical and more touching language, the Quaker and other relief services have been for several years telling us this. And certainly there seemed to be, at the beginning, in the Marshall Plan, glimmers of straightforward neighborly help "from us according to our ability, to them according to their need." Not according to their political pattern!

Oh that in their weariness and want, the world's disheartened multitudes may find us not "getting tough" or subtle or sharp or unimaginative, but "just being human!"

Thirty years ago, while the Peace Conference was sitting, Nansen the explorer, whom Norway had sent to represent her, said with touching clearness that food for the hungry world, plentifully poured out, was the one sure foundation for world peace. If help were at once forthcoming by the nations that Had to the ones that Had Not, a groundwork of earned, long-lasting goodwill would be laid; and only so. But the statesmen put his recommendation aside; "not knowing," as the Bible says, "the things that belong unto our peace."

A great health effort was triumphantly carried out, however, in Serbia, where typhus fever was "coming up" against

Europe, as Mr. Hoover described it, "on a thousand-mile front." It had laid one Serbian out of every four already in his grave. But now it encountered American warm-hearted efficiency at its glorious best. Trainloads were "deloused" by an adequate force of American doctors and nurses; the ghastly invader was repulsed, and a sign set up, brightly lighted, on the pathway to peace.

Quietly the Quakers, helped by many others, took food to Germany (where the food blockade had lasted six months longer than the war). They fed the stunted German children, reviving the despairing parents' hopes that their little ones might live. "Have you Quakered today?" little boys and girls asked each other.

The German Socialist government, which older democracies might have stabilized, went down under the depression and inflation there, so much huger than ours that they made our troubles, serious as they were for us, small by comparison. Out of the welter Hitler raised his cruel, fantastic empire; the persecutions rose to their fanatical height; and three Quakers went to Germany to see what emissaries of peace could do for the hunted, tortured, perishing Jews. Many doors were opened to the Friends. Harsh and imperious officials, including the Gestapo, gave them attentive audience. Thus quietly they read a paper describing their present errand and mentioning also the errand they had come on a few years before; to feed the German children. They won a possibility that American help might reach the Jews in Germany.

World War Two quenched this pos-

sibility. But can any friendly errand be entirely barren? Doesn't each raise a little, with the yeast of kindness, the power Albert Schweitzer calls "Reverence for Life"?

If the "cup of milk, warm with kindness," means for us feeding the hungry populations in Europe and Asia to our utmost power, what might the "fireside corner" and the "low footstool" mean? Aren't they good symbols of our government's laying aside all recent acquisition of islands and ports, economic privileges, bases for World War Three, and the evil device of peacetime conscription, from which Europe, its inventor and devotee, lies so sick and suffering? Don't they remind us, in the terse eloquence of Senator Glen Taylor, that "America's mission is not to govern the world, but to teach the world that men can govern themselves"?

Both the great Presidents who took us into world wars left on record memorable warnings against doing what they afterward did. Woodrow Wilson recommended "peace without victory." Franklin Roosevelt said "We cannot keep the peace by fear and threat."

To put ourselves in the other's place is a new idea for governments. Startlingly new; savoring of that impractical thing, Christianity; and yet it has come into the headlines regarding England and India. Gandhi has thus indicated its psychological power: "If even one man feels the highest kind of love, it is sufficient to neutralize the hate of millions."

Gandhi was speaking by that "inner light," or "quiet voice," known by so many of us on occasion; known prob-

ably to you, reader—have you not acknowledged sometimes (to yourself, at least), that something seemed to guide you; something showed a way. . . ? I think we greatly need to follow its leading in this dangerous time. Nothing else is half so sincere. It is available to everyone, mystics believe. Many simple, unmystical people believe so too. Perhaps if we sought it with our best sincerity, clinging to that sincerity as to a lifeline, sharing its advice with neighbors, newspapers, and government, there might come into public life a purer wisdom than radio or editorial often reflect; and we as a nation might choose all-inclusive peace rather than all-obliterating death.

To call this a precipice time is no exaggeration. "If every atom bomb and facility for its manufacture were destroyed tomorrow," writes Admiral Zacharias, U. S. Navy, Retired, in the November number of *United Nations World*, "there would still be available weapons that could wipe off the last vestige of human, animal and vegetable life from the face of the earth. . . . While none of these weapons can be described" (since they are military secrets) "they are known to be biological, bacteriological, and climatological in nature. . . . We also have atom bombs fifty times more powerful than those dropped on Nagasaki and Hiroshima. . . . The only solution is to make war obsolete." He proposes a special session in the spring of the General Assembly of UN, to take energetic action, and "place such action far above the veto"; for otherwise

"—humanity's days are numbered."

IV

"But what about Russia?" ask newspaper readers. "How can we agree on peace with those people, who, the papers tell us, are so peculiar and so bad?"

When I read newspapers, so superior, taunting, provocative, I am reminded of an atheist missionary pamphlet I lately read. It was of Victorian date, a dusty old document, intensely in earnest in its plea against Christianity. Every damning word in it was true. Not an instrument of torture did it illustrate which is not known to every reader of history. These hideous cruelties, the writer pointed out, were inflicted by Christians on other Christians as well as on Jews (the kinsfolk of Jesus), and unbelievers, who never tortured anybody. Nothing was exaggerated; and yet the pamphlet gave a most distorted picture of the mediaeval Christians. Truthful in every particular, the account was still horribly unfair.

It forebore to mention anything good which these same Christians had done.

Not a word about the leper hospitals these persecuting zealots had built all over Europe, and often given their lives to nurse and comfort the lepers whom no one else would help. Not a word about their places of refuge, schools, orphanages; the learning they preserved, the music they composed, the cathedrals they built, the poor they fed.

Isn't that the very technique the newspapers now employ, to fill their readers with the conception that a Russian or Communist is somebody monstrous, terrifying, totally different from ourselves, and morally far beneath us? Isn't this procedure certain to make them feature

our nation-wide, ages-long injustice to Negroes, our political graft, and all our other national faults—and to conceal, in imitation of our papers, all our good points and decencies?

There is something else to think of about Russia. Within seven years it has been invaded with all possible cruel modern efficiency. Hundreds of its cities have been pulverized, and thousands of its villages. And after India and China, Russia is the most famined country in the world. Five huge famines have tortured the Russian people within a lifetime of seventy years; three of them under the Czars, and two since the Revolution. During a famine there in the eighteen-nineties, a good many American cities sent shiploads of flour to Russia; and one such ship brought back a sorrowful memento. I have it still; a handful of pebble-like lumps of "bread" made, its little box records, "from the sweepings of stables."

Let us remember, as we think of Russia, her ruins and her hungers, we who have never been invaded or known famine.

Making war is the uttermost extreme of the policy of punishment, or forcing suffering on people because they have done wrong. And that policy has lost much of its former good reputation. It is in the bad books of hundreds of thousands of parents and teachers, of social workers and psychologists and modern-minded judges.

Isn't there, in the list just given of discarders of punishment, a hint for up-grading Congress in the interest of world peace? Can't we send there, instead of so many prosecuting lawyers,

more of the unpunishing professions, especially school teachers, social workers and doctors? Seldom do they try to teach, improve, or cure "by fear and threat."

Is it too late to save earthly life from the fashionable appeal to war? Are we soon to destroy our race? Even if so, *there's spirit*. Spirit speaks, smiles, weeps in us, all our earthly lives, in ways and intensities which we cannot conceive of as mortal. We know there is no town so small that no widow there has felt with infinite comfort the invisible, soundless presence of her dead husband beside her. Even when we most doubt whether spirit is going to survive death, if, even then, our hope of its survival *completely* disappeared, we should feel sore bereft.

Perhaps it is too late to turn, cease to quarrel, and live. Perhaps it's not! We may yet decide to destroy our malicious toys, in a great friendly Festival. While all yet trembles in the balance, let us remember how birth and death were thought of by Empedocles, a thousand years before Mohammed—five hundred before Jesus—one hundred before Buddha—fifty before Socrates.

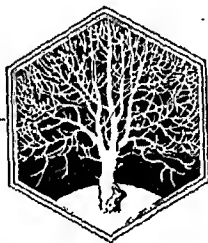
"There is no coming into being of aught that perishes, nor any end for it in baneful death. Mingling and separation of the mingled,—that is all; birth is but a name man gives to them."

Among his Fragments Empedocles left another, which, though written in the past tense, sounds like a prophecy:

"When Strife had fallen to the lowest depth of the vortex, and Love had come to the centre of the whirl, all things came together in Love, so as to be one only."

Evening Light

MARTHA FUSSHIPPEL



From atop the dusky dark post,
The evening light reaches through
The cream white globe,
And holds its space of guardianship
In something more than quiet safety.
The firm stone wall, the evergreens above
And their gentle, lingering shadows,
The dim, indifferent house beyond,
The weary road and broken pavement—
All gathered in a halo
Of softened, evening beauty.

Come, consider and, yes honor,
The simple chore
That linked itself with beauty.

The Role of Experience in the Study of the Literature of Ideas

JAMES J. JELINEK

IN CONSIDERING the function of the literature of ideas in promoting social change, the teacher of literature is inevitably impressed with the fact that the great accomplishments of mankind have been begun with generalized abstractions, hypotheses, which, having been disseminated, were then worked into concrete action.

The teacher might well observe, for example, that the announcement of The Actors' Equity Association to the effect that its members would not appear at the National Theater in Washington unless it permitted negroes in its audiences,¹ is one of many concrete actions of recent times reifying a hypothesis which was expressed in a literary classic more than three hundred years ago when Benedict De Spinoza wrote: "Everyone wishes to live as far as possible securely beyond the reach of fear, and this would be quite impossible so long as everyone did everything he liked, and reason's claim was lowered to a par with those of hatred and anger; there is no one who is not ill at ease in the midst of enmity, hatred,

anger, and deceit, and who does not seek to avoid them as much as he can. When we reflect that men without mutual help, or the aid of reason, must needs live most miserably, we shall plainly see that men must necessarily come to an agreement to live together as securely and well as possible if they are to enjoy as a whole the rights which naturally belong to them as individuals, and their life should be no more conditioned by the force and desire of individuals, but by the power and will of the whole body. This end they will be unable to attain if desire be their only guide (for by the laws of desire each man is drawn in a different direction); they must, therefore, most firmly decree and establish that they will be guided in everything by reason (which nobody will dare openly to repudiate lest he should be taken for a madman), and will restrain any desire which is injurious to a man's fellows, that they will do to all as they would be done by, and that they will defend their neighbor's rights as their own."²

The teacher of literature might observe too that the case of Mrs. Vashti McCollum vs. the Board of Education of Champaign, Illinois, brought to Circuit Court judges to decide whether religion should be taught in public schools,³ is again one of many concrete actions of recent times reifying a hypothesis expressed by John Locke when he wrote,

¹ "Ultimatum by Actors to Theater in U. S. Capital to Admit Negroes," *St. Louis Post Dispatch*, 24 April 1947, p. 1.

² From *A Theologico-Political Treatise* by Benedict De Spinoza, first published in 1670, translated by R. H. M. Elwes, in *Explorations in Living: A Record of the Democratic Spirit*, W. H. Rogers, R. V. Redinger, H. C. Haydn, New York, Reynal and Hitchcock, 1941, p. 11.

³ "The Bible & Stuff," *Time*, Vol. XLVI, No. 13, 24 September 1945, pp. 66 to 68.

"I esteem it above all things necessary to distinguish exactly the business of civil government from that of religion, and to settle the just bounds that lie between the one and the other. If this be not done, there can be no end put to the controversies that will be always arising between those that have or at least pretend to have, on the one side, a concernment for the interest of men's souls, and, on the other side, a care of the commonwealth."⁴

Or, in regard to scientific literature, he might well observe that the work of Otto Hahn, Lise Meitner, Leo Szilard, and Enrico Fermi on the fission of uranium and the creation of the atom bomb is also one of many concrete actions of recent times reifying a hypothesis expressed in scientific literature more than four decades ago when Albert Einstein first presented his mass-energy equivalent.⁵

But, having considered the matter in this light, the teacher of literature can, and frequently does, fall prey to the supposition that exposing students to some of the best literary efforts of the greatest minds of all time somehow makes it follow as a matter of course that students will not only be stimulated to formulate their own ideas concerning more intelligent and more enjoyable living but will work into concrete action some of the noble hypotheses they have been exposed to in literature, and will

thereby satisfy their social responsibilities by thus making contributions to the culture in which they live.

It is on these grounds that the teacher of literature believes it to be his major function to transmit to students some of what he considers to be the best thinking of the best writers of the past. Needless to say, the teacher's intentions are praiseworthy; unfortunately, his accomplishments frequently are not. This is so, I believe, because the major function of the teacher of literature is much more than simply a matter of taking part in the transmitting of knowledge and hypotheses culled from the greatest writers of all time.

It has been my experience that most students find pure abstractions or hypotheses, especially those of classical literature, difficult to comprehend. The truth of the matter is that they do not comprehend hypotheses at all unless the instructor helps them to translate those hypotheses in terms of their own emotional and intellectual experiences. The problem then is not really one of *transmitting* knowledge. It is rather one of *translating* knowledge so that it becomes meaningful in the lives of students.

While the classics in literature present hypotheses which are important from the standpoint of the instructor, the students cannot and will not give them the consideration which is their due, if, from their own standpoint, they find that literature and their own experience are, for the most part, sharply and widely separated. To bridge this gap between literature and the students' experiences, should be a major objective of the teacher of literature, for, as William H.

⁴From *A Letter Concerning Toleration* by John Locke, 1667, in *Explorations in Living: A Record of the Democratic Spirit*, W. H. Rogers, R. V. Redinger, H. C. Haydn, New York, Reynal and Hitchcock, 1941, p. 27.

⁵Philipp Frank, *Einstein: His Life and Times*, New York, Alfred A. Knopf, 1947, pp. 289-290.

Kilpatrick points out in *Education and the Social Crisis*, "to give conscious attention to what one is about, to seek and note significant meanings in what is happening, to apply these meanings as intelligently as one may to the direction of one's affairs—all this is not only the path of efficient dealings, it is equally the process of education in possibly the only full sense."⁶

It was recently reported that Sir Richard Livingstone, vice chancellor of Oxford, once advised a student who was about to enlist in the army to carry a copy of Thucydides in his knapsack when heading for the trenches.⁷ Although the incident is perhaps an exaggerated example of a point of view, it does, nevertheless, serve adequately as a reminder that students, if they are to understand themselves, their relations with others, and their role in society, can well look to literature as a guide toward helping them formulate for themselves a frame of reference for ideas and emotions which are inextricably linked with the hard stuff of reality in which they live.

To put it another way, it is one of the important responsibilities of the teacher of literature to facilitate as much as possible the student's learning experience through assisting him to acquire knowledge appropriate to his problems. That this responsibility is a very complex one can be readily understood when one considers the scope of the problems that

confront students. As Nathaniel Cantor so aptly points out in his recent book, *The Dynamics of Learning*, "A sense of defeat and uneasiness takes hold of many of them. Without being able to make clear to themselves what is taking place, the students feel lost. They do not quite understand their place in the world, their relations to others, the processes of social change, and the forces which are so precipitously altering our life. They find it difficult to consolidate their accustomed emotional responses with the new feelings called forth by new and strange concepts. Their conception of self, their sense of importance, of self-esteem, of counting for something, which constitutes the core of a balanced personality, is obscured and distorted. Along with this confusion of ideas, they have to struggle with their feelings regarding more intimate personal problems of sex, religion, clothes, dates, fraternities or sororities, personal appearance, family relations, competition, jealousies, grades, tuition fees, and future jobs. These are some of the living, dynamic realities brought into the college classrooms."⁸

But it matters not how diverse the problems! Unless the hypotheses of literature are viewed by students in terms of their emotional and intellectual experience, doses of literature, no matter how frequently administered, will have little lasting effect on memory. It is as Ralph Waldo Emerson expressed it in "The American Scholar": "Action is with the scholar subordinate but it is essential. Without it he is not yet a man. Without it thought can never ripen into truth. . . . The preamble of thought, the transition through which it passes from

⁶ William H. Kilpatrick, *Education and the Social Crisis*, New York, Liveright, 1932, p. 44.

⁷ "Classicist," *Time*, Vol. XLVIII, No. 3, 15 July 1946, p. 69.

⁸ Nathaniel Cantor, *The Dynamics of Learning*, Buffalo, New York, Foster and Stewart, 1946, pp. 20-21.

the unconscious to the conscious is action. Only so much do I know as I have lived."⁹

If American culture, or the culture of the world for that matter, is to be saved from peril, it is going to take the best of man's thinking taken from all ages to do it, and then only if that thinking can be brought within the understanding

⁹ *The Harvard Classics*, edited by Charles W. Eliot, *Essays and English Traits*, by R. W. Emerson, New York, P. F. Collier and Son, 1909, p. 12.

¹⁰ From *Areopagitica* by John Milton in *Explorations of Living: A Record of the Democratic Spirit*, W. H. Rogers, R. V. Redinger, H. C. Haydn, New York, Reynal and Hitchcock, 1941, p. 21.

of the people who live in it. "Books," says Milton, "are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them."¹⁰ To pack the minds of students with facts and hypotheses of literature is not enough; but to show students that the facts and hypotheses of literature have meaning and application for them in their relations with others is the very essence of the learning process as it applies to the study of literature.

Let Not Life Rob You

ELIZABETH HOWE HARRIS

Let not life rob you of your song,
Or leave you ashes, gray regret.
A singing heart holds courage long,
And conquers every hurt and fret.

Let not it rob you of your dream.
Life's baubles bear a hollow ring.
Its fleshpots carry men downstream,
And make each heart a craven thing.

Let not life rob you of your trust,
That God keeps vigil every hour;
That He can pierce the Winter's crust,
And set His imprint on a flower!

What Democracy Means to Me

HELEN A. WHITING

Teacher—Today, we will talk about a very fine American word—democracy; I want you to think about it for a few minutes. Ask yourselves, "What does the word democracy mean to me?"

Joe—I don't have to think about it. It means justice.

Gloria—It means liberty.

Joan—To me, true democracy will be the beginning of freedom for all people. We can have true democracy when the masses appreciate the worth of all races of people.

Ethel—Liberty and justice for all.

Dorothy—Freedom of expression as we learn together at school.

Celmon—Freedom of expression with our parents and others.

Teacher—Yes, I think we need to talk further on freedom of expression later on.

Dorothy—Voting, leaving the street car by any door you like.

Fuller—No segregation nor discrimination.

Teacher—In the pledge to the flag what sentence or phrases reminds you of democracy?

Gladys—I know! I know! "With liberty and justice for all."

Elvira—It means voting for a president; going places that you wish to go;

and using the same water fountains that white people use.

Teacher—Does anyone think of any time when he had to learn better how to treat his classmates as people do who live in a democracy should treat each other?

Elvira—I remember when Alma came in our room she would say she was sick every time the bell would ring for recess. When we would start home from school she would run out as fast as she could. The first day she said she was sick and wanted to go home. You let her go. Then you asked us if any of us had said anything to hurt Alma's feelings. Everybody said they had not. Then you told us what you thought had happened to Alma. You said, "Alma felt that she didn't like the school or the children because the children were not friendly and this caused Alma to pretend she was sick to get home where she felt that she was wanted." You wrote to Alma's mother and had her see the school nurse and the school nurse said that Alma was healthy. Several days after that she came back to school and some girls carried her out on the yard at recess and played with her. Now, she is never sick and comes to school every day.

Teacher—Alma, was that your reason for getting sick each day for a week?

Alma—Yessum, I thought they didn't like me because I came from the country.

Teacher—How do you like your classmates now?

EDITOR'S NOTE: This is a cross-section of informal discussions among pupils and teachers of fourth and fifth grades of Atlanta University Laboratory Elementary School and the Hunter Hill School, two Negro rural schools of Fulton County, Georgia, April, 1945.

Alma—Oh, I like them and I have lots of friends.

Teacher—Would other pupils like to tell what democracy means to them?

Martha—Democracy to me means equality.

Jovetta—To me, it means Negroes having the same jobs as white people.

Milton—I think we should be able to go anywhere we want to go and sit anywhere in a democracy.

Elizabeth—Democracy to me means keeping the Golden Rule—"Do unto others as you would have them do unto you."

Joann—Negroes should act right so we can get the privileges that belong to us.

Ethel—Everybody should be treated the same.

Dewatha—Colored children should have cafeterias and playgrounds and gymnasiums at school.

Teacher—You have said a number of times that democracy means freedom of expression. Name some ways we use freedom of expression while living and working together at school?

Gladys—To be able to say what we want to as long as it does not hurt or disturb someone else.

Joann—To share in planning the morning exercises, the day's program, the type of problem which we need to study, the rules of our clubs.

Elvira—Our parties, excursions, our May Day.

Fuller—Having a voice in the school council; voting for pupils to represent us at the school council meetings which we hold.

Clemon—To talk freely with our teacher, other teachers, the principal, our parents and other grown people.

Teacher—There is still room for improvement in the freedom of expression here at school. We must learn how to express freely, wisely and effectively certain things which we do not agree as we work together. This is something that our parents and other grown people must understand and accept. I once had a parent to complain that her children were becoming illmannered in that they questioned the parents on certain points during the conversations at home. My reply was, the pupils are not impolite nor rude but are using a skill being taught them at school in connection with learning to think.

We are trying to teach you in school:

1. The ability to think clearly through any situation.
2. The ability to express yourselves concerning the situation convincingly and calmly.
3. The courage to use these abilities when and wherever needed.

When it is necessary to make a criticism at school or elsewhere including unfair treatment as Negroes, for effective results whatever we say or do should be governed by these three standards:

1. The ability to think clearly through any situation. (This helps us decide what to question or resent.)
2. The ability to express yourselves clearly and convincingly. (This would mean free of emotion and without offense.)
3. The courage to use these abilities when and wherever needed.

Enrichment of Life as a Goal

HAROLD SAXE TUTTLE

IF MAN is "an assembled organic machine ready to run," as J. B. Watson once described him, he may need little education beyond a few skills of manipulation and language and a few habits convenient for his associates. But if, as is generally accepted, there is an "inward empire" of feelings too deep for expression but more real than anything that can be told and more precious than anything for which they might be bartered, then education has a noble as well as a stupendous task.

That task is not only the cultivating in each citizen of adequate social motives; it is the cultivation of capacities for appropriating for his own enjoyment all that is potentially beautiful and good in his environment. Education has the twofold obligation to establish civic drives and to cultivate capacities for maximal enjoyment. It is essential at the outset to specify harmless pleasure; else the first requirement is cancelled by the second. Indeed, a large part of education for democratic living consists in the substitution of harmless forms of satisfaction for those that injure and impoverish others. But education has a much higher and more positive task than merely to substitute harmless enjoyments for destructive. It has the task of preparing the spirit to appropriate with elation the loftiest sources of joy and satisfaction available.

Everyone who has paused for self-examination knows that his inner values are the very essence of life. It is this sub-

jective realm of personality that the great novelists have tried to analyze. It is this realm that the poet seeks to unveil, the artist to glorify. Into this inner realm the distilled meanings of experience may be condensed into the rare perfume of life, as beauty and melody and sweetness and joy; or they may be fermented into sour cynicism. In the inner world meanings are values. Life is worth living in proportion to the enrichment of this inner realm. Though insulated from others by the very lack of means of expression or interpretation, some hint of that subjective world is given by moods expressed, whether turbulence or serenity, depression or enthusiasm, despair or elation.

This is a realm which the strictly objective psychologist cannot study. Yet it may not be ignored, or even subordinated, if the study of mental life is to serve supremely the needs of humankind. To fail to make as full an application as possible of what is known regarding mental life would be like mining ore and failing to extract the gold. The most reliable inferences that can be drawn regarding the relation between education and subjective states greatly simplify the educator's task in the enrichment of the inner life. The facts are loaded with optimism. The highest and most baffling of all goals of education—the cultivation of devotion to social ideals and of capacity for supreme enjoyment in democratic living—are automatically attained by the "conditioning" of social behavior and

its integration in personality. For, between motive and appreciation a functional relation exists which automatically provides for either when the other is properly educated. Interests function in two ways.

I

Interests are potential motives. If you wish to motivate good order in the school room cultivate in the pupils an interest in the reputation of the school. Interest in attendance can be motivated by conditioning interest in at least some part of the school's offerings. A teacher in a small high school located in the timber area of the Northwest faced the problem of holding large boys in school when nearby logging camps offered them attractive wages. He was just beginning a unit on poetry. He recognized that the selections listed in the course of study would make little appeal to these embryonic Paul Bunyans. He was gifted by nature with a sonorous voice and he had been trained to read well. The first day he read to the class Vachel Lindsey's "Congo," encouraging discussion of the poet's device for producing the desired emotional effect. The following day it was "Santa Fe Trail"; the third day, "William Booth Goes to Heaven." This wise teacher's purpose was obviously to awaken an interest in poetry in order to strengthen the motive to remain in school. He recognized that interests are potential motives.

Sometimes interests and motives are so completely identified that the distinction seems artificial. To condition a child's interest in truthfulness is the equivalent of motivating him to tell the

truth. But there are some situations where interest functions somewhat indirectly or spreads beyond the immediate object. The interest of the young loggers in poetry constituted a motive not only to read poetry but to remain in school. Interest in birds may motivate the delicate child to spend much time out of doors. One's interest in science leads him to buy the new set of scientific publications or visit the planetarium or the museum of natural history. His interest in social reform leads him to circulate petitions or write letters of protest or make speeches. The interest which Jane Addams felt in the enrichment of the lives of the underprivileged motivated her to conduct the Hull House. The close relationship between interests, tastes, values, and ideals makes it evident that a common statement may be made regarding each of these: they are all potential motives. When interests are awakened they promptly become motives for action. The teacher who sets about to condition any worthwhile interest may be certain that success will mean the creation of motives for participation in corresponding activities and probably in scores of related fields. Interests are potential motives.

II

Interests are also potential enjoyments. This truth, so seriously neglected in educational practice, is a commonplace in many situations. The word "like" may be applied to the intermediate state of enjoyment or, with equal correctness, to the permanent state of brain cells that provides the foundation for that enjoyment. "Like" means a capacity for en-

joyment; it also means the present state of satisfaction. The boy who likes skating does not hesitate to use that term while sitting around the glowing fireplace talking about the day's adventures and tomorrow's plans. The girl who likes tennis will acknowledge that fact to a dinner guest. The distinction between capacity and realization did not enter into the evolution of our vocabulary. What we like we enjoy.

This is the aspect emphasized by the word "taste" and its very extensive figurative usage. Whether it be a thick steak or apple pie or a chocolate sundae, one's taste implies a fairly permanent interest which leads, when given expression, to a state of pleasantness. That is, taste is both the latent capacity and also the enjoyment of its realization. In the esthetic field taste is scarcely recognized as a figure of speech, so long has the term been applied to preferences and satisfactions in that realm. Musical and artistic tastes refer to both the latent appetite for, and the active appreciation of the esthetic experience.

This is no mere academic distinction. In citizenship it is momentous. It is highly significant to the teacher to know that conditioning an interest is automatically adding to the pupil's capacity to enjoy life. Strengthening concern for the welfare of little children thereby assures joy over every success in improving the welfare of children. Conditioning interest in human justice provides for gratification over every triumph of justice. Each added interest becomes an added source of satisfaction; the larger the number of interests the greater the potential enjoyment of life.

Interests are potential motives; interests are potential enjoyments. By the simplest algebraic step the third relationship appears: motives imply appreciations; appreciations imply motives. The desire to act carries with it the ability to find enjoyment in the act. The enjoyment of an act reflects the existence of a motive for that act.

The imperative necessity of *creating* interests rather than merely appealing to interests already cultivated, now become clear. Not only does the cultivation of new interests provide the counselor of the child tomorrow with a richer wealth of interests to which appeal can be made; it provides the child himself with a greater wealth of interests in which he can find satisfaction and rich meaning in life. In the face of the cynicism of many educators as to the possibility of effecting social progress, the discovery of the laws of conditioning offers grounds for high optimism.

The conditioning of social interests is not merely the creation of mechanical civic drives; it is the creation also of joy in the well-being of others; it is at once the creation of *desires* to serve the public good and *enjoyment* in furthering the public good. The Puritan emphasis on duty in contrast with enjoyment, which has persisted into present-day civic training, is completely negated. Conditioning makes civic duty as satisfying as its motive is commanding. The handcuffed prisoner obeys the orders of the officer; but his acts are not expressions of his desires. When duty drives one against his interests there is no joy in duty. But when one has been conditioned to cooperate with his fellows his cooperation

is spontaneous. He may be doing his duty; but it is not a sense of duty that drives him. He is impelled by his interests; the fact that they coincide with duty is to him quite incidental. Interests are potential motives; interests are potential satisfactions; motives are evidences of capacity for satisfactions.

The notion that "good" people must sacrifice most of the pleasures of life is wholly unfounded, provided they have been conditioned to freely choose the good. The truth is, they would be unhappy if forced to do anything in conflict with the good; they enjoy what they choose. Conditioning provides for satisfaction in the acts that are adequately motivated. The child who has been trained to play good-naturedly has been thereby equipped to enjoy playing good-naturedly; the child who has been conditioned against cheating, lying and stealing feels no sacrifice in his morality; rather, moral conduct gives him a feeling of success. The child conditioned to use refined language is irritated by those who use obscene language and profanity. Courtesy, kindness and generosity, when genuinely conditioned in the child, yield correspondingly genuine satisfaction. The child feels pride in his self-reliance and dependability if they have been made genuine attributes of his personality. The purest dreams of the mental hygienist are brought to realization by conditioning interests that are self-propelling; for they are to the same degree joy-imparting.

What a change from the Puritan teaching of long-faced performance of duty, at the sacrifice of pleasure! And what a contrast with obedience to the

letter of the law merely to avoid society's penalties! With the practical identification of motives and enjoyment the whole foundation is dissolved from under a negative Puritanism. If for them the harm of bear-baiting lay not in the pain it caused the bear but in the pleasure it gave the spectators, then their whole system falls. For by the use of conditioning, all that gives pain to man or beast is made repulsive and all that enriches is made attractive. If now conduct that blesses others is performed it will yield pleasure; if conduct that impoverishes others is performed it will yield pain. From the standpoint of social good, then, pleasure must not only be permitted; it must be required!

Our very nervous systems cry out that happiness is the ultimate test of ideal adjustment. Whatever yields satisfaction tends to be repeated. This the "law of effect." The properties of our brain cells are such as favor repeating the adjustments which yield happiness. Our natures assert that happiness is good!

This "psychological hedonism" is not merely a system of psychological interpretations; it is the basis for a whole philosophy of life—a philosophy in which *seeking* happiness has no place, but in which experiencing happiness becomes the ultimate criterion. It is a philosophy which calls for the cultivation of the widest possible range of interests so that happiness may be found in the largest possible variety of experiences. It calls for the cultivation of social interests to maximum strength, so that civic behavior may be a source of maximal pleasure. It rejects Nirvana—the absence

of desire—as hostile to the highest self-realization.

To one who holds such a philosophy and has been conditioned to enjoy a co-operative way of life, happiness comes in fullest measure as a result of his spontaneous altruism. He is the superhedonist. Of him the hungry-hearted train of worshippers at the shrine of Omar Khayyam may well be jealous. Their wine is sour compared with his. Their music is discordant compared with that which fills his ears. He could not afford to seek the pleasures to which they give their best; for it would mean too great a sacrifice of

pleasure!

Believe in happiness! It is Nature's way of telling us that we are successfully adjusted. Neither the austerity of duty nor the sourness of cynicism has support in psychology or logic. Happiness is good! Any contrary philosophy handicaps society from the start. But, believing in happiness we are also committed to cultivate in every individual a preference for the well-being of others. Society has but to condition the individual to prefer altruistic behavior and he will bless his fellows in the very process of finding his own highest joy.

Because half-a-dozen grasshoppers under a fern make the field ring with their importunate chink, whilst thousands of great cattle, reposed beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; that of course they are many in number; or that, after all, they are other than the little shrivelled, meagre, hopping, though loud and troublesome insects of the hour.—EDMUND BURKE.

Morning

CLARA M. SAUNDERS

Morning creeps up unaware
To touch my dusky windows
With a glory.

She held the grey veils of night
Before her face;
But night could not cover that glorious
Sunrise.
The rosy fire of dawn crept past its shrouds,
Touching the distant spires
Turning them from dark pointing fingers
To lighted candles.

Morning carries with the sun
An armful of new burnished hopes,
Repolished in the night.

The distant hill became a glowing crown
For the city,
Instead of a murky footstool
For a virgin of stars.
The deep pools of blackness hiding in hollows
And secret valleys,
Changed to the gossamer of fog—
White and lovely.

Morning, like true greatness comes
Quietly from the dimming stars
To build the earth anew.

The Americanization of a Polyglot Population

ELMER J. ANDERSON

I .

FRIDAY afternoon, a mere day and a half before the attack on Pearl Harbor, people in Honolulu read on the first page of the *Star Bulletin* that the students in Honolulu's largest high school had voted 96 per cent in favor of England to win the war. That might not have been surprising to people in most mainland communities, but in this particular high school over 60 per cent were of Japanese descent.

It was only natural that many people in Honolulu believed that children of Japanese descent favored Japan's Axis partner Germany, and accordingly it is not surprising that news of the student poll on December 5, 1941 was able to make the first page.

People in Honolulu also learned from the same poll that 56 per cent of McKinley High School's students were in favor of partial military aid to England; and 88 per cent of the students polled believed we should declare war on Germany if the Panama Canal were attacked.

The diehards, however, who were dead certain in 1941 that "there wasn't a live Jap in the Territory who could be trusted" couldn't, of course, have been expected to see in the result of the student poll the same kind of thinking about foreign affairs that was then current on the mainland. The 88 per cent

of McKinley High School students who were willing to go to war over an attack on the Panama Canal would have to become 100 per cent to satisfy such individuals, even if it had been brought to their attention that a smaller per cent of mainlanders were willing to fight if Hawaii were attacked, as indicated by the Gallup Poll in the summer of 1941.

But to those of us whose faith in Hawaii's young people was based on years of personal observation, the results of the school polls conducted that fall did give us the evidence that education as practiced in Hawaii was producing the same attitudes as similar teaching methods on the mainland, even with our polyglot population.

But, as might be expected, not all teachers in Hawaii were convinced that the Americanization program was working. Some argued that the school could never hope to counteract the influence of the home—that basic moral principles and attitudes were set years before the teacher was given an opportunity to apply the Americanization techniques. To them we were expecting too much to hope that the young people of Japanese descent would be American in spirit this generation.

The weakness of that point of view is that it fails to recognize the importance of the many pleasant experiences in a child's life outside the home. Immi-

grants invariably have dramatized the glories of the fatherland to their children, but they have just as often failed to stem the influences of the new land, as we well remember when we recall the experiences of the Pilgrim fathers in Holland in the early seventeenth century. The mere studying about the customs of their parents' homeland, it appears, has never succeeded in counterbalancing the pleasant memories of the carefree days that young people experience in a land where children are wanted and appreciated.

Like most immigrant parents, the average Japanese parent wanted his offspring to retain the customs of his homeland. Accordingly the Japanese maintained language schools to which their children were expected to go even after a full day in the American school room¹ where they had first become steeped in American ways through textbooks, civic magazines, funny books, newspapers and many other stereotype-forming media which is the common denominator of school children throughout America, whether they be in Maine, Florida, California, Alaska or Hawaii.

II

Stereotypes of a culture, however, are not the stuff of which loyalties are made.

¹ Japanese parents, of course, had no way of measuring the influence of the American school environment. They undoubtedly were not aware that American ideals and practices were winning out over the Japanese school where the child was made to bow to the authority of the Japanese school master.

² The sugar planters, sociologists point out, opened the flood gates of immigrations first from one country and then another, primarily so as to not get too large a group from any one country that might someday see the possibility of group action.

While it is true that most people have a deep-seated desire to be like others, loyalties spring from a deeper source. They are engrained in us in childhood at the time when we first become conscious of the family group. A child develops loyalty to his family, if it is a happy one, because it is here that he feels secure; it is here where he belongs. Since he knows that here he is on equal footing with others in their small group, he automatically becomes loyal to it without any preaching from outsiders or without any conscious thought on his part about the matter.

Actually it is impossible to teach someone to be loyal. If we succeed in teaching loyalty at all it is only by example. Certainly we cannot do the job by preaching or exhortation. It is what people do to us that makes us like them; in turn we become loyal to them. Thus our really loyal people will be the well adjusted, satisfied people who feel that they are important members of a going concern. According whatever loyalty a group of people possesses, and this applies to large groups as well as small ones, we can be certain that it is a reflection, in part at least, of the way the newcomer has been treated.

In Hawaii it has been the happy spacing² of migrations to the Islands (that is, not too far apart) that has helped to make the newcomer a welcomed person, and this has been one of the contributing factors that made the Japanese in Hawaii loyal to America. The Japanese was a welcome addition to the Hawaiian economy. He was needed and hence he soon obtained the feeling of belongingness which is, as previously pointed out, so important to the creation of true loyalty.

Since no one race became established long enough in Hawaii to challenge successfully the right of other groups of people to share in the fruits of the Hawaiian economy, the newcomer to Hawaii was seldom looked upon as an interloper as have so many migrant laborers on the West Coast. In Hawaii the job was a year around one. There was no time when the worker was made to feel that he no longer was needed or wanted. There seems little doubt now that it was the way the Japanese immigrant and his children were received, probably not at first but eventually, by the other racial groups already in Hawaii which gave him a feeling of belongingness and in turn the feelings and attitudes that made him an American.

Realistic Japanese youngsters and their ambitious parents knew, of course, that discrimination along racial lines was present in Hawaii, but at the same time these children had no reason to feel inferior. They were descendants of a well established nation, and what is more, the Japanese government maintained a consulate in the Islands. Nor had the Japanese been forced to stay in the little Tokyo's in Hawaii. Their children were permitted to go to public schools where children of all races attended. The Japanese child knew too that even though he was neither a *Haole*^a nor a Hawaiian that he was likely to be judged on personal merit. He might get a government position when he grew up with all the protections of civil service, and if he was smart enough he could enter the professions. There was a future for him in Hawaii and even though his parents

did not have the social and economic status they desired now—they might eventually. Nor did the young Japanese student come to school with pent up feelings of resentment against the *Haole* or other races. Some of them undoubtedly carried resentment of the navy's ruling against employing Japanese at Pearl Harbor, but apparently they weighed this example of discrimination against what they had heard of worse discrimination in other parts of the world, and so were not unhappy.

III

The Americanization of the Japanese children in Hawaii was not, of course, left merely to chance. There were anti-dual citizenship drives, and there were teachers who regularly made an attempt to carry out the Americanization process by recounting stories of famous American heroes. Such stories undoubtedly have a place in the school curriculum and they did mean much to the child in Hawaii, for he was able to see also that many of the views of these heroes were being put into practice about him.

Unquestionably the part that progressive education in Hawaii played in seeing that the intellectual climate was such that all races participated in school affairs on an equal basis and that the ideals of democracy were practiced in the classroom, had far more to do with making the Japanese child loyal than all the stories of heroes put together. Accordingly we can conclude that it was not the occasional talks in the civic or history class that made the Oriental student think and act as an American, but the democratic climate in which he practiced American ideals.

^a Haole—white person.

We are well aware that spellbinders have at times tried to instill loyalty into a people by running down the outsider—the stranger, the Jew, the Communist. Hitler was singularly successful with this method of instilling loyalty in his followers. The use of a scapegoat is undoubtedly an effective method of acquiring blind loyalty to a cause, but since the technique is one of scaring people into thinking they have a common enemy, more and more enemies are needed to keep the spell working.

Visitors who are familiar with this technique have often wondered who or what group of people in Hawaii is the scapegoat, and seem surprised when we answer that in Hawaii we single out no race to hate. Hawaii has what might be termed a happy distribution of races. There is no underdog as Europe knows him. The Hawaiian race has prestige because they are the original inhabitants; the *Haole* (white) race has prestige because it numbers one-third of the total population and owns the leading industries. The Japanese also constitute one-third of the population⁴ and holds its prestige because of that and because they belong to an old and proud race. The Chinese group is smaller in number but since they were here longer than the Japanese they also have prestige, based primarily upon their success in accumulating property and in holding important positions in the government and in the professions.

⁴ To have evacuated the Japanese fraction of the population during the war would have completely disrupted the economy of the Islands, which fact, as much as any other, unquestionably kept the military from evacuating them to the mainland.

⁵ A.J.A.'s are Americans of Japanese ancestry.

People in Hawaii have a way of occasionally feeling puffed up about their Islands that could easily put a mainland chamber of commerce to shame. Correctly enough Islanders are proud of the showing that the A.J.A.'s⁵ made in Europe, and they are inclined to be a bit self-righteous when they compare how "they handled the Japanese problem during the war" in contrast with the West Coast. Undoubtedly, Hawaii did handle the problem better, but what we did should not be chalked up entirely to greater intelligence or a greater desire for fair play. No doubt the spirit of fair play has been woven into the warf and woof of Island living, as many in Hawaii would like us to believe, for its roots go back even to the premissionary days and the basic concept of *Aloha* for which the Polynesians are so noted. There is no question too that the years of missionary influence in Hawaii have left its mark, for no matter how we rail about the paternalistic plantation system, people of all races were allowed to compete freely in the social and economic life of the Islands, and a thoroughly American system of public education was supported by the plantation owners. And one can hardly forget the fact that Hawaii has been under the American flag for about 50 years, and that many of the advisers to the Hawaiian Kingdom were Americans who introduced American ideals at a time when they were not yet fully tested on the mainland.

Nor should we in Hawaii crow too much over how we have handled the racial problem lest someone remind us that we have been fortunate in not being as poor as some other parts of the world. A land that periodically cries for a new

source of labor is not likely to be pressed with frequent struggles between races and classes.

Perhaps the geopoliticians will someday figure out that there is something about living 20 degrees above the equator and surrounded by cool ocean currents that make people in Hawaii behave the way we do. This much we do know, that Hawaii would have had a completely different social and economic set-up if the Islands had been anchored off the California coast. As far back as Captain Cook, the ideas of fair play and self-respect were engrained in the Islands, for the mariners whose sailboats were somewhere in the middle of the Pacific ocean were forced to treat the Polynesian with respect if they expected to receive permission to get fresh water, food and fuel. Perhaps it was because no European nation in that day had

enough to gain in the Islands by setting up a "protectorate" that the seamen resorted to the use of respect to carry on trade with the natives. And because Hawaii never had been a subject nation, the spirit of independence somehow produced the right kind of soil for the Americanization of the many diverse races. There may be still other factors which have contributed to the influences that have made the immigrants thoroughly American, but until we know all the answers, those of us who prefer to be honest, will probably have to conclude that our melting pot works the way it does for a number of reasons, some over which we may claim to have control, but others which have been the result of a good and gracious Providence that has made us handle the racial problem in an intelligent way in spite of the frailties of mankind.

He that seeketh to be eminent amongst able men, hath a great task, but that is ever good for the public; but he that plots to be the only figure among ciphers is the decay of the whole age.—FRANCIS BACON.

I Am America

S. ESTELLE GREATHEAD

The great Creator spoke as earth began
To steer its course around the shining sun,
Freighted with every human need and man
Would learn their many values, one by one.

Unmeasured good is here, He said, and mind
Was given you to question, search, explore,
While in your being is an urge to find
The key that shall unlock each secret door.

O Lord, I said, In toil and sweat and pain,
I groomed the jungle till it came to glow
With ripening fruit, and fields of yellow grain.
An unseen hand has pushed me on, I know.

I captured magic for it served my need,
As servant first, and afterwards as king;
It tuned the town clocks of the world to speed,
And even voice and sight were given wing.

I harnessed rivers and made power supreme,
While round the world a silken cord was spun,
On which to string the substance of my dreams—
Those golden beads of friendship, sought and won.

And now, O God, my hands have stripped the veil
From power, too great for human mind to grasp.
Shall I, then, fear to walk this unknown trail?
Am I too weak to bear the load I clasp?

O dauntless band, one bleak, December day,
You left your bleeding footprints 'neath the snow,
And now, I hear your echoing voices say,
No, and a thousand times they answer, No.

So for a time I'll bear this load, I said,
Then as a sacred trust it shall remain,
While nations learn a slender silken thread
May bind all men in one unbroken chain.

This test tube of goodwill has shaped my shield,
Dipping its stars and stripes in fadeless dyes,
And when the stabbing wounds of war are healed,
A world, grown sane, shall doff its false disguise.

L'envoi

I am America—this have I learned,
That Peace is not a gift—it must be earned.

But Why Is Education That Way?

MARSHALL E. JONES

EDUCATION is under serious attack these days from teachers, administrators, parents, journalists, and almost anyone else who has much contact with our schools and colleges. One high school principal tells us that high school functions chiefly to keep "hordes" of students off the streets and not for any other special reason that he can see. A college professor writes an article about the stupidity and dullness of his classes. Teachers complain that they are not getting enough pay and that nobody in town cares very much about them anyway. Visiting educators are "shocked" at the condition of our school systems. And so it goes in almost every magazine you pick up.

A significant thing about all this is that these people are, by and large, right in what they say. Anyone who knows much about education has to admit that they are right. Allowing for some exaggeration, conditions are pretty well as they describe them, on the average and for many, many school systems.

But how did we ever get that way? That is an equally significant aspect of the whole situation. How did education get that way? The question is asked, not as frequently as it ought to be, but it is asked. And it is answered—answered with a degree of positiveness and agreement that, to a teacher, should be both surprising and embarrassing.

The usual answer is (in effect) that education got that way because of poor personnel in the teaching profession. I

realize that the answer is usually not made quite so boldly and crudely as that, but the implication of the politer answers is simply—the fault lies with the teachers.

Read, for instance, the articles appearing in the *New York Times*. With almost one voice, deans of colleges and of schools of education admit sadly that "the best students are not going into education." They assign various reasons for this distressing situation, but about the situation they are agreed. The trouble with education (by implication) is that we are getting second-rate teachers.

Now the interesting thing is that few voices have been raised in contradiction to that opinion. Possibly it is because we fear the pontifical nature of pronouncements by deans; possibly it is because we don't know what to say in reply without appearing to be very conceited indeed; possibly it is because we are just too tired to argue any more. Whatever the reason, there has been little defense of the teacher or of the student in the school of education. After all, just how do our Education majors react to that kind of opinion of them? How many people are discouraged from going into education because they will thereby be marked as "second-rate?" How much does our own low estimate of ourselves contribute to the community's low estimate of us?

I would like to suggest that the deans are wrong and that therefore the implications of their statements are wrong.

My own observation leads me to believe that most people do not become deans as the result of a vigorous independence of thought; they become deans as the result of a politic agreement where agreement is wise. There is some reason to believe that someone suggested that the trouble with education was in the personnel concerned as students and as teachers; and that the pontiffs are agreeing with that rather popular opinion instead of meditating for themselves.

At any rate, I would like to suggest that education got that way *not* because of the quality of teachers and of education students (by and large) but because of certain social conditions quite apart from education in their origin, although they have very significant effects on Education. Given the best personnel in the world, education still could not do a first-rate job in view of those social conditions; and education will not be able to do a first-rate job until those conditions change.

I

Here is one such condition: Our forefathers valued education, and especially public education. They looked on its development as one of the very first goals for America. We value education also—but we value it in an entirely different way. We value it because it will give us the kind of training we want in order to “get a good-paying job.” We value it because a college degree “means something in the business world”; we value it because of all the fanfare and tiddeldy-winks of athletics, stadia, bands, cheers; we value it because we can make some “darn useful friends” in college. Doubt-

less we value it for six hundred and two other similar reasons. Only—we don’t value education for itself. We value it because it serves our personal ambitions in some way. And personal ambitions can be pretty small and mean things sometimes, can’t they?

Put it another way: our forefathers valued education and they also respected it. We value it, but we don’t respect it. It has become a necessary (and sometimes a useful) tool pretty much like any other tool. We treat it as a tool, which means that we pay as little for it, and we pay as little attention to it, as possible. That is the virtue of a tool, isn’t it? That it does as good a job as possible with as little trouble as possible to the owner?

There is a great deal of difference between “valuing” a thing and “respecting” it. It is that lack of respect for education that goes far towards accounting for the low estate of education among us today. *And that lack of respect has nothing whatsoever to do with the quality of teaching personnel or of education students.* It springs from a negative reaction to the type of thinking that education demands and must of necessity demand. And that brings us to our second social condition.

II

That second social condition is, basically, an attitude which has become very common among large segments of our population—the attitude that things ought to be done for us by magic, and in turn that means that things ought to be done for us without any effort on our part. That is the essential of magic, isn’t it: having things done for you without

any effort on your part? I realize that we consider ourselves as a population far too sophisticated to "fall for" magic and its devices. We may be sophisticated, but magic has become sophisticated also; and how we (again, as a whole population) do fall for it!

Some examples: A group of scientists not so long ago was wondering how we in America could plan for immense projects in scientific research and in technological developments at the very time that we were letting our public school system "crumble to pieces." To the scientists who know what science is, that seems to be a pretty illogical procedure. But to the public, which does not know what science is, there is nothing illogical about it. They regard science as magic: as something that will do things for them. They regard scientists as magicians, gifted with "medicine-man" powers. Who on earth would ever dream of connecting science with such a childish thing as the public schools? You don't mean to tell me that this kid here in the fourth grade is preparing to be a scientist, do you? Why he's "just going through school, that's all." Scientists are born twenty-three years old and with a full equipment of scientific (that is, magical) procedures all ready for use.

Other examples: read the advertisements in any popular journal. Don't they come down to this? Use my soap and you'll be beautiful; never mind your diet or your exercise or your general condition of health, or any of those mean old things. They would all require effort on your part. Just use my soap, and in two weeks you will be beautiful. Or, use my toothpaste and you'll be a model

for photographers; then you'll be a mother, and you'll find that's more fun than being a model; and you'll be the finest little mother the world ever saw. What's that? Study child psychology or home-making or something like that? Nonsense, that's work: just use my toothpaste.

Wear my kind of clothes, drive my kind of automobile, eat my soup, sleep in my kind of bed, do all that I tell you (it's easy) and you will become a leading citizen of your community. Never mind such old-fashioned work as planning, being honest in business, being neighborly, being intelligent: all those things require effort. Follow my "simple, easy way" and you'll be right in there leading the parade!

Isn't that what a great deal of our advertising tells us? And don't many, many people swallow that? And aren't they looking for a magical, easy way to get things done? And then—along comes education. Does it offer us magic? No: it doesn't and it can't. It requires work, effort, "the amassing of a fund of knowledge," long hours in laboratory, library, classroom. No magic about it. But those ideas just don't get through to large segments of our population. The best teacher in the world can't get them through to those segments of our population because other, far more powerful and intimate, influences are working in just the opposite direction. The teacher who sticks to the world of reality and the world of work and the world of the mind in the midst of a people who are looking for magic—that teacher is doing his job and he must keep on doing it. But there are many

of his students that he simply will not influence because, literally, they don't know what he is talking about. Then, of course, we say that the teacher is "poor material," or that we can't expect anything better because "education doesn't draw the best students." Nonsense!

III

The search for magic and the magical attitude are hindrances enough, in and of themselves, to the performance of the function of education. But there is a third social condition which also interferes violently with education; another condition which is not at all related to the "quality" of educational personnel or students. That third condition is this: large segments of our population have allowed themselves to become more and more absorbed in the childish things of life, with the result that they are childish people. Education, which tries progressively to develop the adult potentialities of pupils, cannot meet this childish interest. The better the teacher—that is, the more he grasps the function of education and the more he becomes enthusiastically devoted to that function—the less is he able to surrender himself to popular childishness. Perhaps it is a case of our teachers being too good, rather than one of their being inferior!

Just look at this: here is an advertisement from a highly respectable magazine, issued by a highly reputable firm of advertising consultants.* It shows us a preliminary set of drawings for *television* advertising! This is the

type of thing you can look forward to when you have television in your home; and when every home has television.

They're going to put pictures of Little Arthur on film; and then they're going to "dub in" a voice to tell the story, and when it is all finished, you are going to leap right out of your easy chair and—run right down to the corner drug store and buy a bottle of hand-lotion!

For Little Arthur is—an *automobile*. But he is not the ordinary kind of automobile. *He* has feelings! And he is very, very sad. (Picture of Little Arthur weeping from his headlights.) He is sad because the young lady who owns him can never ride in him with a young man who will snuggle up close to her. (Picture of Little Arthur from the rear, occupied by a man and a maid, sitting far apart.) Why can't she? Because she has rough old hands that no male wants to hold; some males have tried it, but they have been discouraged pretty quickly. Obviously, a bad situation.

And what does dear, gallant, Little Arthur do? He stalls—yes, he deliberately stalls; and he stalls at a time when his owner is unaccompanied by any male instead of at some more appropriate time. But wait: he has the best of intentions, really. For he stalls right in front of a billboard advertising the hand lotion in question. His owner takes the hint (and presumably makes it plain to Arthur that she has, because he comes out of his stall.) Then she uses the hand lotion before putting her dear hands in any such dangerous and injurious fluid as water. Soon she has all the males in town grabbing for her hands and Little Arthur flies right up in the air—

* *Fortune* Magazine, December 1946, page 177.

"you would, too, if you had a tankful," presumably of gasoline, though it might be of hand lotion.

Now, now, now! Can you imagine all that pictured before you in your own living room? Can you imagine the soft voice and the lulling music dubbed in? Can you imagine us, the great American people, who have finally reached the situation in which we are so busy at our childish games that we can't even give each other hints as to the proper hand-lotion to use? And when we have to have our automobiles be our guides, counsellors, and friends?

Worse: can you imagine the mentality of people who will listen to, and look at, that sort of thing willingly? Can you imagine the mentality of people who will buy hand lotion under that kind of stimulus? You ought to be able to, because that is the kind of advertising we have had these many years, without benefit of television, isn't it? So many of us have gotten used to variations on the Little Arthur theme, and at the Little Arthur level, that we have gotten used to thinking about life on that level. Does anyone doubt that that is a childish level?

Now, once more, along comes education and tries to appeal to its pupils in terms of a progressively developing adult mentality (which implies a progressively lessening childishness). And it fails. It fails because so many of our people have gotten out of the habit of being appealed to in an adult way. Students sit in class, and ideas don't reach them because they want education "A la Little Arthur." But there is no such thing; no one knows how to present

reality that way; the only thing we can present that way is fantasy; education is not fantasy.

Of course we can use "visual aids," such as special movies, charts, illustrations; of course we use shops, laboratories, and other adjuncts to "learning by doing." They are very useful methods of teaching. But they are *methods* only: the *subject matter* of education remains developmental. And if people take a strongly negative attitude towards development away from childishness, those methods will fail.

Now is all this the fault of education? Certainly not. It is not the fault of teachers, administrators, pupils, janitors, or the P.T.A. It is a social condition which exists in our civilization, apart from education in its origin but vastly affecting education. Again, we must ask, "Is not the *superior* person who will refuse to surrender to the childishness of our times, rather than the inferior person?" If industry, technology, business, advertising, recreation, all or any of them, cater to childishness, does that mean that they are right and the educator who refuses to indulge in that practice is wrong? Is it possible that our teachers are too good for us, rather than that they are inferior to the average business or professional man?

IV

What shall we do about it? There are several possibilities. First of all, let us admit that we as teachers have been partly at fault in the whole situation. And yet it is a fault of which we need not be ashamed. We are apt to be rather old-fashioned people. We don't like to

go around "blowing our own horns" lustily and demanding our "rights" as some other groups in the population do so effectively. We don't like to do those things because, traditionally and from the point of view of the past, they are not "gentlemanly" or "professional" modes of conduct. We do not like to give up that ideal of behavior.

And we do not have to give it up; in fact, we ought to do the reverse: we ought to insist on it as an ideal applying not only to us as teachers but to the whole population. On the basis of that ideal, we will have to protest at the silliness of our times. We will have to protest at the allegations of inferior status assigned to us simply because we do not fall in with prevalent habits of bombastic "build-ups" of unimportant people and unimportant activities into false prominence. We will have to insist on the basic significance of our function in civilization—which is a far different thing from "building up" ourselves as individuals. We will have to insist that you cannot judge "superior" and "inferior" people simply by the amount of money they make and the "front" they can put up. That is not giving up our ideal: it is insisting on it, and on its validity.

Now all this insistence probably will not be effective without some kind of action also. The specific action necessary will vary from community to community. We may have to resign in a body when parents uphold their children in misconduct or conduct them-

selves worse than the children do—as the news magazines reported a few weeks ago. We may have to protest at attacks on teachers or books, attacks made by people who have either not read the book, or who have not understood it, or who are distorting it deliberately. We may have to demand more pay and back up our demands with drastic action. We may even have to point out that we pay taxes, too!

All these may be considered rather violent suggestions. In many communities they will not be necessary. In most communities a quieter, but nonetheless stern, insistence on the importance of our function in the community will suffice.

Let us begin now genuinely to respect ourselves; to show that we respect ourselves; and to demand that the public respect education. We are faced, as a civilization, by problems that cannot be solved on the basis of magic; nor can they be escaped through childish fantasy. Education is the one agency of our civilization which is committed to an adult outlook, and to the development of an adult outlook instead of a magical or childish outlook. It is doing its best, under difficulties, to perform that function; in some areas it is succeeding fairly well; in those areas in which it is failing, the fault lies not with the personnel of education but with social forces outside education. In view of all that, we don't have to apologize for being around, do we? Why accept passively all these allegations of "inferiority?"

An Answer

JESSIE LEE BAILEY

I WANT to answer someone, but I don't know whom. I think he is a rather big shot in the educational field. I think he may come even from Washington, D.C. I don't know exactly what he said. I didn't hear his talk. I was washing the dog while my sister read aloud to me, quite a long while ago, the newspaper write-up of his speech. My sister has a missionary habit—a rather futile one—of trying to keep me conversant with what is going on in the world about me.

I could not quote, verbatim, a single statement that was made in that article. Facts and statistics slide off my brain like drops of quicksilver, but occasionally an idea or a principle will rise above its fog like the dark shoulders of the mountains rise above the fog of the Skyline Drive. The thoughts provoked by that finger's length of newspaper print read to me over a year ago, while I was engaged in a definitely preoccupying task, ever since have nagged at me to say something.

Although I do not remember any specific statement which was made, I do know that the word "emancipation" was used with considerable emphasis. I think it was featured even in the headline. I am sure that the idea was expressed that there had existed an unfair double standard of conduct for teachers and human beings, and that considerable optimism for teachers was expressed about that situation at the present time.

Considerable hope was held out to them that this double standard was gradually being dissolved. Something was said directly about smoking and taking an occasional cocktail's becoming such a mild matter as to be safely indulged in by teachers before the open eye of the public. The idea was expressed that when these matters were really commonplace for teachers, and so considered by the public, then the teaching profession really would be emancipated.

Poor little dog! Just one false move and he was in danger right then of being slapped, for as my sister read, my temper rose. Indignant questions began to block themselves out in my mind in red box-car letter lay-outs: "When was anyone ever emancipated by cigarettes? What emancipation may one expect from a cocktail? How emancipated is the mind which worries over the existence of such an unfair double standard?"

Does not the emancipated mind work out its own course of right and wrong? If smoking and an occasional cocktail are right, then why give a fig for what the neighbors say? After all, who elevated to its higher level this line to which teachers are expected to hew? Was it someone or some group outside the teaching profession? Not on your life! It was raised by the teachers themselves.

I am not trying to make the point that teachers are a goody-good, better-

than-thou type of creature. Teachers are poured out of the same clay as other human beings, with all the common faults indigenous. It is the mold which is changed, and it is the profession itself which changes it.

Here is little Kenny. He is only fourteen years old, but he has the rank smell of a veteran smoker. He is undersized, sallow and nervous. He cannot concentrate mentally or physically. Well, there isn't much, I am afraid, that can be done for Kenny, for tobacco has a way of keeping its adherents, but there are thirty other healthy, husky adolescent chaps whom tobacco has not yet seized. A few of them might be saved. A talk on the evils of smoking given by one who is, himself, a slave to this common master, if it could be given at all, just wouldn't ring quite true. That much-worn alibi that smoking is all right for grown-ups but very bad for children, lacks sincerity and conviction. It is difficult for one so enslaved to teach to others the ideals of freedom.

That occasional harmless little drink does not have the innocence which one might wish to assign to it when the image of a great black and blue and green bruise on a little bare thigh is still vivid in one's memory and in one's ears there still rings the simple, frank explanation of a six-year-old: "My daddy was drunk and he kicked me."

Or, remembering Jack, so thin and big eyed and hungry looking, it is likely that the "style" of the evening cocktail at one's dinner out will fade away and one will find oneself looking shamefacedly at the useless little glass of beverage and wondering how many bot-

tles of milk that ninety cents could have bought. Since milk is no longer ten cents, I could not figure it myself, but this principle forces itself upon me: Why should some of God's creatures spend money for expensive, useless, harmful drinks while others of His creatures must go without the food which is necessary to build sturdy minds and bodies for sturdy citizens of God's kingdom?

Exaggerated? Oh, no! I wish it were, but it isn't. I have not used even hypothetical cases. They are real and uncolored. In each case I have in mind an exact instance; an exact child. It is contacts like these which gradually change the mold and refine the pattern of the school teacher's life. Nobody makes the higher standard; it just evolves.

I believe that human personalities, human spirits, human souls—call them what you will—are the things with which a teacher is primarily concerned. But if you do not agree with this; if you think that the sole concern of the teacher is to dispense knowledge and improve the mind, does not the "double standards" still stand? Was there ever a greater indictment against education, against mental astuteness itself, than the simple fact that our national tobacco bill, or our national liquor bill, either one, separately, is far greater than the bill for our national public education?

Recently one of my friends, while trying to persuade me that I should join a certain organization, said, with complimentary intent:

"Mary and I were just talking about you the other day. We agreed that you are really a very fine person. What you

ought to do is to sell yourself to the public. You need to get into some of these things where you can be in the public eye. You need to sell yourself to the public."

I appreciate the flattering hallucinations which these friends have about me. But my stars! sell myself to the public? Why, I don't like to sell even magazine subscriptions or lyceum tickets, and those are things upon the genuine value of which I have a rather definitely formulated opinion.

No, it has been my observation that the person who consciously tries to sell himself to the public usually has very little to sell. Besides, teachers are not on the selling end of things; they are on the giving end. The worthy teacher must be constantly giving. That which he gives multiplies like compound interest and eventually, inevitably, some of that interest will flow back to the teacher himself.

The Great Teacher has given us the pattern. He was not concerned with copying the current modes, with being a good sport, with selling Himself to the public. He was concerned with improving the life of the lowliest individual, and that must be ever the business of a teacher.

With nursery schools and kindergartens more prevalent, the teacher more and more is taking the place of the parent and is becoming a force even

greater than before in molding the lives of children. Often the teacher becomes the child's ideal. As such he has a sacred responsibility which cannot be cast aside for being a good fellow at a smoker or a cocktail party, for cigarettes and cocktails are neither good nor sensible and no amount of white-washing can make them so. There are worse things, of course, and there are plenty of splendid, wonderful people who have these weaknesses, but they are weaknesses.

I do not know the gentleman from Washington (if he is from Washington). I would almost guarantee, however, that if he has taught girls and boys for a good while, he is a fine person, but I shall have to disagree with him upon the meaning of the word "emancipation," or at least upon the means of arriving at that state. I would not claim that my mind is not greatly enslaved in many areas, but at least it is free enough to reason for me that if I have a friend or an acquaintance who thinks me a less worthy person for saying, "No, I thank you, I do not smoke" or "I am a 'tetotaller'; I never drink at all," then that fact alone labels that friend or acquaintance as not the person whose opinion I hold of greatest value.

A higher standard for teachers? O yes! and it *should* be like that, and every teacher should be proud that it *is* like that, and every teacher should strive to *keep* it like that!

An intelligent being carries within him the wherewithal to surpass himself.—HENRI BERGSON.

Ghosts

MILDRED VER SOY HARRIS



I used to think of ghosts as evil things,
Grim, ghastly spectres of a phantom host;
But now, ghost-thoughts are lovely. Each one brings
Fair phantasies of life, and things loved most.
For ghosts are memories of precious hours;
The understanding locked in human hearts;
The autumn-tide remembrance of spring flowers;
The days that live, as year on year departs.
And ghosts are the lovely echoes of our dreaming,
That whisper to the selves we might have been;
That see us thus,—and not as we are seeming;
That urge within, and say “Begin again.”

Give freely, Life, for what, to-day, we borrow
Will be the treasured ghosts of our to-morrow.

Book Reviews

BIOGRAPHY

ETERNAL LAWYER, A LEGAL BIOGRAPHY OF CICERO by Robert N. Wilkin. The Macmillan Company. 264 pp. \$3.00.

"Eternal Lawyer" is a lawyer's interpretation of Cicero's career as lawyer-statesman in which all of his actions are related to the basic professional creed of the true lawyer, ready to present a client's defense when that is called for, but always supporting law and order, and working for the common welfare.

On the whole the biography is a development of the premise that Cicero was consistent in his devotion to principle. In this view his efforts to prevent the struggle between Pompey and Caesar, his later relationship with Caesar and his efforts at reconciliation between Caesar and the exiled republicans become those of a practical idealist who, having failed in the effort to maintain the established order, and seeing the facts as they are, is willing to work with the new order toward a re-establishment of a government which will once again bring stability to his world.

Cicero's gradual retreat from political life during Caesar's reign, his recourse to philosophy, his hope for a real government after the assassination of Caesar, and his final refusal to compromise with Antony become part of the pattern of a life ready to bow to expediency, but not willing to sacrifice principle.

The final chapters discuss Cicero's philosophy of life, law, and government with particular emphasis on the influence of his natural law doctrines on English and American thought, and the significance of his insistence on the duty of all men to serve the commonwealth.

The conclusion evidences the author's understanding of his subject. He in no way minimizes Cicero's weaknesses, but

presents them as indicative of the Roman lawyer-statesman's true greatness, for they did not prevail, and at the last "he displayed a noble disdain for ephemeral success. And in the main, the force of his life was spent for things that transcend time and place." (Page 241)

In interpreting Cicero, the author has included a comprehensive view of the forces in play in Rome during the last days of the republic. Details of Roman life, courts, magistracies and contemporary personalities, especially Pompey and Caesar, are compactly yet vividly presented to give full appreciation of each situation which is given as a basis for a judgment of the orator. The analysis of a number of the speeches, given in a combination of translation and paraphrase, forms one of the more interesting and valuable features of the book.

The author, Mr. Robert N. Wilkin, is judge of the United States District Court for the Northern District of Ohio. As a lawyer he is aware of the professional obligations of an advocate's life and as judge and member of the American Bar Association Standing Committee on Jurisprudence, also aware of the necessity of a philosophical concept of the law. In the light of these he accepts Cicero as the one who at its beginning inspired the legal profession with high ideals and "expounded and practiced the highest professional principles." (page 235)

In his preface Mr. Wilkin states the hope that this study may arouse an interest "in the history of law and the purpose of the legal profession." (Page XII) The biography thus becomes an interpretation not only of Cicero but also of the legal profession.

The inclusion of a bibliography for each chapter, notes by Dr. George Karo and Professor Homer Thompson, and a de-

tailed index make the book of additional value for reference.

ANITA STRAUCH

Miami University



THOMAS JEFFERSON, AMERICAN HUMANIST by Karl Lehman. The Macmillan Company. 260 pp. \$4.50.

The versatility of Thomas Jefferson and the breadth of his interests are well known, even to the most casual students of his life and times. In the present volume, Dr. Lehmann has concentrated his attention upon a single aspect of that life, but one which was plainly of fundamental importance in making the man what he was. The theme is Jefferson's continuing study of classical literature and art during a period of more than sixty years, and the influence of that study upon his own philosophy. Here we have then, not a new biography of Jefferson, but a thoughtful analysis of a most significant segment of his life. The resulting picture is admittedly one-sided.

In one sense Dr. Lehmann's work lies in the field of adult education. It would indeed be hard to find many men in or out of public life who have carried out a program of self education as extensive as Jefferson's "continuous and progressive study of the ancient Greeks and Romans, of their writings and their world." His "expanding search for knowledge in general" was never fully satisfied, though it is the opinion of the author that he had read critically more of ancient literature than any of his contemporaries aside from a handful of professional classicists.

It was quite in keeping with Jefferson's views as to the importance of education that he should have counted his labors for the establishment of the University of Virginia one of his major contributions to posterity. The classical heritage which he had made his own helped to shape his educational program for the University and to inspire his design for its physical plant. While he

considered "a thorough training in the classics as indispensable for every well educated American," he valued the study of Greek and Latin in the classroom merely as a means of giving the student the ability to read the ancient authors with ease. The secondary school, he held, ought to give one this much classical training. The student's capacity thus developed, he would presumably read the classics on his own, as Jefferson indeed did. As a concession to what he counted the weaknesses of contemporary secondary schools, he conceded that one's first year at the University might be devoted to polishing the student's attainments in the classical languages and in mathematics. As a final check, an examination designed to test one's capacity to read and understand classical letters should be given to students about to be graduated from the University.

Though Jefferson's educational scheme may today be regarded as something of a curiosity, Dr. Lehmann's book is very much worth while. It will appeal most, no doubt, to the small company of present-day readers who themselves have "conversed" in some measure with the ancients in the language of the ancients. It will be gratefully received, too, by some students who know neither Latin nor Greek, but who have learned to appreciate the intellectual indebtedness of our own age to the humanists of the 18th and the 15th centuries, and to the men of classical antiquity who inspired them.

FRANK H. HECK

Miami University



THE TEACHING OF ENGLISH IN SCHOOLS, edited by Vivian de Sola Pinto. The Macmillan Company, London. 166 pp. \$2.50.

This book is a symposium consisting of ten essays, each written by an expert in his field. It was edited for The English Association, with headquarters in London. The contributing authors are British, and the

editor, V. de S. Pinto, is Professor of English, University College, Nottingham. The first edition appeared in 1946. It was reprinted in 1947.

The importance of the English language is greater today than ever before. It is the most widely spoken language in the world, and its use as a vehicle of international communication is rapidly spreading to all corners of the globe. Likewise it contains much of the great literature of the world. Hence it behooves the English speaking nations to consider how best their youth may be brought to an appreciation of their heritage, and can be trained in the effective use of their language as a tool in the work of tomorrow.

The Teaching of English in Schools is a definite attempt to bring together all those who are interested in English Language and Literature, no matter in what capacity—writers, actors, artists, teachers, or administrators—and, by pooling their opinions, to arrive at some conclusions concerning what to do and what not to do in our schools.

Each of the ten chapters deals with a specific division of the problem. These divisions are as follows: poetry, drama, choral speaking, spoken English, grammar, prose composition, the study of prose, school examinations in English, the school library, and the training of the teacher of English. Each writer views his subject from the standpoint of the youth enrolled from the secondary school upward, and in the light of the present day. But while pressing for the modern viewpoint in teaching, they do not feel that we should neglect the treasures of the past in English life and literature.

Chapter I, "Poetry in the Schools," and chapter VII, "The Study of Prose," are grave indictments of our present-day methods in teaching these subjects. It is *our* methods because, while these authors are speaking of British schools, what they say applies equally well to our schools in the United States. The chapter on school examinations in English is likewise very

thought-provoking. There seems no doubt that the teacher often does incalculable harm though her desire is to do only good.

However, while pointing out defects in teaching procedures, the authors also suggest remedies. Therein lies the value of the book.

In the last chapter, "The Training of The Teacher of English," it is suggested, among other things, that the younger teachers should have more help and supervision from those of greater experience, and that the teachers of long experience should be granted extended periods of freedom from the duties of the classroom in order that they may view and evaluate the problem and study methods of improvement.

The book is one which should be read thoughtfully, not only by teachers of English, but by all who are concerned about the permanence of the English literary heritage, and about the future of the English language as a dignified medium of international communication.

PEARL JOHNSON

University of Colorado



ECONOMICS

WEALTH THROUGH EDUCATION by V. L. Cox. Stephen-Paul, Publishers. New York. 1947. \$3.75

The G. I. Bill and the tremendous increase in college enrollments resulting therefrom, the growth of interest in educational loans and scholarships, and the increased emphasis on education of all students who have the capacity and willingness to learn make *Wealth Through Education* a very timely book. Readers may disagree with its conclusions and with the facts presented in support of these conclusions, but they will find the author's thesis stimulating, readable, lively in style, and challenging. When they have considered what has been said and re-checked parts that arouse doubt, they will feel—at any rate this reviewer feels—that something is missing,

that the scheme proposed has a "catch" in it which is not readily detected and that it is too good and too skillfully presented to be true or workable.

The book contains twenty chapters, with an introduction by Willis A. Sutton, Superintendent Emeritus of Schools, of Atlanta, Georgia and Past President of the National Education Association. The first fourteen chapters are devoted to what is called the need for economic improvement; to the nature and development of credit in the economic organization of society; to the effect of credit on the destinies of nations; to the role played by credit in war, in prosperity and depression, in production and in the payment of wages; and to the influence of credit in shaping American culture.

Credit the author argues,

"shapes the present and the future destiny of all peoples and all nations. Its influence begins on the day of birth and continues in an ineludibly flowing current to the day of death. . . . The doctor who comes to bring us into the world travels in a car manufactured by an institution sustained by credit. Before he could practice his profession he received his training in a college that drew its income from bonds, mortgages, and stocks or other evidences of credit. The road over which he travelled and the bridges he crossed were probably built through the sale of bonds or credit instruments of some nature. The men who built his car and those who invented it also received their education in credit supported colleges. Thus even our first day of existence is involved in a complexity of credits, and their influence continues until we are placed in a coffin, manufactured in a credit sustained institution and given a last ride in a hearse bought on credit."

While the first fourteen chapters deal with the nature and place of credit in the scheme of things social and economic, they lay down the foundations and set up the assumptions upon which the last six chapters are based—chapters which contain the author's theory of wealth through education. Here a little more detail is required if this theory is to be presented. To begin with, the studies made by the United States Chamber of Commerce and by Harold F. Clark, Donald Du Shane and others to

prove the high value of education in dollars and cents, are passed in review. The author concludes that the case for education as a means of increasing wealth and its recipients' earning power is amply proved. In countries of high education and technical training, he contends, income is high and assets of commercial banks per capita are high. In countries of low education and technical training income is low and assets of commercial banks, per capita, are low. From these facts, the conclusion is drawn that the higher the level of education, the higher the earning power and the greater the wealth of individuals as well as nations.

With these conclusions firmly established to his satisfaction the author then proceeds to present his plan to finance education and to create wealth thereby. This plan in brief is as follows:

1. Grant loans of \$400 per year for the age group of ten to fourteen years, inclusive, the loans to take the form of a note of \$600 payable in monthly installments after twenty years which includes the \$400 plus two and a half per cent interest over twenty years.
2. Grant similar loans under similar circumstances of \$800 annually for age group from fifteen to eighteen inclusive and \$1200 annually for those of nineteen to twenty-four inclusive, the notes to be respectively \$1200 and \$1800.

Then the young people get their education through the use of these moneys. Since education in proportion to its extent increases their earning power they will create wealth with which to repay the loans. The loans would be made through the banks and guaranteed by the U. S. Government very much in the same way as F. H. A. loans are guaranteed at present. Cash for the loans would be obtained through the issuances of Federal Reserve notes by the Federal Reserve Banks. Semi-governmental boards would be set up to administer the loans. Everything would be done within the framework of private enterprise. The dollars which would be released are called "dynamic dollars". They would, the author

feels, once the plan is in operation and re-payments begin to flow in, work automatically, finance education indefinitely, continuously increase wealth, eliminate the cycles of boom and "bust" and create an economy of abundance.

The reviewer has no doubt presented entirely too briefly the plan and theory of the book. He has been compelled to leave out many details but the essentials are included. To get the theory and plan in full, moreover, the book simply has to be read. Will the scheme work? The reviewer very definitely has a whole series of doubts. The plan smacks too much of perpetual motion and has too many of the elements which are contained in the share-the-wealth or wealth-for-all systems which were proposed during the depressed thirties. This does not mean that the book is not worthwhile, that it should be cast aside as fantastic or that it is the outburst of a crank or a cracked-brain theorist. It does not belong in any of these categories. It is very definitely a book worth reading even though it may not revolutionize educational financing. It has a place on the library shelves of every educator—in particular, every educator who is challenged by new frontiers in educational thinking.

WALTER J. MATHERLY

University of Florida



EDUCATION

COLLEGES FOR FREEDOM, A STUDY OF PURPOSES, PRACTICES AND NEEDS, by Donald J. Cowling and Carter Davidson, Harper and Brothers, 180 PP. \$3.00.

The authors of this book have had unusual opportunities to know and to help guide that peculiarly American institution, the liberal arts college. Their considered judgements regarding it will be interesting and valuable to at least three groups of people: college administrators with less experience than the writers have had; college

trustees who want to know the more generally approved ideals and practices; and those of the general public who are interested for any of various reasons in what a "good college" should be.

The book is written against the background of deep conviction as to the nature of desirable American living. The writers are quite sure that "too much government, regardless of the theory on which it is based, is mankind's worst foe." They insist that we need to get rid of the ideas and programs that came "with the beginning of the Franklin D. Roosevelt administration." This means, they hold, that "the task of the college is clear—to exert every effort toward returning America to faith in individual freedom and in democratic constitutional government."

With this as a background the authors outline what they consider to be the characteristics of the mature individual and then proceed to describe the college that they believe will produce this kind of person. They discuss the curriculum, extra-curricular activities, teachers, administrators, students, alumni and finance.

The general impression given is that the American liberal arts college is a very good and satisfactory institution. They see room for improvement at points, particularly in the matter of financial support. They believe also that there is need for more careful selection of students. They indicate that a return to the provision that an applicant for admission should have "sixteen credits distributed—four in English, four in Latin or a modern language (preferably both), at least two in mathematics, two in science, and two in history" would do much to ensure a better student body.

Since the book does not undertake to answer questions by giving the results of scientific educational research it is perhaps out of place to find fault with it at that point. However, it is somewhat disturbing to find opinions offered with an air of finality where the only satisfactory conclusions

must come from rigidly controlled experimentation. For instance, the assertion is made that "mathematics, accounting, statistics, comparative anatomy, and foreign language can do much to improve the student's accuracy." Again it is held that manual training is necessary for maturity and that the laboratory course in science, art, music, and other fields is an excellent way to provide it. It is also affirmed that laboratory work is admittedly expensive and enormously time-consuming, but it is the only way to the mastery of force and matter. Another position taken is that "for many students, the study of a foreign language can be of immense help in understanding English grammar, increasing vocabulary, and achieving a 'language sense.'" Readers familiar with the considerable amount of careful research that has been carried on for the purpose of checking the validity of affirmations of this kind will wonder why no reference is made to such studies or their conclusions.

Those who feel that the great increase in the proportion of young people going to college today, combined with the fact that our life today is markedly different from that of even a few years ago, make it imperative that we change our program quite considerably in order to do as well in our time as was done earlier, will find little of support or guidance. Instead the authors seem to feel that if we will revert to the patterns of an earlier time, all will be well.

HAROLD J. SHERIDAN

Ohio Wesleyan University



INTRODUCTION TO PHILOSOPHY OF EDUCATION by Stella Van Petten Henderson. The University of Chicago Press 401 pp. \$4.00.

On page 278 the author, unwittingly perhaps, uses words that would seem fittingly to characterize the whole book. Speaking of the differences of opinion between Dewey and Hutchins she thinks

that "perhaps a further examination", of their proposals "might clarify the issue" This is exactly what is done throughout. Proposals are considered and issues are clarified. The proposals of various writers,—Dewey, Kilpatrick, Hutchins, Bagley, Aristotle, Plato, et. al.—and the ideas and beliefs of various groups and organizations—Progressive, Essentialists, Idealists, Realists, Pragmatists, etc.—are all given due consideration. In the opinion of the reviewer much clarification of issues is the result.

From the foregoing it may be gathered that this is not a firing-line book as the works of the more militant members of the profession almost invariably are. It is rather a reporteré book. It reports what has been said in the past and the thinking that is now going on.

Those who are seeking a blue print for future educational development will almost surely be disappointed. No attempt is made to furnish such a blue print. If, however, one wishes to know what all the shooting is about, he may well read the book in its entirety.

The book has been written to be used as a text-book. As such it has been well prepared. At the beginning of each chapter a list of topics to be developed is given. At the end will be found a summary of the conclusions reached. The summary is then followed by well chosen, thought-provoking questions. These in turn are followed by numerous pertinent "selected" references. At times these are topically arranged which makes it quite convenient for the further pursuit of individual problems.

A special feature is a glossary of philosophical terms. This will save much thumbing of dictionaries and perhaps much time.

All in all, this seems to be a good book. Especially is it a good text-book. Anyone wishing to bring himself up-to-date on the educational thinking now going on will no doubt find it profitable.

J. W. NORMAN

University of Florida

EXPLORATIONS IN GENERAL EDUCATION:

THE EXPERIENCES OF STEPHENS COLLEGE, Roy Ivan Johnson, Editor: Harper and Bros., 262 pages. \$3.00.

Few colleges and universities appear to possess the dynamic quality which would impel to a constructive diagnosis through an investigation of needs and a resultant attempt to meet the needs through the processes of experimentation. This may not be very suprising since individual teachers and departments seldom attract a great deal of attention to themselves because of remedial activities and proposals of any kind. Now and then a college may dare to challenge the status quo and do extraordinary things. Such a case appears to be that of Stephens College, Columbia, Missouri.

Dr. Roy Ivan Johnson, Director of Publications of the College, with the assistance of Professors Dudley, Bowman, Paustian, Decker, McCammon, Prunty, and Swenson, gives an account of *The Experiences of Stephens College Through Explorations in General Education*. They believe that the purpose of general education in a woman's college is to fit the woman student for a successful and satisfactory life, as an individual and as a member of society. Through survey, a series of categories under which similar or closely related items could be logically grouped, a research program at Stephens was formulated. Through continuous research, trial and adaptation over a period of twenty-five years, definite progress in the following areas appears to be noteworthy: A Basic Course in the Humanities; Education for Marriage; Training for Civic Leadership; A program in Basic English; Clinical Techniques in Education and Extra-Class Life.

Over many years, a course in the humanities which included all of the arts—music, literature, drama, sculpture, painting, architecture and clothing—evolved with the avowed objective of obtaining for the student the lasting values of literature. The arts are presented as an integrated whole rather than as separate parts. The

faculty for the course is limited to people who can teach all of the arts; who have a special preparation in one field and a sufficiently sound working knowledge in the other to insure basic understanding and appreciation. In addition to the usual library facilities, classes make use of plans, graphs, and records, scores of music, slides, lanterns, and many other visual aids.

It would seem to be logical and natural that a college for women, or, for that matter, any college attended by women, would be consciously to aware of the need for a serious and systematic educational approach to the problem of providing adequate preparation for marriage. This curricular phase is slowly achieving a "status of equality" in the curriculum, thinks Professor Johnson, and is a vital, necessary essential part of the general educational process. Instruction and guidance in meeting the premarital and marital problems of normal young people is designed to furnish information, establish attitudes and allay fears. This course is optional, but there are large sections for Junior students and at least fifty per cent of Seniors take it.

In most colleges, courses in social problems are springing into being with great rapidity. At Stephens, the core of a course in social problems, the staff believed, should be social problems directly related to the current situation. The syllabus, instead of a text-book, with emphasis on problems found in present situations is changed from year to year. The course is required of all for it is considered basic to general education. The techniques for study, laboratory, excursion, interview and research, are challenging and mounted with interest.

A program for basic training in English is restricted largely to an analysis of expression needs. Beginning with the survey unit, the course develops patterns of change through specific factors of ability in understanding ideas, and specific factors of ability in using ideas. Orientation and diagnosis procedures properly used bring about the desired outcomes aimed at for each in-

dividual student. Emphasis is placed on the individual.

Stephens, as early as 1918, established the Health Clinic; then came clinics for Speech, Occupational Guidance, Psychological, Religious, Reading, Better Speech Center, English Usage, Personal Finance, Clothing and Personal Appearance, Interior Decoration, Book Selecting, and Posture Analysis. A student may enroll in as many clinics as she desires. The enrollment is not compulsory but in some cases is strongly urged. These clinics are parallel to, and work hand in hand with, classroom instruction.

Finally, the "Explorations" deals with Extra-Class Life, which has come to play a very large part in all American Colleges. Stephens curricularizes these activities and they, indeed, become real general educations. So do all of the areas experimented upon in this very interesting and useful account of general education at this outstanding junior college for women. The writer marvels that such a vast amount of work could be done in such a short time. Such activities described for Stephens point the way for colleges and faculties in the United States if the needs of students are to be met in desirable general educations.

J. C. McELHANNON

Baylor University



THE LIGHT THAT FLICKERS: A VIEW OF COLLEGE EDUCATION WHICH CONTRASTS PROMISE AND PERFORMANCE AND SUGGESTS IMPROVEMENTS by Dexter Merriam Keezer. Harper and Brothers. 160 pp. \$2.50.

This is an engaging and thought-provoking discussion of college education from the standpoint of one who was in the thick of the fight for eight years as the president of Reed College in Portland, Oregon. Mr. Keezer's observations should make fascinating reading for other college presidents who wish to compare notes and for college pro-

fessors and students who wish to see how they look to the "prexy" and to probe how his mind works. The writing is, throughout, arresting and entertaining. The experiences related will find a ready and often sympathetic response from those who have been close to college administration in recent years. The statements of the general principles and objectives of college education may meet, however, with less sympathetic response from various quarters of the academic circle.

The author frankly states that the book is a series of "observations" written at various times and in various locales over the past few years following his resignation from Reed College in 1942. He has not attempted to write a systematic treatise on higher education, but rather has addressed himself to the task of commenting upon various problems he faced as a college president, describing them frankly from his point of view, and then sketching in what he thinks the experiences mean for college education in general. In this fashion his several chapters cover such problems as the need for greater attention to education for character, the role of faculty and students in college administration, the road blocks to curriculum reform and to improvement of teaching, the knotty problems of student life and recruitment, the values and dangers of progressive education, residential colleges for adult education, a new slant on honorary degrees, and a summary chapter on the ideal liberal college.

At all times the reader's attention is held by the lively examples and incidents that are related. In that sense the book far outstrips most other books on the subject. The serious reader, however, may find himself wishing for a closer analysis of some of the problems raised and a more careful statement of the direction in which we should move. The author's critical comments indeed show the light of liberal education to be flickering dimly. We wish he might have aided more in brightening the flame. A few examples may be in order.

In Chapter II entitled "Higher Education and Higher Ethical Ideals" the author points to the decline of effective concern about character development in liberal arts colleges. He attributes this decline to four factors: the expansion of public higher education; the increasing concentration of faculty members upon narrow academic specialties; the growing popularity of deterministic psychological and economic doctrines; and mounting confusion about the true nature of high ethical standards. Mr. Keezer seems to imply that publicly supported higher education has helped cause the decline in attention to character, because it has paid so little attention to religious education. Conversely, he seems to say that the remedy is to provide for "non-sectarian religious education at all stages of public education." (p. 10)

It seems to this reviewer that anyone interested in public education in America these days should not let go unchallenged the assumption that good character can be achieved *only* by means of religious instruction in the schools and colleges. If we grant that premise we open the way for either one of two things: We grant the argument of religious institutions that public education cannot be oriented to moral problems, and thus we open the way for attacks upon the financial support of public education. Or we open the way for a flood of religious instruction in public schools which it took the founders of our common school system so long to remove from the curriculum. This reviewer will be the first to insist that education must deal with moral problems, but he submits further that this should be done in a secular democratic setting rather than in and through religious instruction where sectarian interests are bound to enter. If economics, government, history, and science cannot be taught as means to improved character, then they should not be taught at all. If the problems of democracy and communism on a world stage are not moral problems, then there are no moral problems worthy of our attention today.

It is not enough to say, as Mr. Keezer seems to say, that ethical concerns will be fully served if we simply provide "great subject matter and a great teacher" or if we set out to improve student manners, inculcate a spirit of human charity, and develop habits of personal responsibility. Important as these are, they do not imply that all subject matters worthy of the name should be taught with the purpose of improving the quality of moral decisions that students must make. Mr. Keezer hints at this point when he describes his own proposals to make of the Bonneville development project a subject for integrated study of the economic, political, and social problems facing the Northwest. He also hints at it when he suggests that professors of philosophy and ethics should get together with the professors of politics and economics to "work out a joint attack on some of the problems cutting across all their disciplines." These latter suggestions seem especially fruitful of possibilities, for they rest on the assumption that character and moral decision will thereby be improved (even though economics may provide "scrubby" rather than "great" material). In any case it should be pointed out that this latter approach does *not* require the teaching of religion in order to improve the formation of character.

Another example of the way the author did not seem to follow through from analysis of difficulty to proposals for improvement was the discussion in Chapter III of the role of the faculty in administration. In briefest terms this is the problem of democracy in administration. Mr. Keezer believes in democratic administration, but he was constrained to observe that "the Faculty Council set-up tended to solidify the obstacles in the way of getting ahead effectively with the work of the college, largely by institutionalizing and giving political expression to the extreme conservatism of the faculty, both in matters of educational policy and any others that might affect job tenure." (p. 32) This conclusion will doubt-

less be concurred in by all who feel that college presidents are liberal, progressive leaders who run up against stodgy, conservative faculty members whose main purpose is to protect their vested interests and academic tenure. It does not take account of the reverse possibility in which a progressive faculty is thwarted by a domineering and conservative president who takes refuge in acting as the agent of his board of trustees in dealing with his "employees" rather than acting as the professional leader of his faculty. The solution is not easy, but it was to be hoped that Mr. Keezer might have given more concrete suggestions concerning how administrators and faculty alike could work out procedures that would achieve the advantages of broadly-based policy decisions without letting the process become bogged down in personal rivalries or petty details of administrative machinery. The author did give such a suggestion when he urged that objective standards of competence might be defined as a means of allowing faculty members to engage in administrative decisions without trying to defend mediocre or incompetent faculty members. He did not, however, try his hand at defining such objective standards of evaluation.

One final observation. Mr. Keezer has some good things to say about progressive education and also some harsh things to say about the "boorish brats" who are so often characterized as its products. Without denying some of his comments upon the lack of self-discipline and lack of restraint shown by progressive students, it seems to this reviewer that Mr. Keezer makes the mistake that so many make concerning the basic tenets of progressive education. He seems to say that the basic element in progressive education is individual activity elicited through students' interests as the heart of the educative process. This is a result of thinking of progressive education in terms of the 1920's when freedom of individual effort was the catchword.

It would be much more fruitful today to think of the frontiers of progressive educa-

tion as residing in the concern and effort to solve group problems by group effort. Discipline and restraint are not matters for individual effort alone but are achieved as individuals work together democratically in groups. Group discussions will surely degenerate into verbalisms and the substitution of "entertainment for education" unless the group is doing more than discuss. The group must address itself to problems recognized as common arenas for joint decision and joint action. The discipline that education needs is the discipline of group judgment and group decision whereby students do not merely talk about problems but try to define common problems, set ideal goals, seek desirable solutions, and focus study and effort upon the question of what should be done to achieve the goals.

Mr. Keezer has given us a remarkable statement of the troubles of a college administrator when faced with the task of creating a democratic community out of a collection of individuals. This is at heart one of the most insistent problems facing the world today. It is easy for an outsider to be critical, but one wonders if a frontal attack upon the means of achieving co-operative group work might have been more pertinent than simply reasserting the values of an individualized approach. It would be unfair to imply that the frank discussion of these problems as set forth in this book has not pushed the solution a little closer to realization. Mr. Keezer has done his share and done it well.

R. FREEMAN BUTTS

Teachers College
Columbia University



THE NATURE OF THE LIBERAL ARTS by
John E. Wise. Bruce Publishing Com-
pany, Milwaukee, Wisconsin. 207 pp.,
\$3.50.

The Nature of the Liberal Arts is a doctor's dissertation in the College of Education, Fordham University.

The program for this book may be stated

thus: to understand the nature of the liberal arts one should study the writings of the leaders of thought in the periods during which they were used almost exclusively in education. The writers selected for study and their periods are:

Plato and Aristotle for the Greek (1500-338 B.C.)

Cicero and Quintilian for the Roman (750 B.C.-476 A.D.)

St. Augustine for the Christian (0-476 A.D.)

Thomas Aquinas for the Medieval (476-1453 A.D.)

Cardinal Newman for the Modern English 1800-1900 A.D.)

The author of this book regards the liberal arts as changing. Hence, their nature cannot be found in any one period. This assumption is stated thus: "A liberal education" (which is regarded as synonymous with the liberal arts) "can neither be identified with the ancient Greek ideal of a free man as contrasted to the slave, nor can it be identified with the medieval cleric; not with the renaissance courtier, nor with the nineteenth century gentleman."

The thesis of this book is in the form of a definition: "The liberal arts are those studies which are formative of man's highest powers, constitute an intermediate stage in the educative process, and, hand down with organic growth the fundamental truths by which we live." Put in less ornate language: the liberal arts develop the deep mental powers, prepare one to learn a vocation or avocation, and lead him progressively to search for significant truths to guide living.

Each of the seven men named in the five periods of world history make reference to parts or all of the three characteristics of the liberal arts:

Plato and Aristotle stress the formation of man's highest powers of intellect, character and taste. This was done by the seven liberal arts: grammar, rhetoric, dialectic, arithmetic, geometry, astronomy, and music—studied deeply by deductive analyses into their hidden truths and virtues.

Cicero and Quintilian stress the inter-

mediate stage in the educative process. They use the orator as an example of a liberally educated person with human abilities cultivated, with an informed and balanced philosophy of life mastered in preparation to any specialized pursuit.

St. Augustine stresses the fundamental human truths by which we live. Only as Christ is understood deeply intellectually, may one love him.

Thomas Aquinas was educated by means of the seven liberal arts and writes about the nature of man, and how he learns as a basis upon which to exemplify the nature of the liberal arts.

Cardinal Newman stresses the foundation of a true university to consist of all three functions named above.

There are fine scholarly analyses in this book, with rare insights into its problem. Intermingled with its lofty concepts and language, there are many uncannily practical statements regarding education. It appears that the author selected the periods and writers to say what he wished to have said. There are other writers and periods with other ideas of the nature of the liberal arts not used such as Spencer and Bode. The traditional idea of the disciplinary value of hard subject matters is accepted. That epistemology is sharply challenged today. Rousseau, Pestalozzi, and Dewey have been ignored. Perhaps this is as it should be; however, they have not yet been disproved in toto.

Doubtless, every sentence of this magnificent analysis is true. Yet, one may ask if the liberal arts of the Greeks, Romans and Medievals are pertinent today. The conditions of life have changed since then even if man himself has not. While it is intensely interesting and valuable to know, historically, the nature of the liberal arts, the ongoing world of politics, economics and scientific progress must somehow be involved in modern liberalizing arts in education.

E. J. ORTMAN

University of Oklahoma

THREE THOUSAND YEARS OF EDUCATIONAL WISDOM. Selections from the great documents by Robert Ulich. Harvard University Press, Cambridge, Massachusetts. 614 pp. \$6.50.

What do you really know about the great educational documents? Have you ever read Plato's *Republic*, Comenius' *The Great Didactic*, Rousseau's *Emile*, or Froebel's *The Education of Man*? When last did you read Emerson's timeless and provocative essay on Education? Are Quintilian, Montaigne, Locke, and Pestalozzi merely dim echoes from the almost forgotten course in the history of education? Do you really have a firsthand knowledge of the great books we all mention so reverently?

If the above questions make you feel a bit guilty, this most useful anthology should help you fill the gap in your professional background. It was written primarily as a companion piece to the author's most scholarly *History of Educational Thought*. However, the busy educators will find it a veritable reader's digest of the great educational documents—from Lao-tse and Confucius to our own Emerson. Furthermore, most of the selections are of sufficient length to give the reader a comprehensive idea of the spirit and the argument of the quoted classic. To cite a few examples: there are thirty pages from Plato's *Republic*, twenty one pages from Quintilian's *Institutes*, twenty six pages from Locke's *Thoughts*, and forty two pages from Rousseau's *Emile*. This anthology is different from the collections of fragmentary quotations that we have used in our courses in the history and philosophy of education.

The author groups his selections under the following five headings: Asia, Greek and Roman Antiquity, Ancient and Medieval Christianity, Islam, The Humanist Evolution, The New Method of Thinking, and the Development of Modern Thought. About half of the large volume is given to the last section. In it Ulich presents large selections from the writings of Comenius, Petty, Locke, Rousseau, Franklin, Jeffer-

son, Pestalozzi, Herbart, Froebel, and Emerson. Each selection is introduced by a succinct but highly illuminative summary of the writer's contribution to the development of educational thought.

Ulich freely admits in his preface that his selections are "arbitrary"; it could not have been otherwise in the absence of an accepted canon. However, few will quarrel with him over his choices. It is true, not many American educators have even heard of Sir William Petty (1632-1687). There are some who think that the *Conduct of the Understanding* represents Locke better than his *Thoughts*. The present writer was happy to find a condensation of Froebel's relatively unknown *Autobiography* containing in full Froebel's account of his experiences with Pestalozzi at Yverdun. On the other hand, he regrets the omission of James' brilliant and very influential *Talks to Teachers*, a classic which until recently was required reading in the French *écoles normales*. But all in all, Ulich selected the documents that every well-informed educator should know.

There remains the question, What value have these documents to the modern educator? Why spend time trying to understand the development of educational thought? For the past few decades both the history and the philosophy of education have been under a cloud; they have become the stepchildren in teacher-education curricula. This condition is partly a hangover from normal-school days when verbalistic and fragmentary summaries of history and philosophy were ruthlessly crammed into immature students who never knew what it was all about. The anthology should help revitalize the teaching of the two neglected subjects. And history and philosophy must come back to their proper place in teacher education, especially on the graduate level. What ails education today is not lack of operative techniques but lack of insight and understanding of the aims and purposes of education in human control and development. To quote Ulich, "We are fumbling

around in education because we know little of the future and do not bother to know enough about the past. . . . The degree of futile busy-ness constantly increases in proportion to the loss of feeling for cultural depth and continuity."

SAMUEL ANDREW KRUSÉ
Southeast Missouri State College



GENERAL LITERATURE

THE WORKS OF THE MIND by Robert B. Heywood, editor. The University of Chicago Press, 246 pp. \$4.00.

This is a volume of lectures presented at the University of Chicago in 1946 and prepared for publication by the Committee on Social Thought. Twelve distinguished workers in the arts, public affairs, and scholarship, present each his conception of his life work and his technique of accomplishment.

On reading the title of this book the reader is likely to ask himself whether there can be a rational distinction between a work of the mind and a work of the hand. Yves R. Simon's concept of work, as stated in the introductory chapter, apparently does not recognize the manual factor as the expressional counterpart of a mental activity, for he suggests that a work of the hand is but a means to an end, whereas a work of the mind is a terminal activity, pursued for its own sake. A number of the other contributors, however, identify mental and manual activity as essentials of a unitary process.

The artist, the architect, and the musician think of manual work as copying or performing the work of another, and designate creative activity exclusively as a work of the mind. The members of this group are willing to throw the cultural heritage overboard and trust to the inspiration of contemporary life. Here they are in opposition to the sculptor, the scientist, and the historian who conceive of work as the

ordering, reconstructing, and interpreting of past experience.

As may be gathered from the foregoing remarks there is considerable diversity of opinion among the contributors on fundamental concepts. There is a common understanding, however, as to the concrete data the speakers include in their lectures. Each chapter is, in a sense, a personal account of the speaker's experience in doing the work for which he won renown.

The understanding reader will find that the accounts, all written in the first person, furnish valuable insight into the personality and mental processes of the eminent workers who prepared them. A specialist in any one of the areas will be enlightened by the lecture in his special field. A reader distinguished by both breadth and depths of scholarship will derive great benefit from the book as a whole. The general reader, however, will find himself out of his depth before he has proceeded a dozen pages, and will probably be unable to make sense of any of the lectures with the possible exception of those by Herr Brüning, Chancellor Hutchins, and Senator Fulbright.

STUART G. NOBLE

Tulane University



YOUR NEWSPAPER . . . BLUEPRINT FOR A BETTER PRESS by Nine Neiman Fellows, 1945-1946. James Batal, Charlotte Fitzhenry, Arthur W. Hepner, Frank Hewlett, Frank K. Kelly, Mary Ellen Leary, Cary Robertson, Ben Yoblonky. Leon Svirsky, Editor. The Macmillan Company. 202 pp. \$2.75.

This is a clever, well-written summary of the most serious indictments of the American press and definite proposals for its improvement. The authors are experienced reporters and editors, recipients of the Nieman Fellowships, which provide able journalists with stipends equivalent to their salaries, while they spend a year at Harvard University studying, not journal-

ism, but "the background of the public issues which make their daily work," with access to the libraries, laboratories and other facilities of the university and the talents of its faculty.

Recognizing that the American press has lost much of its leadership and is no longer serving its readers adequately with the information they need to "form judgments as voters in a self-governing system," these experts in the field looking at it from the point of view of the public welfare and service to the reader, undertook to analyze the indictment against the press and to draw up a design for a model newspaper. Their method of procedure was scholarly and effective. They had regular seminar meetings and called into consultation well-known editors and publishers; also, to represent the public—the consumers' point of view—they consulted eminent critics of the press.

The major criticisms of the American press, briefly stated, are three: that it is irresponsible, seeming to have forgotten that it is a public service institution, "charged with a special duty to help make democracy work"; that it is biased in favor of property and privilege, afraid to offend advertisers and failing to give a fair break to labor unions, minority groups and the under-privileged in general; that it is too narrowly owned and controlled. These criticisms, the authors agree, are justified, with some notable exceptions. They do not hesitate to name offenders as well as exceptions. Most newspapers are dull, the news is badly written, there is need for much more and better interpretation of the news, for research staffs, for more intelligent and accurate reporting of foreign affairs and of what is going on in Washington. The Woman's Page should be reorganized and made far more significant. There is great need for evaluation of ideas and products. Newspapers could do much to raise the standard of taste in architecture, to stimulate reforms in the building industry and to assist in better planning

for our towns. The press has an obligation to work for religious and racial understanding.

With refreshing optimism the authors outline in detail how they would conduct a model newspaper. It will be of more convenient size, with larger print than the present sheet. Reporters and editors will have better salaries and greater professional security than now. It will be fun to read the new paper, with enough frivolity, sex, crime and comics to appeal to the casual reader; and for the more serious reader, well-written news told in terms of people. The paper will keep a spotlight on the members of Congress, especially those from their respective localities and state. Copious illustrations, photographs, charts, diagrams and drawings and a logical arrangement of news stories, will add to the attractiveness of the sheet.

Throughout the book the reader is led to evaluate the extraordinary power of the press. The ideal paper will be directed by a board of editors headed by an editor-in-chief with "journalistic genius, tremendous integrity and a keen social conscience." But after all, it is up to the American people themselves to solve the problems of democracy and to use the press as a force for peace and for progress.

HARRIET KNIGHT ORR

University of Wyoming



MATHEMATICS

STATISTICAL ANALYSIS by Allen L. Edwards. Rinehart and Company, Inc. 360 pp. \$3.50.

The author of *Statistical Analysis* feels that courses in statistics are often considered by students to be "dull and uninteresting," partly because instructors take for granted that under-graduate students taking their first course in statistics remember their earlier mathematical training, and partly because these students are required to spend too much time in their statistics

courses on long and involved problems which are essentially exercises in addition, subtraction, multiplication, and division. He aims to remedy these defects in the teaching of the first course in statistics.

He introduces the subject through a simple survey of the major functions of statistics and then proceeds to review, in unusually clear fashion, the simple mathematical rules and principles which most students in their first course in statistics have all-too-often partially or wholly forgotten. As indicated by the title of the text, constant use is made of these rules and principles as the course develops, the purpose being to give the student a clear understanding of the logic underlying the formulae which he is studying. In fact, far more time is spent in helping the student to gain clear statistical insight than in slaving over long problems. Most problems are deliberately kept short, and frequently more illustrative than real.

In his selection and sequence of topics, the author has been governed by his classroom experience as to what he and his students find the simplest, most interesting, and most logical approach. As a result, considerable liberty has been taken with conventional content and sequences. Measures of variability, central tendency, centiles, and standard scores are presented early and together in one chapter. Various measures of correlation are also presented earlier than usual in this course, partly because the author finds that students find it relatively easy and partly because they are already interested in and see the need for measures of relationship. Partial and multiple correlation are only touched upon very briefly. Considerably more space is given to a discussion of sampling and the various measures of the reliability of sampling than in the usual first-course text. Discussions of the reliability, validity, and scaling of tests are deliberately omitted from the text: the authors feels that such topics might best be included in courses in tests and measurements. He has selected for his appendix an

unusually convenient set of tables.

This book is specifically designed to be a teaching text. The author consistently maintains a friendly and intimate style. One cannot escape the conviction that he succeeds admirably in his purpose of making the first course in statistics meaningful and interesting to the beginning student.

FRANCIS F. SMITH

Fresno State College



PSYCHOLOGY

PSYCHOLOGY FOR NURSES by Mandel Sherman. Longmans, Green and Company, New York. 237 pp. \$2.75.

The high quality which is so characteristic of other books by Mandel Sherman is strangely missing in this one. This latest addition to the list of textbooks in psychology for nurses in training is characterized by simplicity and brevity. The simplicity of style is commendable but the brevity has been carried to such an extreme that the usefulness of the book as a text is questionable. The author attempts to cover the topics of sensation, perception, learning, memory, thinking, reasoning, work, mental efficiency, and intelligence in approximately 100 pages. This condensation of materials is probably responsible for certain misleading statements such as "if the original time necessary to learn a lesson was one hour and the time necessary to relearn it is thirty minutes, the amount retained is 50 per cent," (p. 51) a statement which overlooks the possibility that increased maturity may have brought about an increased efficiency of learning. And on page 81 we are told that "it is not possible to withhold knowledge of the amount of smoking," a statement which ignores the well-known study by Hull concerning tobacco smoking and efficiency. In addition, certain questionable statements are made dogmatically without any supporting evidence. We are told that the relearning method is the most common method of measuring memory (p. 51) and

that the elimination of all feeble-minded persons in one generation would reduce the number of mental deficient in the next generation by only 11 per cent (p. 107).

There are twelve chapters in the book, each of which is followed by from three to six questions for discussion and two or three references for further reading. An analysis of these "aids" leaves the reviewer with the impression that they were added hurriedly, for many of the questions merely call for a recitation of the facts which have been stated in the body of the text and the references list many books which are ill suited to the needs of the average nurse in training. The dearth of illustrations (there are only eight in the entire book) will also add to the work which the instructor who uses this book will have to do in order to supplement the material in the text.

WENDELL W. CRUZE

Wilson Teachers College



RELIGION

A SCIENTIST'S APPROACH TO RELIGION
by Carl Wallace Miller. The Macmillan
Company, 127 pp. \$2.00.

In this volume Dr. Miller, Professor of Physics at Brown University, attempts "to restate the essentials of Christian thinking for the benefit of those who feel the need to appraise the extent of the conflict between tradition and modern knowledge."

The author reviews the various fundamental conceptions of religion including those of God, faith in God, and love for neighbor. The apparent conflicts between science and religion are outlined in such chapters as "The Trinity," "Sin," "Determinism and Free Will," "Good and Evil," and "Eternal Life." Professor Miller has segregated many of the points of apparent conflict between religion and theology; for example, the principle of causality which is so fundamental to science is in apparent conflict with the idea of freedom of action as it applies to human beings. No individual could determine his own course of action for better or worse because that action is determined by a series of causes which precede it. To reconcile the conflict, the author reviews critically the principle of causality and calls upon the principle of indetermination. The success of the effort probably rests in the background of the reader.

The deep feeling of the author is evident in both religion and science, and his efforts to find a solution to the apparent conflict make good reading for anyone who is interested in this problem and who has an adequate theological background. That the author does not consider that he can give the final answer is evident in the title. While the volume cannot be lightly read, the style is such that the thoughtful reader is challenged to read each of the nineteen chapters without stopping.

J. S. RICHARDSON

Miami University

The books which help you most are those which make you think the most.—THEODORE PARKER.

Brief Browsings in Books

Reporting to Parents by Ruth Strang is published by the Bureau of Publications, Teachers College, Columbia University. This volume of more than a hundred pages is well worth its price, \$1.50. There is an excellent summary of present practices and a look toward the future. The thesis of the small volume is that marking and parents' understanding may be improved by co-operative action. A thoughtful chapter shows how the teacher may get the understanding of a pupil which is essential to reporting. Finally, there is a chapter on the use which the parents make of the reports. There is a carefully selected list of readings.

Edwin H. Reeder, Professor of Education at the University of Illinois, has written an excellent *Guide to Supervision in the Elementary Schools* which is issued from the Office of Publication, 358 Administration Building, Urbana, Illinois. After a short historical sketch there are chapters on current techniques of the nature of supervision, the techniques of individual supervision, techniques of group supervision, and a final chapter on the future of supervision. The author concludes that supervision ought to increase in importance, even though many school administrators now feel that other methods give superior results. Administrators should read this concise report. There are seventy-two challenging pages.

Fortune Magazine is publishing a series of articles on education and related subjects which should be of great help and assistance to institutions, especially those of higher learning. Typical is an article in the February issue, under the title "Alma Mater Asks for \$2 Billion." It is a description of the financial status of colleges and universities and of their effort to increase their financial resources. Bedeviled by ris-

ing costs, inflation, reduced gifts, enlarged enrollments and lowered income from endowments, institutions of higher learning are making a gigantic effort to enlarge their financial contributions and to strengthen their educational programs. Goals are astronomical compared with the ambitions of only a decade or two ago. Northwestern is seeking \$168,000,000; Columbia, \$100,000,000; Harvard, \$90,000,000; and Princeton, more than \$56,000,000. Top askings among colleges are Stephens, which expects to raise \$18,000,000; Oberlin, \$12,000,000; Wellesley, \$7,500,000; Smith, \$7,000,000; and Bowdoin, \$6,000,000. Top financial goals in secondary schools are \$5,000,000 at Choate; \$5,000,000 at Exeter; \$3,500,000 at Andover; \$3,000,000 at Lake Forest. An article such as this is well worth the price of a year's subscription of the magazine which is ten dollars a year. The office is at 540 North Michigan Avenue, Chicago, Illinois.

More and more magazines of national circulation enter the discussion on education. Typical is the November issue of the *Survey Graphic* which "rings the old school bell, calling citizens together to discuss" the schools and means for their improvement during these critical years. Among the contributors to this issue are George N. Shuster, I. L. Kandel, John Dale Russell, Ordway Tead, Harold R. Benjamin, Ernest O. Melby, Eduard C. Lindeman and Harry Hansen. The theme of the number is "Education for Our Time." Here there is furnished an immense amount of information for the small price of 60 cents for almost a hundred large pages. Two copies are 50 cents each and five or more, 40 cents. Education is becoming a major subject of discussion in the press.

Child Offenders is the title of a most timely book. Dr. Harriet Goldberg, of the Domestic Relations court, Juvenile Court, Toledo, Ohio, and formerly Assistant Corporation Counsel assigned to the Children's Court of New York City, is the author. The book consists in great part of case studies of boys and girls in New York City. There is ample study of the diagnosis and treatment of delinquents. The volume calls the attention of the public to the need for more sympathetic treatment of youths who have difficulty in adjusting to normal society. An interesting suggestion is that the elementary school should do much more in vocational instruction than it now does. There is an excellent discussion of truancy. Grune and Stratton are the publishers. The book of 215 pages sells for \$1.

Psychology of Teaching by Asahel Woodruff is a second edition of a volume first published in 1946. In 268 pages the author summarizes the phases of educational psychology which are most needed. The five main divisions of the volume deal with the nature of human behavior, the nature and varieties of learning, factors which modify learning, adjustment and maladjustment, and evaluation and counseling. The book is written in simple terms and in brief form that the beginning teacher may have a definite, and not a verbose, guide. It is published by Longmans, Green and Company, at \$3.00.

The Selected Writings of Benjamin Rush, published by The Philosophical Library, was edited by Dagobert D. Runes. The volume of 415 pages sells for \$5.00. As a spiritual father of the American Revolution, a great physician and naturalist, and a liberal champion of social and political freedom, Rush gave to Thomas Paine the phrase "Common Sense" as the subject of his significant pamphlet which heralded in the war for freedom. There are included selections which refer to good government, education, natural and medical sciences, and a final section on general matters. In the

last are included essays on exercise, manners, old age, charity, and the use of alcoholic liquors. Rush championed reform legislation such as the abolition of slavery, appealed for better treatment of criminals, abolition of the death penalty, and work on behalf of the mentally deranged.

Halfway to Heaven, A Guatemala Holiday takes the reader on an eventful and stimulating journey to a land of tropical splendor. Settled down in his favorite easy chair the reader can take a flight in fancy as he soars by airplane to settle down through the clouds into a country at the same time ancient and modern. The book is a description, but it is also a personal narrative. Its style is conversational and narrative rather than geographic and factual, although there is much of fact and detailed information to be gleaned from these pages. The reading is highly entertaining. Chapter headings explain the book's lure. They include "Blue Baths," "And Some Bananas," "Lend Me Your Heart," "Gold Idols and Mercury," "White Moths in the Night," "Meeting with Mañana," and "Pudding of the Country." Jean Hersey, the author of this travel and descriptive story, has traveled extensively (three times to Guatemala), and here writes forcefully and humorously as well as exactly. The 252 pages furnish a series of reading explorations. The price is \$3.75. Prentice-Hall, Inc., publishes the volume.

Psychological Testing by James L. Mursell (Longmans, Green and Company), 438 pp., \$4.00, brings up to date the history, basic theories of measurement, and practical applications. It supplements the earlier work of Pintner, Stoddard, Boynton, and others. It lists and comments on approximately 200 typical tests of intelligence, aptitude and personality. The purpose of the author "is to present a comprehensive and balanced account of the testing movement in psychology, taking into consideration its past development, its present status, and its future prospects." (Preface). It includes a relatively com-

plete survey and is critical in its interpretations.

Plato's Theory of Education, by R. C. Lodge of the University of Manitoba, is a refreshing book. It is scholarly in that the book is documented exhaustively. It is interpretive, the chapters being arranged for comparison with modern philosophies. It is practical, in that continually the author shows parallels with the views of modern philosophers such as James and Dewey. A number of misconceptions of Plato's views are examined and shown to be fallacious. This is an important contribution to educational theory. Teachers of philosophy and history of education will want to read it, as will leaders of thought in other areas. It is published in *The International Library of Psychology, Philosophy and Scientific Method* by Harcourt, Brace and Company. Even at \$5.00 there is good value in its more than 300 pages.

Youth in Despair is a study of youthful delinquency by the Director of Research on Social Deviations, Columbia University. Ralph S. Banay, the author, is an eminent psychiatrist. Nowhere is there a better summing up of the facts of the present situa-

tion and the solutions which are indicated. Dr. Banay does not jump to easy conclusions about the causes of delinquency, but thinks that they are many. Social workers and teachers are indebted to him in an unusual way for his timely and significant treatment of the subject. He has had a wealth of experience in the psychiatric field, first as Director of the Boston State Hospital, then as Director of Sing Sing Psychiatric Clinic, and Director of Yale Plan Clinics, Yale University. There are 234 pages. The publisher is Coward-McCann, Inc., and the price \$3.00.

On the Resolution of Science and Faith is a fundamental discussion which makes the attempt to reconcile science and faith in the logician and philosopher. It is a difficult book, because its subject is an interpretation of the universe itself. The author brings into his purview the religious, philosophic, and scientific tradition as shown in the foremost exponents of these disciplines. The volume is published by the Island Press and sells for \$3.50. In 300 pages the author, after an examination of the wisdom of the great thinkers, finds a bond between science and religion.

A parent gives life, but as parent gives no more. A murderer takes life, but his deed stops there; a teacher affects eternity; he can never tell where his influence stops.—HENRY ADAMS.

Behind the By-Lines

(Continued from page 388)

Dr. Christofferson teaches in the field of mathematics. He is the counselor of Nu chapter. He is again in Europe serving the Government as this is written.

The Public School and Sectarian Religion by Agnes E. Meyer is of peculiar interest now in view of the debates of this subject and the recent decision of the Supreme Court in the Illinois case. This address given before the Texas State Teachers Association early in this school year has been the subject of much interest and comment. Mrs. Meyer is a reporter on social problems on *The Washington Post*, is a trustee of Barnard College, and is a member of The President's Commission on Higher Education.

The World Is a Child was written by Sarah N. Cleghorn, whose volume, "The Seamless Robe," was recently reviewed in our columns. She has poems in many magazines and anthologies. Since the First World War her endeavors have been chiefly for peace, improved race relations, the care of the underprivileged, and humanizing of prisons. Of this article she writes: "I wrote it with *very much earnestness*, and never tried to making anything more livingly sincere."

A somewhat unusual idea is presented by James J. Jelinek in his *The Role of Experience in the Study of the Literature of Ideas*. He is an instructor in the Department of Humanities and Social Studies of the School of Mines and Metallurgy of The University of Missouri.

Helen A. Whiting, of the School of Education of Atlanta University, presents *What Democracy Means to Me*. It is an informal discussion by pupils and teachers of two Negro schools in Georgia.

Enrichment of Life As a Goal has as its author Harold S. Tuttle, Director of Leadership Training, Lewis and Clark College, Portland, Oregon. Dr. Tuttle will be recognized as a contributor to former issues.

The Americanization of a Polyglot Population is the subject of an interesting teaching experience related by Elmer J. Anderson, of the Board of Health, Territory of Hawaii, Honolulu. It is particularly enlightening at a time when Hawaii is aspiring to statehood.

But Why Is Education That Way? is the query of Marshall E. Jones. Dr. Jones is a member of the faculty of the University of Wyoming. He is disturbed by the criticisms of teachers and teaching, and gives remedies.

On a similar theme is the article, *The Answer*, by Jessie Lee Bailey, teacher of Arts in the Morgantown Junior High School (Morgantown, West Virginia). She is a member of Alpha Upsilon Chapter of Kappa Delta Pi at West Virginia University.

The seven poems which are published in this number have been written by Hazel Snell Schreiber, a member of the California Writers Club, whose poem is *Half Way*; Gertrude A. Casad, of San Jose, California, who wrote, *Spring Perpetual*; Martha Fiss-hippel, a teacher in the primary grades of the Cincinnati, Ohio, Schools and a member of Zeta Chapter, the author of *Evening Light*; Elizabeth Howe Harris, who wrote *Let Not Life Rob You*; Clara M. Saunders, of Gamma Chi Chapter of Kappa Delta Pi at the State Teachers College, Worcester, Massachusetts, who sent us *Morning*; S. Estelle Greathead, of San Jose, California, who has contributed frequently to the EDUCATIONAL FORUM, the author of *I Am America*, a poem which breathes genuine patriotism; and Mildred Ver Soy Harris, of Verona, New Jersey, whose poem, *Ghosts*, is presented.

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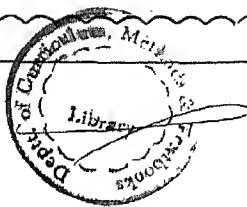
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The
**EDUCATIONAL
FORUM**



May, 1948

NUMBER 4



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PART 2

A FRIENDLY GREETING AND A CALL TO SERVICE

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PRESIDENT

William McKinley Robinson

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BIENNIAL CONVOCATION

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ELECTION OF THE EXECUTIVE COUNCIL

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THE HONOR KEY

REPORT OF THE COMMITTEE ON RESOLUTIONS

CHAPTER PROGRAMS

THE CHAPTERS REPORT

Published by KAPPA DELTA PI, an Honor Society in Education



The Educational Forum



THE EDUCATIONAL FORUM is priced to members of Kappa Delta Pi at \$1.50; to non-members at \$2.00 a year. Single copies are 75¢ each. Remittance should be made to the Recorder-Treasurer, Heidelberg College, Tiffin, Ohio.

VOLUME XII

May, 1948

NUMBER 4, PART 2

Entered as second class matter at the post office at Menasha, Wisconsin, under the Act of March, 1879. Acceptance for mailing at a special rate of postage provided for in the act of February 28, 1925, paragraph 4, section 412, P. L. & R.

THE EDUCATIONAL FORUM

VOLUME XII

MAY



NUMBER 4

1948

Sixteenth Convocation, Atlantic City, New Jersey—February 24-26, 1948

A Friendly Greeting and a Call to Service

RETIRING EXECUTIVE PRESIDENT THOMAS C. MCCrackEN

THE By-Laws require that the Executive President "prepare an address to be delivered at the Convocation." (Art. II, Sec. 7.) I gladly extend greetings to you this morning as you enter upon the discussions of the Convocation. You have gathered from Maine to California, from Florida and Texas to New York and Minnesota, from Arizona and Alabama to Michigan and Oregon. The men are here in larger numbers than in recent convocations because most of our boys are back from the armed forces and active again in their college work. We rejoice in their return. My greeting is none the less cordial, however, to the "co-eds." Some of you have heard me tell about the sign which I saw some years ago in the window of the jewelry store in Tallahassee, Florida. "For sale, watches, for ladies, of exquisite design and delicacy of movement." The Convocations of Kappa Delta Pi are noteworthy for the fine quality of the young men and women who participate in their deliberation. They have been characterized by a fine spirit of wholesomeness and goodwill; by a

genuine respect for judgments and opinions which may be expressed; and by a friendliness which draws into your list of permanent friends some whom you would never have known had it not been for the Convocation.

Ten years ago this week the Twelfth Convocation was held in this room. 115 chapters, including 113 institutional and two alumni chapters, had been installed at that time. Now 158 chapters, including 154 institutional and four alumni chapters have been installed, a gain of 43 chapters in ten years. Of the 158 chapters, chapters have been withdrawn from four, leaving 154 from which delegates here assembled have come. These delegates with the members of the Executive Council will constitute the Convocation unless illness or some unforeseen event at the last moment prevents some one from coming. Two years ago at the banquet in Milwaukee, President Emeritus, Edward Elliott of Purdue, one of our Laureate chapter members, sat at my left. He turned to me and asked, "How do you get such a fine representation from the

chapters at the Convocation and the banquet?" I explained the provisions of our By-Laws which enable us to pay a large part of the delegates' expenses, and he exclaimed, "Marvelous, simply marvelous! I never heard of such a fine plan. That means strength and unity in the Society. You are to be congratulated." The Society which can have 152 delegates present out of a possible 154 is to be congratulated on the strength and unity of its organization.

The Convocation is the official governing body of the Society. The Executive Council carries out the policies adopted by the Convocation and directs the activities of the Society during the years between Convocations. It is, therefore, the responsibility of you, the delegates in this Convocation, to transact the business necessary to the welfare of the Society for the next biennium.

For many years your Executive Council has urged financial strength and professional service in education as being fundamental in the management of the Society. We still believe that these elements of administration and service are necessary. No one wants to belong to an organization that must struggle to meet its financial obligations. Every one wants to be affiliated with the organization which can carry on a worthy program and be able financially to do so. You are justly proud of the Kappa Delta Pi Lecture Series, the Research Series, *The Educational Forum* and the Supplement. You are pleased that John Dewey's *Experience and Education* has been translated into French and published in Paris, in the hope that education in France may profit through the philosophy of Dr. Dewey. Yes, the book is on sale today in France. You rejoice that 200 subscriptions to *The Educational Forum* have been sent into countries devastated and impoverished by World War II, subscriptions not to impersonal offices but to individuals whose

names have been furnished directly by you from your chapters or by members of the Laureate Chapter and interested friends. When a report is presented to the Convocation by the Executive Council recommending a memorial to Dr. Bagley, to be known as the "Kappa Delta Pi William Chandler Bagley Teacher Exchange," you will appreciate the educational value of the project and in my opinion, will be proud to make funds available for the memorial. It should provide a service which will grow and expand as it helps to put into action some of the principles of Kappa Delta Pi. Dr. Bagley would heartily approve of such a plan for the encouragement of the classroom teacher. If Kappa Delta Pi is to be an active agent nationally for the encouragement of our educational ideals, it must maintain adequate financial resources and reserves. At present as a business enterprise it is being operated on a budget of approximately \$65,000 to \$70,000 a biennium. This budget cannot be reduced and might have to be increased if the projects of the Society become more numerous and/or more expensive. (Please keep in mind that your Executive Council has been very "Scotch" or the treasury would not have the favorable balance that it has today.)

I have been discussing financial strength and professional growth from the point of view of the Executive Council and the Society as a national organization. Let me turn briefly to the local chapters and their management. The same principles of financial strength and professional growth are just as necessary in the management of the local chapters as in the Executive Council's management of the Society as a whole. Some chapters have been unhappy because their treasuries were so often empty. In most cases the chapter has failed to plan definitely to have adequate funds. Experience of chapters indicates that if a chapter initiation fee of approximately \$5 is col-

lected from every initiate and local annual dues of \$1.50 from every active member, funds will be adequate. If an occasional student is unable to pay the initiation fee, have some arrangement whereby the chapter can advance the money and collect it at a later date. I know of no chapter that has lost any money when assistance has been given in a business-like and usually confidential manner. When a chapter has adequate monies, it is able to engage more freely in activities of educational value. Better opportunities will exist for the personal and professional development and growth of the members of the chapter.

If I were to give a slogan to this Convocation, it would be expressed about as follows: *to the Convocation, "Keep the Society financially strong looking toward greater service in professional education; to the Chapters, Keep the chapter financially strong to enable it to develop its own members for more efficient service."* Let all members of Kappa Delta Pi follow the oft repeated advice of our beloved Dr. Bagley, "Pull your own weight, do not be a drag on Society."

As Executive President, I congratulate chapter counselors and officers who have done much to promote the ideals of Kappa Delta Pi during the biennium which is just closing. I wish also to express my appreciation of the thoughtful and conscientious service which the other members of the Executive Council have given with diligence during the past biennium. Tribute was paid in the January 1947 number of *The Educational Forum* to our beloved Dr. Bagley who died on July 1, 1946. He was the leading spirit in the never-to-be-forgotten Convocation of 1946 at Milwaukee. This was his last appearance in the official meetings of the Society which he loved so much. The Executive Council elected Edward S. Evenden to succeed Dr. Bagley as Laureate Counselor. He has al-

ready proven his inestimable value as a member of the Council. To Dr. Vickery, Dr. Wright, and Dr. Robinson you owe words of appreciation for the large amount of time and serious devotion which they have given in service to the Society. They exemplify in an unusual degree the ideals of service and toll in the performance of their duties as Executive Officers.

To Dr. Williams as Recorder-Treasurer and also as Editor of the Publications of the Society is due much praise for his untiring and aggressive pursuit of high standards in business management and editorial policies. The Society's records are in excellent condition and *The Educational Forum* has won high praise from many readers in the United States and abroad.

As I close may I express my personal appreciation and that of the members of the Executive Council, the Recorder-Treasurer, and the Editor, for the fine cooperation which you and the chapters which you represent have given during the past two years. Every contact which I have been privileged to make with members of chapters has revealed to me a fineness and friendliness of spirit which is seldom found in so large a degree in any organization. These contacts have been marked by human understandings and a cordial wholesomeness that bring satisfaction to the soul as one goes forth to give service. All these are indicative of the spirit of Kappa Delta Pi—a spirit which strives for the better and finer things in the teaching profession, a calling in which the truly professional and the really human are so much needed.

You are to be congratulated this morning for your appreciation of the spirit and meaning of Kappa Delta Pi. I bespeak for all of us very pleasant and helpful associations during these days of the Sixteenth Biennial Convocation. May you carry away with you a much better understanding of your Society as a working organization. May you

remember for many years to come the happy and helpful associations of these days during which you have been a part of the active administration of Kappa Delta Pi.

REGRETS AND BEST WISHES

Since writing my words of greeting, my doctor has concluded that I am not able to go to Atlantic City for the Convocation. My disappointment is greater than one can imagine. It will be the first official meeting of the Executive Council, banquet, or Convocation that I have missed in my twenty-four years of service as Executive President.

I hope that the Convocation may be one of the best we have ever had. May it mean much to every delegate and visitor. You will enjoy the very human, sincere, and truly great Frank Pierrepont Graves; you will gain inspiration from art as represented

in the poetry of one of the masterful poets of the present day, Wilson MacDonald; you will glimpse in the lecture of Howard Wilson some of the efforts which are being made to increase the educational level of human beings; and, last but not least, you will be an integral part of the policy making body of Kappa Delta Pi and will give careful and thoughtful consideration to the work of your Society in order that through its efforts nationally and through its local chapters the cause of education may be advanced and exalted for the good of all humanity. May you in your service as members of Kappa Delta Pi be like the master weaver of whom Matthew Blair wrote, "May you weave with song. May your skill be such that the fabric you make be as exquisite as moonlight, but as certain in effect as the thunderbolt."

Dr. McCracken Made President Emeritus

The following action was adopted by unanimous vote of the delegates to the Convocation:

"WHEREAS, Dr. Thomas C. McCracken has served as Executive President of Kappa Delta Pi with highest devotion and distinction for twenty-four years, and

WHEREAS, He has earned a well-deserved respite from the arduous duties of the office of Executive President, and

WHEREAS, He does not desire to under-

take the duties of Executive Counselor, which office he would automatically fill as provided by the By-Laws if he were available; therefore

Be It Resolved: That Dr. Thomas C. McCracken be elected President Emeritus of Kappa Delta Pi with advisory relationship to the Executive Council with the understanding that expenses incidental to his attending meetings of the Executive Council be borne by the Society."

Greeting from the Newly Elected Executive President

WILLIAM MCKINLEY ROBINSON

ONE HUNDRED SIXTY chapters, more than sixty-eight thousand members, thirty-seven years of existence, an honor society in education. The significance of Kappa Delta Pi lies not within itself but within its contribution to the profession of teaching, a profession dealing with human values and dealing with them joyously for the most part. William Lyon Phelps, a member of the Laureate Chapter wrote "teaching is not merely a life-work, a profession, an occupation, a struggle; it is a passion. I love to teach!"

After a long life of teaching and having been the son of a teacher, Bliss Perry chose to name his very readable autobiography "And Gladly Teach," taken from Chaucer's "And gladly wolde he lerne, and gladly teche." In recent years so much has been said and written about the handicaps that most of the public and some within the profession have come to have a "pity the poor teacher" attitude. The handicaps are real. Something must and can be done about them, and in fact has been about some. Within my experience there has been a marked change in the acceptances of teaching as a stepping stone or as a last resort.

The present shortage of teachers has brought to focus public appreciation of the personal and professional qualifications de-



WILLIAM MCKINLEY ROBINSON

sired, and it has also called to the attention of more young people the significance and satisfactions of the profession. Today's members of Kappa Delta Pi, chosen because of the promise of leadership, build upon these gains. As but one of the tools at our command is our Society, a tool sharpened by 37 years of carefully nurtured and continued growth and influence.

More than twenty members of Epsilon Chi chapter, State Teachers College, Cortland, New York, attended one or more sessions of the Convocation and the dinner at The Traymore. Dr. Minnie Pearl Carr is the enthusiastic and effective counselor.

Digest of the Minutes of the Sixteenth Biennial Convocation

THE Sixteenth Biennial Convocation was held in the Hotel Madison, Atlantic City, New Jersey, at 10:00 A.M. February 24, 1948, with Executive First Vice President Katherine Vickery in the chair. Due to illness Executive President McCracken was unable to attend the sessions which he had so carefully arranged. His "Friendly Greeting and Call to Service" was read to the Convocation by Dr. Frank L. Wright, Executive Second Vice President, who had visited Dr. McCracken at his home at Athens as he was en route to Atlantic City. The address is printed elsewhere in this issue.

The Laureate Counselor read the "In Memoriam" report after a roll call by the Recorder-Treasurer showed that all members of the Executive Council with the exception of Dr. McCracken, and 150 delegates were present. Tributes were read regarding the contributions to education which were made by Patty Smith Hill, William Chandler Bagley, Charles Hubbard Judd, Herman Harrel Horne, Mary Emma Woolley, and Paul Monroe. After the Convocation was closed it was learned that Helen Bradford Thompson Woolley, who was living in retirement, had also passed away, seven being deceased during the biennium.

The chairman then read the requirements for the honor key, as they had been adopted by The Executive Council at their previous meeting.

President McCracken had appointed the committees of the Convocation as follows:

1. By-laws

Miss Mabel Glover, Jacksonville,
Florida

Mr. William J. Councill, Williamsburg, Virginia

Miss Mary Minerva, Brockton,
Massachusetts

Miss Patricia Adams, Corvallis,
Oregon

Dr. William McKinley Robinson,
Kalamazoo, Michigan

2. Resolutions

Dr. B. A. Cartwright, Norman,
Oklahoma

Miss Arlene Schlagal, Cedar Falls,
Iowa

Miss Ivernia Tyson, Flagstaff,
Arizona

Mr. L. H. Strunk, Cape Girardeau,
Missouri

Dr. Emma Curtis, Jersey City,
New Jersey

Mr. Richard Leland, San Francisco,
California

Dr. Obed Williamson, Cheney,
Washington

3. Nominations

Dr. John Lazenby, Milwaukee,
Wisconsin

Dr. Anna Halberg, Washington,
D.C.

Miss Jessie Mae Halsted, Laramie,
Wyoming

Dr. T. S. Montgomery, Huntsville,
Texas

Dr. Mary Wilson, Natchitoches,
Louisiana

4. Auditing

Dr. Nell Maupin, Bloomsburg,
Pennsylvania

Mr. Dell C. Kjer, Nashville, Tennessee

Miss Phyllis Hanson, Duluth,
Minnesota

Mrs. Joanna Sledard, Terre Haute,
Indiana

- Mr. George R. Harrison, Emporia, Kansas
5. Ritual (for alumni chapters)
- Miss Josephine Shively, Omaha, Nebraska
- Miss Mabel Johnson, Fort Worth, Texas
- Mr. Harold E. Wigren, Houston, Texas
6. Appropriations and Budget
- Mr. Everett L. Walters, La Crosse, Wisconsin
- Miss Lillian McGuire, Gainesville, Florida
- Mr. Donald W. Marshall, Macomb, Illinois
- Miss Joyce Cooper, New York, New York
- Dr. Kenneth F. Perry, Greeley, Colorado

During the remainder of the morning session the members of the Convocation were divided into five groups to review suggestions for later discussion of chapter or national problems and to propose amendments to the By-laws.

The luncheon at the Madison Hotel also was attended by about two hundred persons. Dr. Robinson, Executive Counselor, presided. Music was in charge of Mr. Nolan John Sahuc, delegate of Delta Iota chapter, Southwestern Louisiana Institute, Lafayette, Indiana.

Following the luncheon reports of the Executive Officers of the Society were heard.

The First Vice President, Dr. Vickery, stated that since the Convocation held in Milwaukee in 1946, nine institutional and one alumni chapter have been granted charters. Petitions from nine other groups have been deferred. Two petitioning groups are preparing charters. Inquiries from twenty-four institutions have been received during the last two years.

The Second Vice President, Dr. Frank

L. Wright, summarized the reports which were received from the chapters, stressing the program subjects and plans. He indicated that typical theses were foreign education, international problems, community affairs, and recruitment of teachers. He also described other chapter activities. He gave considerable time to an explanation of the proposed teacher exchange for members of Kappa Delta Pi with other teachers within the limits of the United States.

Dr. William McKinley Robinson, the Executive Counselor, gave a comprehensive and detailed report on the eleven regional conferences which were held in the Spring of 1947, at which 616 persons were present from 91 chapters, in addition to those who attended evening meetings. In evaluating the benefits derived from them the attendants stressed the significance of the national honor society, the importance of the local chapter in maintaining high standards, the opportunity to meet others interested in the profession, renewed enthusiasm in coping with problems, and in sensing the atmosphere of another campus. The chapters have received a letter from Dr. Robinson with comments on program, time and place of meeting, financing, and regional planning. Recommendation was made that regional directors be appointed in areas covering the country so that a more permanent plan for regional conferences may be devised.

The Laureate Counselor, Dr. E. S. Evenden, presented a mimeographed report "In Memoriam" of those deceased during the last two years, at the opening of the session. He now made his report on the specific duties of his office. He suggested that an alternate plan of research be adopted, i.e. that instead of giving an award on a topic announced by Kappa Delta Pi an annual award be given to the person publishing the best educational research during the preceding year, the contest being

open to all whether members of Kappa Delta Pi, or not. He also reported a careful investigation which he had made of research topics, should the Convocation wish to proceed on its former plan.

The Recorder-Treasurer, Dr. E. I. F. Williams, reported that the Society exhibits a good growth bringing the total number of initiates since the organization of the Society to 67,549. *The Educational Forum* now has printings of more than 10,000 per issue. During the two-year period ending January 31, 1948 there were sold 4,600 volumes in the Lecture Series, the total distribution in this Series to date being 38,372.

The attention of the Society was called to the fact that all costs are increasing. The accounts of the Society for the biennium just closed were audited by Ernst and Ernst, Certified Public Accountants. The financial condition of the Society was shown as indicated in the table in the next column (abbreviated from report given delegates).

In his report as Editor of *The Educational Forum*, Dr. Williams spoke of an analysis of the sources of book reviews and articles showing that nearly all of the states and a number of foreign countries were represented. More than 10,000 copies of articles were reprinted, and many requests were granted to use articles, or parts thereof, as reprints and as parts of books.

He stated that, despite the increasing prices, the balance in *The Educational Forum* Fund was satisfactory. However, he indicated by an analysis of the subscription prices of seventeen other magazines of similar character, that the cost of *The Educational Forum* per hundred pages is only about a third of the average cost of these.

During the biennium there were two additional printings of Dewey: *Experience and Education in the Lecture Series* and an additional printing of Counts: *Education and the Promise of America*. The Editor also stated

FINANCIAL STATEMENT OF THE RECORDER-TREASURER

Summary of Assets

Cash on hand January 31, 1948

General Fund	\$20,352.49*
The Educational Forum Fund	11,861.98
Convocation Delegate Fund	20,743.43
Petty Cash	4.55

Total Cash on hand\$12,257.47

Securities Owned January 31, 1948

Description	Par Value	Cost
Canadian National		
Railway Bonds	\$ 10,000.00	\$ 10,457.50
United States Savings		
Bonds Series C	7,500.00	7,500.00
United States Savings		
Bonds Series D	6,000.00	6,000.00
United States Savings		
Bonds Series G	84,500.00	84,500.00
Total Securities	\$108,000.00	\$108,457.50
Total Cash on Hand		12,257.47

Total Assets\$120,636.97

Gain in Assets (Securities and Cash), February 1, 1946 to January 31, 1948:

Total Assets, January 31, 1948..	\$120,636.97
Total Assets, January 31, 1948..	106,157.70

Gain in Assets\$ 14,479.27

* Denotes red figures.

that a contract had been entered into with a French firm, Bourrellier & Cie., to issue a translation of Dewey's lecture, and that negotiations were in progress looking to issuing an Italian edition.

Dr. Frank Pierrepont Graves had been invited to give the Laureate address before the Convocation. Because of illness he was unable to come. Dr. George S. Counts generously consented to act as a "pinch-hitter" and gave the Convocation his interpretation of the Soviet foreign policy. It was a masterful address which made a profound impression on the delegates.

A Fellowship hour was enjoyed by the delegates immediately following adjourn-

ment, after which the delegates were free to enjoy the Boardwalk for the remainder of the day and evening. After dinner there was a counselors' hour at which there were discussions of the counselor's part in the chapters' activities and of some of the problems of the Society.

On Wednesday morning, after a preliminary report by the Committee on Revision of By-laws, there was a round table on chapter activities, Dr. Frank L. Wright, presiding. The groups reported on problems and policies relative to the selection of candidates for Kappa Delta Pi, program planning, ritual and initiation ceremonies, making Kappa Delta Pi significant in the college community, coordinating the work of the chapters with the General Office of the Society, and alumni chapters.

The second luncheon at the Madison Hotel was attended by almost two hundred guests. They were delightfully addressed by Wilson MacDonald, famed poet from Toronto, Canada. Mrs. MacDonald was a guest. Mr. MacDonald chose as his subject, "Some Philosophies Expressed in Poetry." His lecture was illustrated with his own poetry, some stately and majestic, other in a lighter mood. It was a stimulating as well as an entertaining hour.

The Wednesday afternoon session was given over to discussing budgetary matters and to the report of the Committee on the Revision of By-Laws. Later there was further discussion of Kappa Delta Pi problems. New By-laws were passed providing for a counselor for alumni chapters; giving the Editor authority to contract for articles for the March and May issues of *The Educational Forum* for the period immediately after his term of office expires; giving the Executive Council authority to select a lecturer for the year immediately following the expiration of their terms of office; and clarifying some ambiguities in the By-laws.

Mr. Stanforth, representing C.I.E.R., was heard by the Convocation. He explained the work being done to aid war-devastated countries through the organization he represents. Various delegates expressed their desire to be helpful. The Convocation authorized The Executive Council to co-operate in every way possible with the program.

The final report on a teacher exchange in honor of Dr. Bagley was made, and was adopted by the Convocation. The conditions are given elsewhere in this issue. A ritual for the initiation of members into alumni chapters was adopted.

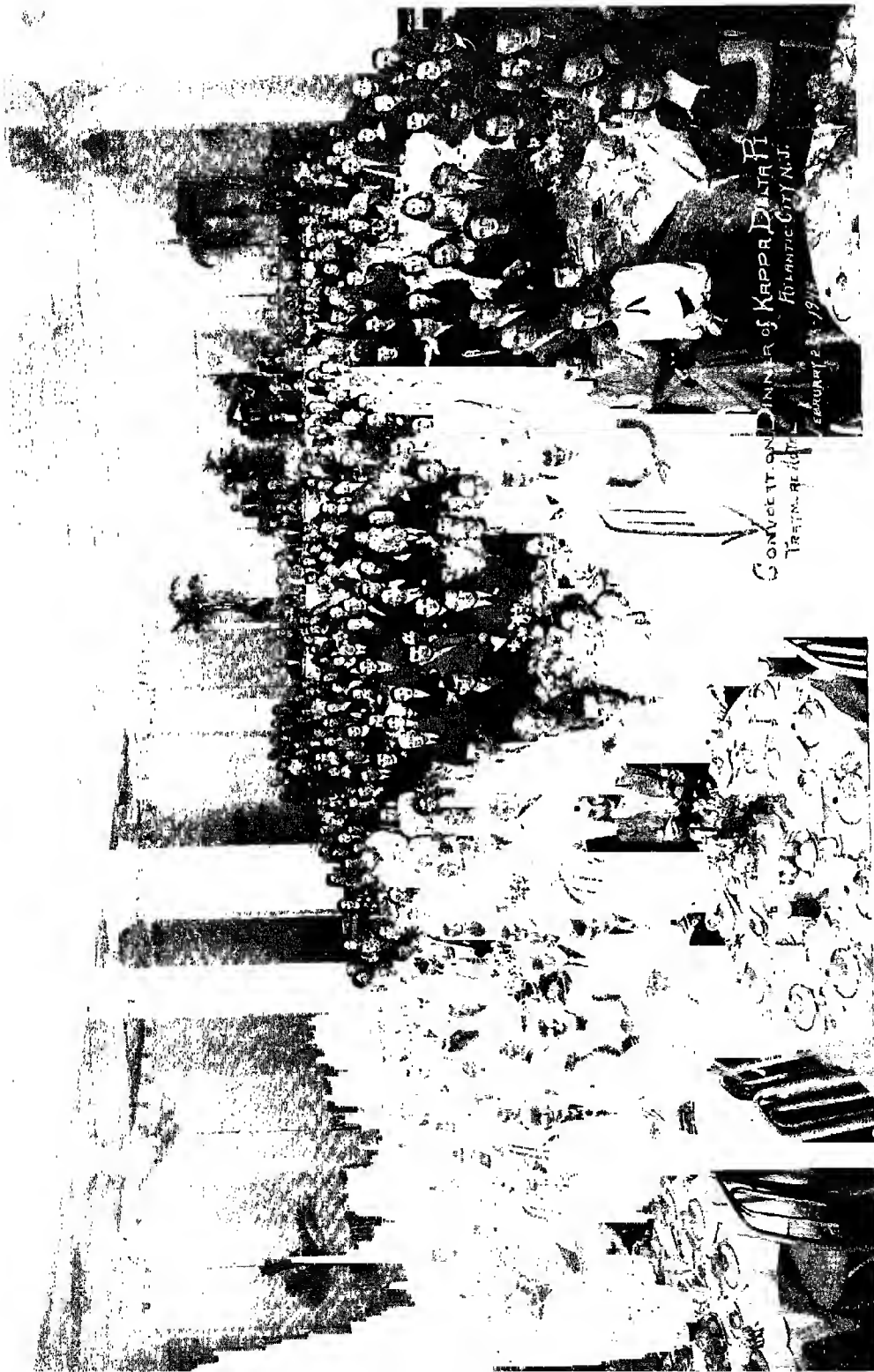
There was discussion of student representation on The Executive Council. It was pointed out that it would be necessary to amend the Articles of Incorporation of the Society were this to be done. Other alternative plans for student participation were suggested. The Convocation expressed the wish to have the matter considered at the meeting of the Convocation in 1950.

The special committee which considered the matter of pledging reported. It was voted not to carry the matter further.

There was much discussion regarding a proposed change in initiation fees and memberships, in view of the financial statements presented by the Recorder-Treasurer. After much discussion and a trial ballot which showed a majority of those present favored a raise in fees, it was decided that, because of the absence of a number of delegates who had to catch early trains, a vote on an amendment be taken by mail as authorized by the By-laws.

At the final luncheon the counselors were guests at the speakers' table. The final address was given by Dr. E. I. F. Williams, on the theme, "How May Counselors Be of Most Use to Their Chapters?"

The Convocation adjourned by singing "Auld Lang Syne."



KAPPA DELTA PI CONVOCATION DINNER, HOTEL TRAYMORE, ATLANTIC CITY, FEBRUARY 25, 1948

The Convocation Dinner

THERE was much opportunity for delegates to become acquainted with each other. First, there was the beautifully appointed tea, or Fellowship Hour, arranged by Dr. Vickery and her assistants at which 175 were served. Each of the three luncheons at the Madison Hotel afforded delegates the chance to learn to know those from other portions of the country. All were delightful periods giving an opportunity for a "seventh-inning stretch" between the rather strenuous sessions.

But the event which climaxed the social portion of the program was the exquisitely appointed banquet served on Wednesday evening in the American Room of the Hotel Traymore. Beautiful with flowers, with chaste white menu and program cards tied with cords in the colors of the Society (these the gift of Burr, Patterson and Auld Company), with 267 guests at the tables, it was an event which those who were privileged to attend will not soon forget.

At the speakers' table, besides the members of the Executive Council and their wives, were Dr. P. A. Knowlton, of The Macmillan Company, publishers of the Lecture Series, and Mrs. Knowlton; Dr. Henry H. Holmes, of Harvard University, and Mrs. Holmes; Mr. and Mrs. Wilson MacDonald; and the lecturer, Howard E. Wilson, and Mrs. Wilson. Other guests were Miss Aurelia Haberkost, of The Macmillan Company, the Recorder-Treasurer and Editor of the Society, Madame E. Hatinguais, of the Centre International Pédagogique of Sevres, and Madame Mathilde Perreux, of the Paris Office of the Carnegie Endowment for International Peace.

Dinner music was by the Traymore Salon Orchestra.

Dr. Vickery presided graciously. She again introduced Mr. Wilson MacDonald.

He recited poetical selections different from those at the day's luncheon, though his subject was the same, "Some Philosophies Expressed in Poetry." He was well received. The annual address was delivered by Howard E. Wilson, of the Carnegie Endowment for the Advancement of Peace of which he is Associate Director of the Division of Intercourse and Education. Taking as his subject "The United States National Commission for Unesco" he showed how the Commission representing our government co-operated with the larger organization Unesco. In his address he gave a clear exposition of the spirit which animates this newly-formed agency for peace and gave a detailed, yet comprehensive, statement of the composition, purposes and aspirations of Unesco as well as the difficulties which are involved in effecting its program.

It was at once informative and inspirational. Dr. Wilson has been in a peculiarly strategic position to have command of his subject. During 1946 he was Deputy Executive Secretary of the Preparatory Commission of Unesco; in the summer of 1947 he conducted a six weeks' seminar at Sevres, France, for the Commission, at which the official representatives of thirty-one countries were present; last fall he was a member of the United States Delegation to the Second General Conference in Unesco, held in Mexico City. He is Associate Director of the Division of Intercourse and Education of the Carnegie Endowment for International Peace. The address was received with enthusiasm. It will be published as the twentieth volume in the Kappa Delta Pi Lecture Series. It has already gone to the printers.

Announcement was made of the acceptances of the newly-elected members of the Laureate Chapter.

Election of the Executive Council for Biennium 1948-1950

THE choice of the Convocation for members of The Executive Council for the biennium, 1948-50, was as follows: Executive President, William McKinley Robinson, of Western Michigan College of Education, Kalamazoo, Michigan; First

retiring Executive President, Thomas C. McCracken, Dean Emeritus of the College of Education, Ohio University, the Convocation elected him President Emeritus of Kappa Delta Pi and Advisor to The Executive Council, with expenses for attendance of meetings of The Council to be paid by the Society.

Drs. Vickery and Wright were re-elected to the offices which they have held. Dr. Robinson, who was formerly Executive Counselor, was elected Executive President. Drs. Kelley and Perry are new to the Council, but have been long associated actively with the Society's work. Dr. Kelly was student president of the Education Club at the University of Illinois which grew into Kappa Delta Pi, and with Dr. Bagley has been considered a co-founder



KENNETH F. PERRY

Vice-President, Katherine M. Vickery, Alabama College, Montevallo, Alabama; Second Vice-President, Frank L. Wright, Washington University, St. Louis, Missouri; Executive Counselor, Kenneth F. Perry, Colorado State College of Education, Greeley, Colorado; Laureate Counselor, Truman Lee Kelley, Graduate School of Education, Harvard University, Cambridge, Massachusetts.

Recognizing twenty-four years of devoted and inspiring leadership given by the



TRUMAN LEE KELLEY

of the Society. He has for many years been a member of the Editorial Board of *The Educational Forum*. Dr. Perry has been the counselor of Theta chapter, and an active participant in regional conferences and Convocations.

Dr. Perry received his A.B. and A.M. degrees from the Colorado State College of Education, Greeley and his Ph.D. degree from Columbia University. After a number of years teaching in the field of industrial arts in Fort Worth, Texas, and Denver, Colorado, he went to his alma mater as an instructor and supervisor in industrial arts in 1927. Since 1941 he has been Chairman of the Division of the Arts which includes fine arts, home arts, and industrial arts, the position which he now holds. In addition to his membership in Kappa Delta Pi, he is a member of Phi Delta Kappa, Alpha Psi Omega, Pi Kappa Delta, and Delta Phi Delta.

Dr. Kelley has served successively on the faculties of the University of Illinois, the University of Texas, Teachers College,

Columbia University, Stanford University, and, since 1931, at Harvard. He is President of the Educational Research Corporation and Director of the American Institute for Research and Vice-President of Section Q of the American Association for the Advancement of Science. During the First World War he was an expert for the Committee on Classification of the United States Army. During the Second World War (1941-1945) he was consultant to the U. S. Secretary of War. He was also Director of psychological test construction, Project SOS 7 of the National Defense Research Committee.

Dr. Kelley is author of numerous books in the field of education. Among these are *Educational Guidance*, *Mental Aspects of Delinquency*, *Statistical Methods*, *The Influence of Nurture Upon Native Differences*, *Scientific Method, Talents and Tasks*, and (in 1947) *Fundamentals of Statistics*. He is a member of the Laureate chapter, having been elected to its membership in 1932.

Post-Convocation Meeting of the Executive Council

Following adjournment of the Convocation there was a brief session of the Executive Council. The present Recorder-Treasurer was reelected to this position. He was also reelected as Editor of *The Educational Forum*. Both were for the period of the next biennium.

Plans were also made to invite a lecturer for the address to be given in 1949 in the Kappa Delta Pi Lecture Series, the twenty-first to be delivered.

There was discussion also of a number of actions of the Convocation and methods of making them operative.

The delegates were housed in the Madison Hotel. To accommodate the alternate delegates additional rooms were placed at the disposal of the Society by the managements of the Sterling and Eastbourne hotels. The Jefferson Hotel made its solarium available for discussion groups of the Convocation.

Elections to the Laureate Chapter

THREE distinguished educators were elected to membership in the Laureate chapter at the meeting of The Executive Council, Monday, February 23, at Atlantic City. Their acceptances were announced at the Convocation dinner at the Hotel Traymore on the Wednesday evening following. The newly-elected members are: O. C. Carmichael, President of the Carnegie

as a college instructor before he was called to Alabama College as Dean and Assistant to the President in 1922. After four years in this position he was elected as President of Alabama, an office which he held for nine years. In 1935 he became Dean of the Graduate School and Senior College of Vanderbilt University, then Vice Chancellor and, the following year (1937), Chancellor. He resigned in 1946 to become President of the Carnegie Foundation for the Advancement of Teaching. He has filled many important civic and educational positions, among them membership on President Hoover's Relief Commission to Belgium, and membership on the Central Committee of the American Red Cross. He was on the Advisory Council of the War Production Board, and on the Problems and Policies Commission of the



O. C. CARMICHAEL

Foundation for the Advancement of Teaching; Mildred McAfee Horton (Mrs. Douglas Horton), President of Wellesley College; and John W. Studebaker, United States Commissioner of Education. Each has made a unique and lasting contribution to American life and education.

Dr. Carmichael, born in Alabama, spent nine years as a teacher and administrator in high schools in Alabama and two years



MILDRED McAFEE HORTON

American Council on Education. Since 1946 he has been a member of The President's Commission on Higher Education. He has been active on many national committees and commissions. Leading universities have granted him honorary degrees.

President Horton began her career as a teacher. She has been a member of the teaching staff of the Francis Parker School in Chicago, a director of girls' work at the Fourth Presbyterian Church, Chicago, and an instructor in economics and sociology at Tusculum College and Bryn Mawr. For five years she was Dean of Women and Instructor in Sociology at Centre College, following which she was Dean of Women at Oberlin College. In 1936 she assumed her present position as President of Wellesley College. During World War II she was Director of the Women's Reserve of the U.S.N.R. with the rank of lieutenant commander (1942-43) and captain (1943-46). She is a member of the Board of Directors of the Association of American Colleges, and Vice Chairman of the College Entrance Examination Board. She has honorary degrees from more than a dozen universities.

Commissioner Studebaker, after working his way through college as a union bricklayer, entered the teaching profession. He was principal of elementary, junior and senior high schools. After six years as Assistant Superintendent of Schools of Des Moines, he was elected Superintendent of Schools in that city in 1914, a position he filled until 1937. Meanwhile in 1934 he was appointed United States Commissioner of Education, taking leave of absence to



JOHN W. STUDEBAKER

accept. While he was at Des Moines he attracted national attention by organizing "the most comprehensive and carefully planned system of public forums ever inaugurated under public auspices." As Commissioner of Education he has promoted adult forums throughout the country. In 1941 he organized the national program of defense in engineering colleges of the United States and vocational schools in the rural areas. He has written numerous school textbooks, is co-author of a series of supplementary reading books, *Our Freedoms*, and is author of the book, *The American Way*.

The reward of a thing well done is to have done it.

—RALPH WALDO EMERSON.

Laureate Members—In Memoriam

Paul Monroe

For a great many student generations the name of Paul Monroe was almost certain to be associated with "History of Education," and in his later years with "International Education." In both of these areas history will record Paul Monroe as one of this country's most scholarly pioneers. He was elected to the Laureate chapter March 3, 1927 and died in his 79th year at his home in Garrison, New York, December 6, 1947.

Paul Monroe was born at North Madison, Indiana, earned his B.S. degree from Franklin College (Indiana) in 1890 and his Ph.D. degree from the University of Chicago in 1897. He studied at Heidelberg University in Germany in 1901 and further fixed his habits of careful, tireless, scholarly research under German teachers. Dr. Monroe joined the faculty of Teachers College, Columbia University in 1897, while it was a small and relatively unknown institution. His teaching, his textbooks, and source books in the history of education, and his editorship of the five volume *Encyclopedia of Education* were some of the positive factors that contributed to the rapid development of Teachers College during the first two decades of this century. His leadership in this field can have no better testimony than the fact that his students now occupy such a large proportion of the professorships in the history of education in the leading universities of this country. In 1926, Professor I. L. Kandel edited a volume called, *Twenty-five Years of American Education*—"collected essays by former students of Paul Monroe." This volume and the tributes of the eighteen well-known educators who contributed to it represent an honor that comes to few men during their life time.

Dr. Monroe, contrary to the common belief that scholars are usually not good administrators, served very efficiently as Director of the School of Education in Teachers College from 1915 to 1923 and as Director of the International Institute of Teachers College from 1923 to 1935. Dr. Monroe's study of the development of education from its beginnings among primitive peoples down to the present time naturally gave him an international interest and outlook. This was sharpened by surveys of the educational systems of the Philippines, Puerto Rico, and Iraq and by a three-year period as president of Robert College and American College for Girls in Istanbul, Turkey, 1932-35, while on leave of absence from Teachers College. Dr. Monroe's advice was eagerly sought by educational and governmental leaders in many countries throughout the world. He realized more clearly than most of his contemporaries the need for international understanding and good will and the role that education must play in bringing it about. He responded courageously to calls for help even when his health was jeopardized by so doing. His later years were years of suffering from illness contracted on his foreign travels. The history of education for the first half of the Twentieth Century will record a significant list of contributions of this man who more than any other made History of Education a subject for professional study.

E. S. EVENDEN

Helen Bradford Thompson Woolley

Helen Bradford Thompson Woolley was elected to membership in the Laureate chapter of Kappa Delta Pi in 1925, being a member of the first group to be elected to the chapter. She was a fellow in the Depart-

ment of Philosophy of the University of Chicago and later a fellow of the Association of Collegiate Alumni at the Universities of Paris and Berlin. From 1901 to 1905 she was a member of the staff at Mt. Holyoke College, then experimental psychologist to the Bureau of Education, Rhode Island College of Education, Providence. In 1909 she became an instructor at the University of Cincinnati, remaining in that city as Director of the Bureau for Investigation of the Condition of Working Children and of the vocational bureau of the Cincinnati public schools, and as research fellow of the Helen S. Trounstein Foundation. For eight years she was psychologist of the Merrill-Palmer School in

Detroit, resigning to become Director of the Child Development Institute of Teachers College, Columbia University.

She was a delegate to many learned societies and was the author of several books among which are *The Mental Traits of Sex*, *An Experimental Study of Children*, *Mental and Physical Measurements of Working Children*, *Diagnosis and Treatment of Young School Failures*, and *A Handbook of Child Psychology*. She contributed numerous papers to scientific journals.

She was living in retirement at the home of her daughter, Eleanor Woolley Fowler, Havertown, Pennsylvania, when she passed away on December 24, 1947.

The Bagley Memorial

A Kappa Delta Pi Teacher Exchange within the United States

1. A teacher of two or more years of experience may apply to the central office of Kappa Delta Pi for assistance in arranging an exchange with some other teacher when such an exchange would appear to promise teacher growth without serious handicap to himself, the superintendents and Boards of Education involved, or the children in the school.
2. It is understood that this exchange service is maintained primarily for *active* members of Kappa Delta Pi. In approved cases one of the exchange teachers need not be a member of Kappa Delta Pi. In every case the applicant for the Bagley Teacher Exchange Service shall be a member of Kappa Delta Pi.
3. In general a teacher who desires an exchange would make application to the central office of Kappa Delta Pi, giving suggestions as to the grade or subject in which the exchange would be and where he wanted to go. Application blanks will be made available.
4. It is expected that arrangements will include the provision that Boards of Education pay the salary of their own teacher even though he would be teaching elsewhere, *i.e.* teacher A teaching in X would go to teach in Y but be paid his usual salary by the Board of Education of X.
5. To equate living costs it is hoped that exchange teachers would exchange room and boarding place each to pay the cost of his room and board. Any plans for such arrangements should be made by the exchange teachers themselves.
6. The teachers making an exchange would be expected to bear the responsibility of

making sure that their salaries could legally be paid under the conditions of the exchange. They should also find out whether or not their status in any retirement system would be endangered. The inquiries made by Kappa Delta Pi indicate that in general, satisfactory arrangements can be made for salaries and provisions for retirement.

7. The Executive Council of Kappa Delta Pi will undertake to maintain advisory and secretarial service to carry on the work of the exchange. The exchange is not, however, a teachers placement bureau.

8. This service is to be designated as "The Kappa Delta Pi William Chandler Bagley Teacher Exchange."

EDITOR'S NOTE: The above is the plan, recommended by The Executive Council and approved by the Convocation, to honor Dr. Bagley, revered co-founder of Kappa Delta Pi. It serves the dual purpose of honoring Dr. Bagley and of promoting high standards of teaching to which Dr. Bagley devoted his life. The suggestion for such a memorial was first made by Dr. Ethel Beechel, of Ohio University, and the plan was formulated by a committee consisting of Executive President Thomas C. McCracken, Executive First Vice President Katherine Vickery, and Executive Second Vice President Frank L. Wright.

The Honor Key

MUCH interest has been shown in the proposal for an honor key which was adopted by the Convocation at Atlantic City. Designs for the key have been ordered prepared by The Executive Council.

In the meantime our readers will wish to know the conditions under which the key may be bestowed. We quote below in full a section of the By-Laws and the "minimum requirements under which the key may be awarded" as set up by The Executive Council.

"Institutional chapters may award the Honor Key 'for continuous active membership in Kappa Delta Pi and outstanding service in the cause of education.' The Executive Council shall set up the minimum requirements under which the key may be awarded." (By-Laws Art. IX, Sec. 3)"

"Minimum requirements for awarding the Honor Key:

1. The candidate shall have been an active member of Kappa Delta Pi in any and/or several chapters or at large continuously or in toto for a minimum of 15 years.
2. The candidate shall have given outstanding service in some phase of the

work of the Society either within or without his chapter. This service should be evidenced by specific leadership either as a chapter officer or in other important activities.

3. The candidate shall have given eminent service in the field of education as a classroom or special teacher; an educational administrator or supervisor; a research worker; a writer, or a contributor to the solution of educational problems.

Complete credentials of the candidate in exhibit of data on all minimum requirements shall be presented to the Executive Council for the vote of its members. A majority vote will approve the candidate. The result of the voting will be sent to the chapter making the nomination.

All nominations for the award and all credentials shall be submitted to the National Recorder-Treasurer for presentation to the Executive Council.

4. It is assumed that the Executive Council will take no responsibility for the expense involved in the presentation."

Report of the Committee on Resolutions

AT THE close of this Sixteenth Biennial Convocation, we, the members of the Committee on Resolutions, would like to place on record an expression of our belief in the real value of the opportunities that have been offered to Kappa Delta Pi delegates and representatives during these three days of meetings. We feel that much has been accomplished in the formation of new friendships, in the exchange of educational theories, in improving the oneness of our educational system by making less prominent lines of sectionalism, and in renewing our faith in the values of scholarship, leadership and democracy.

With these thoughts in mind we beg to offer the following resolutions:

WHEREAS, We believe that the National Executive Council of Kappa Delta Pi has spared no effort in making plans for the Sixteenth Biennial Convocation, and

WHEREAS, We consider the success of the Convocation has been due in a large part to the excellent accommodations at the Madison, Jefferson, and Traymore hotels, and

WHEREAS, Unusual opportunities for rich educational experiences in democratic procedure and development of leadership have been offered especially to student representatives of Kappa Delta Pi,

Be It Resolved: That we express our appreciation and thanks to all those who have made the success of this Convocation possible, and especially to the members of The Executive Council of Kappa Delta Pi, and

WHEREAS, Our Executive President, Dr. T. C. McCracken was unable to attend this Convocation, and

WHEREAS, We are well aware of the efficient planning that he has done for this Convocation,

Be It Resolved: That we extend to him our deep gratitude for his efforts and our sincere regret that he has been unable to be with us; and

WHEREAS, Dr. William Chandler Bagley was one of the founders of Kappa Delta Pi, and

WHEREAS, He worked persistently over a period of thirty-seven years to improve the character and extend the scope of our Society, leaving a record of achievement which will always be a source of inspiration to Kadelphians and to all workers in education,

Be It Resolved: That we express our deep sorrow at his loss and our sympathy to members of his family, and

WHEREAS, Since the last Convocation we have suffered the loss of six other distinguished educational leaders, and members of the Laureate chapter of Kappa Delta Pi, namely: Patty Smith Hill, Charles Hubbard Judd, Herman Harrell Horne, Mary Emma Woolley, Helen Bradford Thompson Woolley, and Paul Monroe,

Be It Resolved: That we recognize the contributions of these eminent men and women to education and to society and that we wish to express our belief that they have exemplified the highest ideals of Kappa Delta Pi.

WHEREAS, We are concerned with the teacher shortage in our public schools, especially in the elementary schools,

Be It Resolved: That we urge the respective chapters of Kappa Delta Pi to present the challenge of education to students of superior ability.

WHEREAS, We recognize the importance of the "Future Teachers of America" to the schools of the United States,

Be It Resolved: That we suggest that each chapter of Kappa Delta Pi become actively interested in the Future Teachers of America in individual colleges and in surrounding high schools, to become acquainted with the ideals and purposes of the organizations, acting as sponsors, membership recruiters, or as interested participants or backers so far as the plans and policies of the individual colleges and high schools permit.

WHEREAS, The peoples of the world are now faced with the alternatives of international co-operation leading to peace or competition leading to war, and

WHEREAS, The United National Educational, Scientific, and Cultural Organization is the most significant social invention of our time to advance world peace, and

WHEREAS, The 1948 Convocation lecture by Dr. Howard E. Wilson is devoted to an explanation of the

purposes and functions of Unesco,
Be It Resolved: That we express our appreciation to the Executive Council for the selection of this timely and important topic, and to Dr. Wilson for his scholarly presentation of *The United States National Commission, An Experiment in International Co-operation*, and

WHEREAS, It is our belief that one of the distinguished contributions of Kappa Delta Pi to education consists of its publications, namely *The Educational Forum*, *The Lecture Series*, and *The Research Series*,

Be It Resolved: That we request all the delegates to encourage the further dissemination of this literature in the committee which they represent.

Be It Further Resolved: That a copy of these resolutions be published in the official organ of this Society, and a copy sent to each of the families of the deceased members above mentioned.

Respectfully submitted, BENJAMIN A. CARTWRIGHT, *Chairman*; EMMA Z. CURTIS, *Secretary*; OBEL WILLIAMSON; IVERNIA TYSON; RICHARD LELAND; L. H. STRUNK.

A PLEA

MR. AND MRS. EUGENE N. GUIRL*

Today we develop leaders,
What they lead
It matters little;
That they lead
It matters much.
Where are our thinkers
With all their wisdom?
Not in the classroom crowd.
Emphasis on leaders—
The side show of wisdom;
Emphasis on wisdom—
The main tent in life's stage show.
We need leaders,
Leaders who can think.

*(Members of Beta Tau chapter. This was inspired by reading H. De F. Widger's article "Is Scholarship Respectable?" in the March, 1948, issue of *The Educational Forum*.)

Chapter Programs

KAPPA CHAPTER

*Teachers College, Columbia University,
New York, New York*

Winter Session

October 9—3:30-5:30, Tea (get acquainted meeting).

November 5—7:30 P.M., evening meeting (Speaker, Dean Caswell).

November 25—3:30-5:30, initiates' tea.

December 8—6:00 P.M., initiation of new members; 7:00 P.M., initiation dinner.

January 6—7:30 P.M., evening meeting.

During the winter session, Dining Room C at the Teachers College Cafeteria has been reserved for Kappa Delta Pi on Tuesdays beginning at 11:45. Bring your tray to Room C on Tuesdays where you can be sure of a place and an hour of interesting fellowship.

Spring Session

February 24-26, Biennial convocation in Atlantic City (all members are welcome at any session).

March 11—7:30 P.M., Voting meeting: 1. Reports of delegates to convocation; 2. voting on candidates for membership; 3. reports of committees.

April 2—3:30-5:30, initiates' tea.

April 19—6:00 P.M., initiation of new members; 7:00 P.M., initiation dinner (details later).

May 10—7:30 P.M., final business meeting: 1. election of officers; 2. committee reports.

During the spring session one of the private dining rooms of the cafeteria will be reserved for Kappa Delta Pi one evening a week beginning at 5:45 P.M. Watch the bulletin board for details. These informal meetings have served in the past to give cohesion to the campus group and to offer

a clearing-house for ideas which make the work of the chapter more vital.

ALPHA UPSILON CHAPTER

*West Virginia University, Morgantown,
West Virginia*

Sunday, October 19—"The Art of Education," Dr. Pollock's home. Speakers: Miss Mildred Woofert, Miss May Wilt, Mrs. Catherine Dorsey.

Monday, November 17 (initiation dinner)—"The Art of Recreation." Speaker: Dean G. Ott Romney of the School of Physical Education and Athletics.

Wednesday, December 10—"The Art of Service." Topic: Children's Books for Christmas.

Sunday, February 8—"The Art of Music." Leader: Miss Jeanie Fisher.

Monday, March 22 (initiation dinner)—"The Art of Religion," Elizabeth Moore Hall. Speaker: Reverend Roy W. Hashinger.

Sunday, April 18—"The Art of Crafts and Arts." Topic: Meeting of all Nations. Leaders: Mrs. Kate Roller, Mrs. John Semon, Miss Alma Kraus.

ALPHA NU CHAPTER

Chico State College, Chico, California

February 12—Business meeting, at which time the convocation delegate, Jean Stewart, presented final plans for the meeting.

March 11—Convocation report. Election of new members.

April 8—Pledging of new members.

April 15—Formal initiation and banquet. Speaker: Dr. Alva P. Taylor, head of the English department at Chico State College.

May 13—Installation dinner. New officers for the new year will be installed. Speaker: Not yet definite.

BETA UPSILON CHAPTER

*State Teachers College, Farmville,
Virginia*

The Chapter has been fortunate in having special speakers for several programs this year. In the early fall we were entertained by a presentation, by a member of the Art Staff here, of watercolors done the past summer while she was attending an art colony school in New England. These watercolors were of scenes along the Maine coastline.

Another special program was a talk by a former student of our college of her experiences as a governess to a group of children in China. These children were of several nationalities and had parents who worked for an oil company there. She was dressed in Chinese costume and showed us many items of clothing and articles used by the Chinese. She also told us of some of her experiences of just everyday living in China.

At another program we were fortunate to have a recital by a member of the Music Department. He sang German, French, and American selections for us. Refreshments were served at this meeting.

It is a custom of Beta Epsilon chapter to have a formal banquet each year before Christmas. This year we were entertained by a skit given by two members, after which we sang Christmas Carols. We were very pleased to have a number of faculty members with us at this time. Each spring our chapter gives a reception honoring freshmen and sophomores who rank high in scholarship.

On April 8 of this year we plan to have a big celebration in honor of the twentieth anniversary of the establishment of Kappa Delta Pi on campus. We plan to have a speaker and to have charge of assembly program that day. There will also be a luncheon and reception in the speaker's honor.

GAMMA IOTA CHAPTER

*City College of New York, New York,
New York*

November 21—Twenty-nine new members were welcomed into the chapter at an initiation and social. Janet Milstein and Sylvia Dash ably stimulated audience participation with musical contributions.

December 12—The first issue of the *Gamma Iota Newsletter* made its appearance. As this is a fledgling project, we would appreciate any suggestions from other chapters who have had experience with newsletters of their own.

December 19—Speaker: Dr. Manuel Cabranes, Executive Director of Melrose House. Subject: The Puerto Rican Problem in New York. The effects of the great influx of Puerto Ricans upon the New York educational system were ably discussed by this expert. A timely film, entitled, "Democracy at Work in Puerto Rico" concluded the meeting.

February 27, 1948—Professor Samuel Middlebrook, of the City College English Department gave a diverting talk on some of the famous—and infamous—teachers to be found in English Literature. As an antidote to the latter, he paid tribute to the late George Herbert Palmer's teaching, and highly recommended his booklet, *Self Cultivation in English* to all present.

EPSILON EPSILON CHAPTER

*State Teachers College, Shippensburg,
Pennsylvania*

October 2, 1947—Business meeting.

October 23, 1947—Initiation of new members.

November 20, 1947—Professional meeting.

January 1, 1948—Professional meeting.

April, 1948—Initiation of new members.

April 15, 1948—Theater party.

May 6, 1948—Dinner party.

The Chapters Report

KAPPA CHAPTER, Teachers College, Columbia University, has again announced its Foreign Study Fellowship which was explained in *The Educational Forum*, Part II, in May, 1947. A grant of \$1,000.00 will be awarded to a Teachers College student for study abroad in the field of education. Last summer, following the initiation ceremonies, initiates and old members of Kappa Delta Pi adjourned to a neighboring inn where a gay dinner-dance was held. Dr. Ernest C. Melby, Dean of the New York University School of Education, was the speaker at the initiation banquet in December.

Epsilon Omicron chapter of Kappa Delta Pi reports a February meeting at which Miss Laura Sutherland, counselor, reviewed the book, *Russia*, by Joseph Kunitz. At a March meeting, held at the Student Union, Supt. H. Murphy of the Chippewa Falls, Wisconsin, schools spoke on "Education, Scholarship and Character" explaining the need for people of action as well as argument. At the same meeting Mr. Robert Inabout, a member of the Junior Class gave a report of the Atlantic City Convocation, primarily on the address by Dr. George S. Counts. Moderator of the meeting was Joan Hardy. About forty members and guests were present. Plans were begun for the initiation and spring meetings.

Epsilon Tau chapter, State Teachers College, Geneseo, New York, heard a discussion of "Contemporary Drama" by Assistant Professor Mary A. Thomas, of the English Department at its February meeting. Miss Thomas is an honorary member of Kappa Delta Pi. The March meeting was given over to a discussion of "Recent Trends in Modern Literature," by Professor John H. Parry. Mrs. Parry and Mrs. Alice D. Rider were elected to honorary membership. At the March meeting

a report of the Convocation was given by the chapter's representative, Robert Welch, and the alternate, Suzanne Craig. There was also an initiation. In April there was a program on "Musical Developments." The chapter had made plans to attend a concert conducted by Morton Gould at the Eastern Theatre in Rochester. On April 24 the chapter attended an initiation meeting of Gamma Mu chapter of the New York State College for Teachers at Buffalo. A banquet closed the year's activities. It was held on May 5.

Gamma Gamma chapter, Moorhead, State Teachers College, Moorhead, Minnesota recently initiated the following: Duane Anderson, Hawley Eia, James Forsland, Ruth Hansen, Mearel Nesteby, Rhoda Rehder and two faculty members, Jane Johnson and Viola Petrie, supervisors in the college high school. Edward H. Selden, Director of Student Personnel, spoke on the part administration plays in promoting human relations, this being one in a series on the theme, The School in the Drama of Human Relations.

Beta Rho chapter, State Teachers College, Mansfield, Pennsylvania, announces with deep regret the death of Dr. Isaac Doughton, counselor of the chapter, on January 24. He sponsored the chapter from its inception, May 27, 1930 until his retirement from the faculty in 1944. The chapter correspondent writes: "Beta Rho was Dr. Doughton's 'beloved child' for it was the one tie on the campus with which he kept in touch after his retirement."

In January Beta Rho chapter heard Mrs. Elizabeth B. Morales, Director of Home-making on the campus, give an interesting account of her summer's trip to the Caribbean islands. The February meeting consisted of a "potpourri" program contributed by three groups of members. The first

produced a radio skit, "When Lincoln Came to Pittsburgh." Another held a question-bee quiz. The third showed a film, "An Adventure in Electronics."

Beta Beta chapter reports the following officers for the second semester of this academic year: President, Donald K. Adams; Vice-President, Richard Lopes; Secretary, Marion F. Quimby; Treasurer, Doris E. Tyrrell; Historian-Reporter, Florence E. Flint; Counselor, Frederick E. Ellis (Instructor in Education).

Nemaha Alumni chapter, Omaha, Nebraska, has adopted the recruitment of teachers as its major project for the year. Several of the members who have been in close contact with young people have presented to their young friends an acquaintance with the opportunities and challenges which teaching provides and with the personal stimulation and satisfaction which attends association with expanding personalities. Active in the recruitment have been Miss Frances Wood who works with university students at the University of Omaha; Miss Josephine Shirely whose association has been with Senior girls at Benson High School, Omaha; Miss Elva McFie, Supervisor of Art, Lincoln; and Miss Ella Mae Hurlburt, Glenwood, Iowa, summer camp supervisor.

Alpha Lambda chapter, University of Denver, Denver, Colorado, held a joint meeting with Phi Delta Kappa recently at which Mayor Quigg Newton of the City of Denver, was the guest speaker. Mayor Newton is past president of the University of Denver Board of Trustees. One of the youngest mayors in the United States he has been selected as one of the ten outstanding men of the nation. He told of the daily routine of his office and, unlike many officials, talked about his errors as well as his successes.

Delta Upsilon chapter held its annual open meeting February 16. Jane Forest

introduced the speaker, Mr. Victor E. Pitkin, Director of Analysis and Research, Bureau of Intercultural Education. He spoke on the "Human Relations Movement." After sketching many aspects such as psychiatry, public opinion, industry, class and caste, frustration and aggression, sex and gangs, Mr. Pitkin quoted Roger Williams, of the University of Texas, as saying "There has never been a complete study of one person from birth to death in all the sciences."

The Reporter-Historian of our chapter at La Crosse, Wisconsin writes:

Every year it has been the custom for Beta Tau Chapter of La Crosse State Teachers College to commemorate the founding of Kappa Delta Pi on March 8, 1911 with a banquet. At this time the alumni of Beta Tau Chapter and members of the faculty at the college are invited to participate in our activity. This year's banquet was held on March 13 at the Cargill Home. The speaker for the evening was Mr. Charles B. Walden, State Curriculum Coordinator for Wisconsin. His subject was "Education in Wisconsin; Past, Present, and Future," and was chosen in the spirit of the centennial celebrations being held in Wisconsin this year.

At our January meeting, Miss Barbara Sorenson was elected to succeed Miss Maxine Hayden as secretary.

Alpha Psi chapter, Heidelberg College, Tiffin, Ohio, has presented a number of stimulating programs. On March 13 it joined with the Education Club which sponsored the Twelfth Heidelberg Educational Conference. Speakers were Supt. J. J. Young, President of the Ohio Education Association; Dean Wesley E. Peik, of the School of Education, The University of Minnesota; Mr. Harold J. Bowers, Supervisor of Teacher Education of the Ohio State Department of Education, and Dr. Luther Purdom, of the School of Education of the University of Michigan. The College Concert Choir sang. A panel of teachers discussed "Why I Enjoy Teaching." On March 31 the chapter sponsored

a dinner which was addressed by H. C. Dent, Editor-in-chief of *The Educational Supplement of The London Times*. Dr. E. I. F. Williams presided. Co-operating in securing Mr. Dent were the Tiffin Public Schools, Paul V. Brown, Superintendent, and the Seneca County Schools, S. E. Martin, Superintendent. Present also were the county superintendents of Northwest Ohio, whose president is Supt. Weagley, of Erie County. Dr. Dent is spending several weeks in this country studying the educational situation.

Zeta Iota chapter, East Tennessee State College, Johnson City, Tennessee, has begun a radio broadcast, "The Educational Forum," over a local broadcasting station. The broadcasts are given each Saturday morning and speakers include educators in the college and the surrounding area. Time is donated by the station. Trends in education are discussed.

Gamma Gamma chapter and Gamma Delta chapter had a joint banquet in February.

Gamma Gamma chapter, State Teachers College, Moorehead, Minnesota, had a report of the Atlantic City Convocation at its March meeting. Culminating the year's activities will be the traditional May breakfast and installation of officers.

Alpha Chi chapter has been studying the opportunities which face the future teacher this year. Summaries were reported in the school paper each week. The chapter is preparing letters to the members of the state legislature at Richmond supporting a bill for increase of salaries in the state.

Gamma Phi chapter, Northwestern State College, Natchitoches, Louisiana has sent in the news item below:

Gamma Phi Chapter, Northwestern State College, Natchitoches, Louisiana initiated the following new members into the chapter on December 3, 1947: Gene Bailey, Patricia R. Felsher, Lucille Hanks, Alice Harreck, Frances E. Sanders,

Jane Shea, James W. Tanguney, Clovis Willis, and Julius E. Yellott.

On February 9, 1948, the program was conducted as a forum on the topic: Who's Who in Postwar Education. Betty Jayne Miller was chairman of the forum. The discussion was centered chiefly on the educational leaders who have been elected to the Laureate Chapter of Kappa Delta Pi in recent years. This discussion came within the scope of the program topic and served to acquaint members with the honored leaders of their Society. Most of the student members took part in the discussion. The final question considered was whether there was an educational leader from this region who would be eligible for membership in the Laureate Chapter. The names of several educators from the South and from this state were mentioned and their achievements were briefly reviewed.

As this article goes to press, members of Gamma Phi Chapter are anticipating pleasurably the coming visit of Dr. Frank L. Wright, Executive Second Vice President of Kappa Delta Pi. Dr. Wright will visit the local chapter on the evening of March 15, 1948.

Gamma Kappa chapter, University of Tulsa, Tulsa, Oklahoma, has sponsored a Future Teachers of America chapter on their campus. It will be called the Sequoyah chapter. Kappa Delta Pi held a tea at the initial meeting. Mrs. Carl Davenport, Vice-President of the Oklahoma State Parent-Teachers Association was the guest speaker.

Zeta Beta chapter, University of Minnesota, Duluth Branch, Duluth, Minnesota, has sent a sketch of the campus to be. It will be developed along original lines, functional in type, and will avoid traditional types of planning and architecture. With the development of the project the institution and the chapter of Kappa Delta Pi will grow.

Epsilon Pi chapter, Keene Teachers College, Keene, New Hampshire, sponsored an assembly program in Parker Hall on March 29. There was a presentation of a scholarship given to a Senior and freshman awards of medals. Special music was furnished by the a cappella choir.

Delta Phi chapter, Bowling Green State University, Bowling Green, Ohio initiated fifty-five members on January 21, and served an initiation banquet at which Rev. McCann, of Fostoria, gave the address. In February there was a panel discussion concerning student teaching and evaluation, in which several recent initiates participated. In May there is to be a combined initiation and banquet with the Toledo chapter.

At the March meeting of Beta Pi chapter New York University, Dr. Howard

Lane spoke on "The Vitamins of Personality." These vitamins are: Friendship, Self Respect, Freedom, Respect for Authority, Nature—(naturalness), Sense of being needed, and Zestful Experience—(Fun).

Along with the excellent speakers that highlight the meetings are the hours of fellowship and refreshments. During these periods the members really get to know one another and to share ideas, plans and experiences.

Installation of Zeta Theta Chapter at Howard College

The somewhat belated report of the installation of Zeta Theta chapter at Howard College, Birmingham, Alabama is reprinted from the *Howard Crimson*:

"The formal initiation of Zeta Theta chapter of Kappa Delta Pi, an Honor Society in Education, was held Friday evening May 16, at Pine Lodge. The initiation of this chapter at Howard marks the seventh chapter to be established in Alabama. Kappa Delta Pi has over fifty thousand members in the United States, and its qualifications include an interest in education, character, leadership, and an excellence of scholarship.

Dr. Katherine Vickery of Alabama College presided over the initiation ceremonies. Dr. Vickery was assisted by Dr. Frazier Banks, Dr. George V. Irons, Dr. Perry M. Broom, Mrs. I. R. Obenchain, Miss Elizabeth Forman, Misses Korst and May

of Beta Lambda chapter of Alabama College and Misses Gatlow and Cashion of Xi chapter of the University of Alabama.

The following regular members were initiated: Francis Walker, Dorothy Brown, Franklin Randle, P. G. Vandiver, H. G. Carver, H. S. Sisson, Calvin Forrester, Elizabeth Clark, Nina Farr, Minnie Lou Ellis, Burt Murphree, Winifred W. Hyson and Lessie Thornhill. Alumni members initiated were: Veloreese Harper and Dorothy Mickler and Mrs. William Van Gelder as faculty member.

Following the initiation a banquet was held at Renfroe Hall. Guests included: Major and Mrs. Harwell Davis, Dean and Mrs. Percy P. Burns, Dr. and Mrs. Frazier Banks, Dr. and Mrs. I. R. Obenchain, Dr. Katherine Vickery, Misses Korst, May, Gatlow, Cashion, and the new members of the chapter."

Printers of "The Educational Forum"

FOR TWENTY-THREE years the George Banta Publishing Company, of Menasha, Wisconsin has printed the official quarterly of Kappa Delta Pi, first as *The Kappa Delta Pi Record* (1925-26), then as *The Kadelphian Review* (1926-36), and now as *The Educational Forum* (1936-).

The accompanying picture shows the old plant in Menasha which is devoted entirely to letterpress work being mainly periodicals and cloth bound books. *The Educational Forum* is one of 225 periodicals printed here. The building is 639 feet long, and varies from 90 feet to 150 feet in width. The Fox River Valley is one of the largest paper-manufacturing districts

in the country, and the paper used in the production of *The Forum* comes from nearby paper plants.

A new "Midway" plant, equidistant from Menasha and Appleton, was recently erected. In it are housed all the printing equipment with bindery to take care of all the offset production. There is an ample camera room and offset platemaking equipment. The plant is completely self-reliant in that it has its own well and water softening equipment, together with two oil burning furnaces, all of which are housed in a separate building. The "Midway" plant is used mainly for schoolbook and school pad production.



Photo by Syl Ziolkowski

WHERE THE EDUCATIONAL FORUM IS PRINTED

The Creed of An American Teacher

W. R. DAVIES, *President*
Eau Claire State Teachers College

1. I will zealously counsel my pupils to hold fast to the American way of life, even as I make them aware of the shortcomings of our culture.
2. I will prepare them to become good world citizens, to recognize the plurality of world cultures and to realize that "a man's a man for a' that."
3. I will do my best to keep the schools free from any class domination or affiliation.
4. I will faithfully preserve our heritage of learning, and will seek to fan the flame of search after truth and knowledge.
5. I will do my utmost to implant the necessity of social competence in the mind of each of my pupils.
6. I will do everything in my power to make each of my pupils feel that he belongs to the group of which he is a member.
7. I will respect the individuality of each of my pupils and resolve never to publicly ridicule a child nor those dear to him.
8. I will keep the complete record of each pupil entrusted to my care, and do all in my power to assist in the correction of physical and mental deficiencies that are evident from the record.
9. I will consider my vocation worthy, and do my utmost to make the teaching profession respected and unified.
10. I will instill in my pupils an abiding faith in the Eternal, without the bias of sectarianism.

Kappa Delta Pi and International Affairs

As REPORTED in former issues and elsewhere in this issue of *The Educational Forum*, Kappa Delta Pi has been interested in international aspects of education. This has been indicated by articles on education in other countries, by gift subscriptions to *The Educational Forum* to leading educators of the world, by the presentation of several thousand volumes of *The Educational Forum* for war devastated libraries and by several lectures in the Kappa Delta Pi Lecture Series.

At the meeting in Atlantic City Dr. Harold E. Snyder, Director of the Commission for International Educational Reconstruction, appeared before the Executive Council to explain the work of the organization which he heads. Later, his associate, Mr. Robert Stanforth, spoke briefly to the Convocation. After his address the following action was taken by the Convocation:

"That the Convocation of Kappa Delta Pi authorize the Executive Council to cooperate with CIER in bringing students from the devastated countries to the United States."

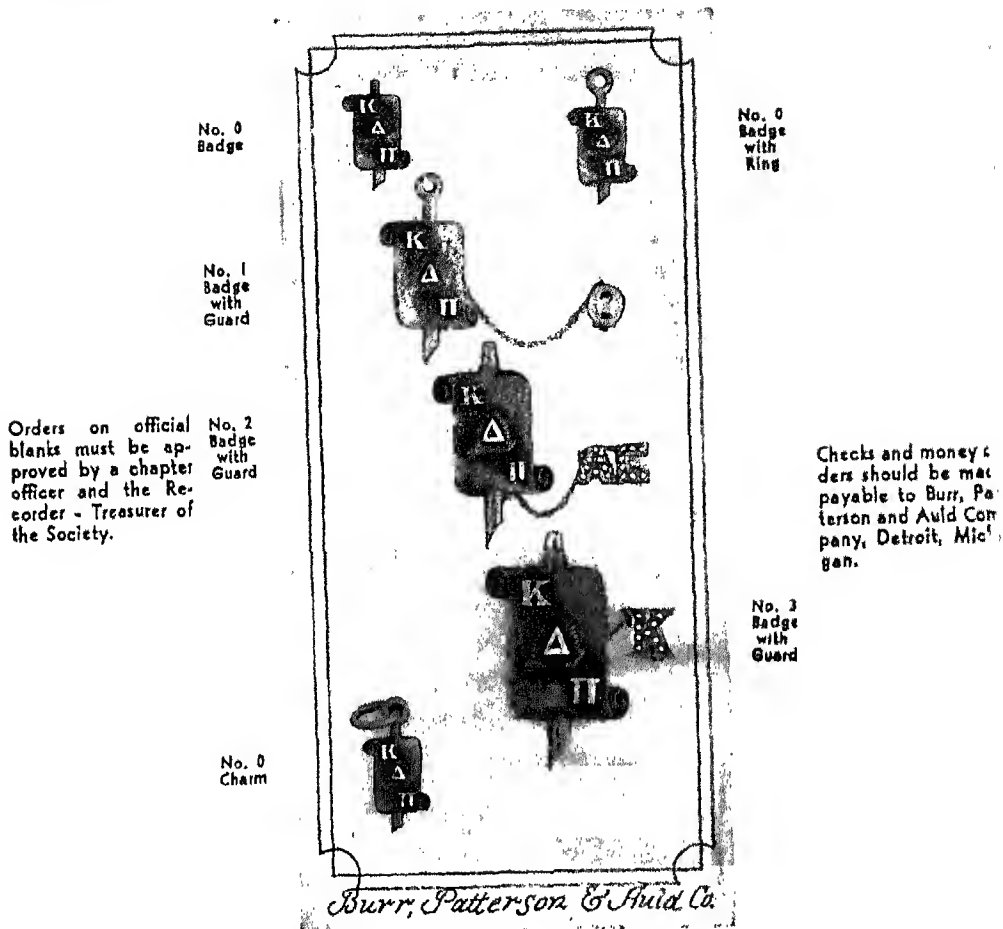
CIER, in close cooperation with Unesco, has an interesting program. The Bulletin of CIER for March 31 reports that the organization has scheduled a "CIER Cooperative Seminar in International Education" at College Park, Maryland, June 21 to August 14. Dean Harold Benjamin, of the University of Maryland, who wrote "Under Their Own Command" in the Kappa Delta Pi Lecture Series, is Director of the Seminar. He will be assisted by Dr. Gladys Wiggin, Associate Professor of Education, University of Maryland, and by Dr. Mary Dabney Davis, U. S. Office of Education. There will be thirty-five visitors from abroad and these will be joined by seven American educators. The Seminar will be an integral part of a four months' program including observation of the best practice in American education, participation in conferences, institutes, and summer sessions.

Unesco will hold three six weeks' seminars during July and August bringing together outstanding educators from all parts of the world. One will be on "Teacher Education," directed by Dr. Karl W. Bigelow, Professor of Education, Teachers College, Columbia University. It will be held in or near London. A second on "Childhood Education" will be held in Prague, and will be directed by Dr. Aase Skaard, Professor of Psychology at the University of Oslo. The third, on "Teaching About the United Nations and Its Specialized Agencies," will be held at Adelphi College, in Garden City near Lake Success, New York. The United Nations will cooperate with the project which will have Dr. Franklin Ho as its Director. Dr. Ho is Director of the Institute of Economics at Nankai University, China.

Unesco has allotted over a hundred fellowships to students and research workers in nine war-devastated countries.

As this is being written first proofs have arrived for Dr. Wilson's forthcoming book, "The United States National Commission for Unesco," which contains his Atlantic City address. Dr. Wilson was Director of the Seminar which was held at Sevres, France, by Unesco last summer.

OFFICIAL INSIGNIA OF KAPPA DELTA PI



PRICE LIST

Badges

Badge	Size	Size	Size	Size
Badge with ring at top	No. 0	No. 1	No. 2	No. 3
Charm	\$3.50	\$4.50	\$6.00	\$7.50

Guard Pins

	Single Letter	Double Letter
Plain	\$2.25	\$ 3.50
Crown Set Pearl	\$6.00	\$10.00

TAXES

To prices quoted must be added a Federal tax on jewelry of twenty per cent. In addition a use or occupation tax is charged in some states as indicated: Alabama, 2%; Colorado, 2%; Illinois, 2%; Iowa, 2%; Kansas, 2%; Michigan, 3%; North Dakota, 2%; Ohio, 3%; South Dakota, 2%; Utah, 2%; Wyoming, 2%. Since state taxes vary from time to time, officers should make a check on the taxes in their own states to determine the amount which must be paid.

